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CONCISE

DESCRIPTIVE CATALOGUE

OF THE

PERSIAN MANUSCRIPTS

IN THE COLLECTION OF THE

ASIATIC SOCIETY OF BENGAL.

BY

WLADIMIR IVANOW,

late Assistant-Keeper, in charge of the Muhammadan MSS., Asiatic Museum, Russian Academy of Sciences.

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THIS VOLUME IS DEDICATED TO
SIR EDWARD DENISON ROSS
BY THE COUNCIL OF THE
ASIATIC SOCIETY OF
BENGAL.

TABLE OF CONTENTS.

LIST OF ABBREVIATIONS.

AD. = A.D.

agric. = work, or writer, on *agriculture*.

AH. = A.H.

anecd. = work, or writer, on *anecdotes*, tales, etc.

Ar. = Arabic.

astrol. = work, or writer, on *astrology*.

astron. = work, or writer, on *astronomy*.

Aum = J. Aumer, Die Persischen Handschriften der K. Hof- und Staatsbibliothek in Muenchen, München, 1866. (*References are to pages*).

b. = بن or ابن, son of.

beg. = beginning, or beginning with.

Bh = Catalogue of the Persian Manuscripts in the Buhar Library (Calcutta), by Maulvi 'Abd-ul-Muqtadir, Calcutta, 1911. (*References are to numbers*).

Bibl. Indica = Bibliotheca Indica, a series of Oriental works published by the Asiatic Society of Bengal, Calcutta.

biogr. = work, or writer, on *biography*.

Bk = Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library at Bankipore (Patna), by Maulvi Abdul Muqtadir, Calcutta, 1912–1921 (5 volumes published). (*References are to numbers*).

Bl = E. Blochet, Catalogue des Manuscrits Persans de la Bibliothèque Nationale, vols. I–II, Paris, 1905, 1915. (*References are to numbers*).

Br = E. G. Browne, A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge, Cambridge, 1896. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).

Br. Lit. Hist. = E. G. Browne, A Literary History of Persia, I (From the earliest times until Firdawsi), London, 1908; II (From Firdawsi to Sa'di), London, 1906; III (A History of Persian Literature under Tatar Dominion), Cambridge, 1920; IV (A history of Persian Literature in modern times), Cambridge, 1924.

Brockelmann = C. Brockelmann, Geschichte der Arabischen Litteratur, vols. I–II (Weimar, 1898, Berlin, 1902).

c. = century.

ca. = circa.

calligr. = work, or writer, on *calligraphy*.

comt., *comtt.* = commentary, commentator.

comp. = composed.

cond. = condition, state of preservation

d. = died.

Dorn C. = Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Imperiale Publique de St.-Pétersbourg, St. Pétersbourg, 1852 (the Muhammadan MSS. described by B. Dorn). (*References are to pages*).

EB = E. Sachau and H. Ethé, Catalogue of the Persian, Turkish, Hindūstānī and Pushtū Manuscripts in the Bodleian Library, vol. I, Oxford, 1889. (*References are to numbers*).

EIO = H. Ethé, Catalogue of Persian Manuscripts in the Library of the India Office, vol. I, Oxford, 1903. (*References are to numbers*).

Elliot, Hist. of India = Sir H. M. Elliot, The History of India as told by its own Historians. The Muhammadan Period. Eight vols. London, 1867–1877.

encycl. = encyclopædia, or encyclopædist.

epist. = work, or writer, on *epistolography*.

Eur. = European (paper).

f., ff. = folio, folios.

Fl = G. Fluegel, Die Arabischen, Persischen und Turkischen Handschriften der Kaiserlich-Königlichen Hofbibliothek zu Wien, three vols., Wien, 1865–1867. (*References are to pages*).

Fleischer, Dresden C. = H. Fleischer, Catalogus codicum orientalium bibliothecae regiae Dresdensis, Lipsiae, 1831. (*References are to pages*).

Fleischer, Leipzig C. = H. Fleischer, Catalogus librorum manuscriptorum, qui in bibliotheca senatoria civitatis Lipsiensis asservatur, Grimmae, 1834. (*References are to pages*).

fragm.=fragment.

geogr.=work, or writer, on *geography*.

GIPh=H. Ethé, Neupersische Litteratur, in Grundriss der Iranischen Philologie, vol. II (Strassburg, 1896–1904), pp. 212–368. (*References are to pages*).

Gotha C.=W. Pertsch, Die Persischen Handschriften der Herzoglichen Bibliothek zu Gotha, Wien, 1859. (*References are to pages*).

gram.=work, or writer, on *grammar*.

hagiol.=work, or writer, on *hagiology*.

Ḥājjī Khalīfa=Lexicon Bibliographicum et Encyclopaedicum a Haji Khalfa compositum, ed. G. Flügel, seven vols., London, 1835–1858.

Hind.=Hindustani, Urdu.

hist.=history, or historian.

Horn=P. Horn, Goschichte der Persischen Litteratur, Leipzig, 1901. (*References are to pages*).

Ind.=Indian.

Ind. libr.=Libraries in India.

IvASB=W. Ivanow, Concise Descriptive Catalogue of the Persian MSS. in the Collection of the Asiatic Society of Bengal, Calcutta, 1924. (*References are to numbers*).

JA=Journal Asiatique (Paris).

JASB=Journal (and Proceedings) of the Asiatic Society of Bengal (Calcutta).

JRAS=Journal of the Royal Asiatic Society (London).

Krafft=A. Krafft, Die Arabischen, Persischen und Türkischen Handschriften der K. K. Orientalischen Akademie zu Wien, Wien, 1842. (*References are to pages*).

leg.=work, or writer, on *legends*.

Leyden C.=Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae (by R. Dozy, P. de Jong, M. de Goeje, and M. Houtsma), six vols., 1851–1877, Lugduni Batavorum. (*References are to pages*).

lex.=work, or writer, on *lexicography*.

lith.=lithographed, lithograph.

ll=number of lines on a page.

Madr=Catalogue of the Arabic and Persian MSS. in the Library of the Calcutta Madrasah, by Kamālu'd-Dīn Aḥmad and 'Abdu'l-Muqtadir, Calcutta, 1905. (*References are to numbers*, but the Roman figures are replaced by Arabic ones).

mathem.=work, or writer, on *mathematics*.

mechan.=work, or writer, on *mechanics*.

med.=work, or writer, on *medicine*.

Mehren=A. F. Mehren, Codices Persici, Turcici, Hindustanici variique alii bibliothecae regiae Hafniensis, Hafniae, 1857. (*References are to pages*).

moral.=work, or writer, on *moral philosophy*.

Morl=W. Morley, A Descriptive Catalogue of the Historical Manuscripts in the Arabic and Persian Languages, preserved in the library of the Royal Asiatic Society of Great Britain and Ireland, London, 1854 (*References are to pages*).

mus.=work, or author of a work, on *music*.

nast.=nasta'liq.

occult.=work, or writer, on occult sciences.

off. or *offic.*=officer, courtier, etc.

Or.=Oriental (paper).

orn. pr.=work, or author of a work, in *ornate prose*.

p., pp.=page, pages.

p.=poetical work, or poet.

pap.=paper.

Pers.=Persian.

philos.=work, or writer, on *philosophy*.

Pizzi=Italo Pizzi, Storia della Poesia Persiana, two vols., Torino, 1894. (*References are to pages*).

polit.=work, or writer, on *politics*.

Pr=W. Pertsch, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin. Vierter Band. Verzeichniss der Persischen Handschriften, Berlin, 1888. (*References are to pages*).

R=C. Rieu, Catalogue of the Persian Manuscripts in the British Museum, three vols., London, 1879–1883. (*References are to pages*).

Ros=Baron V. Rosen, Collections Scientifiques de l'Institut des langues orientales. III, Les Manuscrits Persans, St.-Pétersbourg, 1886. (*References are to pages*).

RS=C. Rieu, Supplement to the Catalogue of the Persian Manuscripts in the British Museum, London, 1895. (*References are to numbers*).

RsBr=E. Denison Ross and E. G. Browne, Catalogue of the two collections of Persian and Arabic MSS., preserved in the India Office Library, London, 1902. (*References are to pages*).

S=size (length and width of the pages of the MSS.).

S.=Sayyid (in the indices only).

shik.=shikasta.

Spr=A. Sprenger, A Catalogue of the Arabic, Persian and Hindustany Manuscripts of the Libraries of the King of Oudh, vol. I, Calcutta, 1854. (*References are to pages*).

suf.=work, or writer, on *Sufism*, or a *Sufi*.

surn.=surnamed, or with the takhallus of.

techn.=work, or writer, on *technology*.

theol.=work, or writer, on *theology*.

theos.=work, or writer, on *theosophy*.

tol.=tolerably.

Tornberg=C. T. Tornberg, Codices Arabici, Persici et Turcici bibliothecae regiae universitatis Upsalensis, Upsaliae, 1849. (*References are to pages*).

tr., transl.=translated, translation, translator.

tr. Sanskr.=translation, or translator, from the Sanskrit.

v., vol., vols.=volume, volumes.

— v=(after a folio-number) verso.

vet.=work, or writer, on diseases or animals.

vulg.=vulgar (handwriting).

w.=wrote, was engaged in composition.

ZDMG=Zeitschrift der deutschen morgenländischen Gesellschaft.

PREFACE.

This volume completes the description of the Persian Manuscripts in the library of the Asiatic Society of Bengal, and deals with those belonging to the so-called "Curzon Collection."

This collection is the result of an attempt to acquire by purchase such valuable Persian and Arabic MSS. as could still be traced to the possession of small private owners in India. Such MSS. not only remain inaccessible to students and therefore useless to research, but they are also in constant danger of rapid decay or complete disappearance. The idea of making this attempt, aided by financial grants from the Government of India, is due to Sir E. Denison Ross, who at the time of suggesting it, in 1903, was the Philological Secretary to the Society. The Government—no doubt favourably influenced by the then Viceroy, Lord Curzon of Kedleston, who took a warm interest in the scheme and wholeheartedly supported it—sanctioned the necessary grants in the next year (1904).[1]

The Council of the Society, in honour of the memory of Lord Curzon, has resolved to name the collection the "Curzon Collection," in supersession of its previous informal designation as the "Government Collection."

To show likewise its deep appreciation of the far-sighted policy of Sir E. Denison Ross, to whom the creation of the collection is due in equal measure, the Council furthermore resolved to dedicate the present volume to him, in order to perpetuate the memory of his signal service to scholarship.

Since the inception of the scheme till 1910 a large number of MSS. have been purchased. After that year, when Sir E. Denison Ross left India, the details of the undertaking have undergone various modifications. The rapid growth of the collection necessitated limitation in new acquisition, and the available money from 1910 to 1923 has been largely devoted to work in connection with the arrangement and administration of the volumes acquired. From 1910 to 1923 only about 70 volumes were added to the collection. Since 1923 new purchases have been resumed on a larger scale and about 40 new volumes have been acquired annually. Of these latest acquisitions a fair number (10[2]) belong to those included in the list of rarer works given below.

At present the collection contains 712 manuscript volumes

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[1] Letter No. 880, dated the 14th June, 1904.
[2] Namely Nos. 315, 332, 398, 446, 525, 574, 692, 694, 702, 708.

of Persian works, which are described in the present Catalogue, and, in addition, about 1,000 volumes of Arabic and Urdu MSS. Since the beginning of the collection two lists of acquisitions have been published.

(1) A list of Arabic and Persian MSS. acquired during 1903–1907 (1106 nos.).

(2) The same, during 1908-1910 (540 nos.).[1]

A group of MSS. belonging to the earlier purchases has remained without a printed list, as have also the latest acquisitions, as their list has not yet been closed.

Attempts have been made before to compile a descriptive catalogue, but without definite results.

The compilation of the present Catalogue was begun on the 1st July, 1924, after the completion of the Catalogue of the older Persian collection of the Society.[2] The working conditions have considerably improved, and this circumstance has enabled the making of a closer study of every manuscript, here described, than was possible in the case of the work on the older collection.

The principles on which this Catalogue is compiled, are generally the same as those of the preceding one, which have been unanimously approved by many leading specialists.[3] A great number of minor improvements have been introduced, however, in the technical details of the work. They will be explained further on.

Although the present Catalogue is quite independent from the preceding one, dealing with the older Persian collection, it seemed advisable, for the sake of economy in space, not to give again a full description of the works which have already been fully dealt with in the previous publication. For these works only references are given to that Catalogue. Students working in this library, will obviously find no inconvenience in this.

The works here described belong chiefly to the Muhammadan literature produced in India. The rarer items—such as constitute precisely that portion in every collection which gives it its individuality—are almost all of Indian origin, and only a few of them have been produced earlier than the last two centuries.

With regard to its copies the collection is of quite modern

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[1] These numbers do not coincide with the actual number of volumes, especially in the second list. Although many volumes containing several independent works have been given only one number, some others have several numbers, given to each separate item contained. In many others some items are also numbered separately, while others, also independent, have been overlooked or disregarded. Besides, a certain number of MSS. cannot be traced.

[2] W. Ivanow, Concise descriptive catalogue of the Persian Manuscripts in the collection of the Asiatic Society of Bengal, Calcutta, 1924.

[3] I take this opportunity to express my great indebtedness for valuable suggestions and corrections to Profs. R. A. Nicholson, C. Huart, and Mr. A. Storey.

origin ; MSS. belonging to the last two centuries constitute almost 90% of it. It is interesting to find that this collection contains a rather large proportion of dated copies, almost half of the total. The earliest MS. is No. 405 (737/1337) ; copies dating from the IX/XVc. are only 5 in number. Those dating from the X/XVIc. number 29, and from the XI/XVIIc. only about 70—a total which is comparatively very small, just as in the case of the older collection of the Asiatic Society of Bengal. All other MSS. belong either to the XII/XVIIIc., or, in still greater numbers, to the XIII/XIXc.

The copies in which the place of transcription is mentioned constitute about 11% of the collection (83 in number). Of these only six early MSS. have come to India from other countries.[1] To these may be added several others amongst the earlier copies, the appearance of which clearly indicates their non-Indian origin.

The collection, as we see, may be justly regarded as a valuable supplement to the earlier acquisitions of the Society. Together with the latter it forms quite a rich library, of some 2,200 vols., representing with a considerable degree of completeness the Persian Muhammadan literature of India from about the IX/XVc., to our days.

In conclusion I express my profound gratitude to the President of the Asiatic Society of Bengal, Sir Rajendra Nath Mookerjee, who supported this undertaking, and to the General Secretary, Mr. Johan van Manen, who not only proposed to the Council the preparation of this Catalogue, but who has also greatly facilitated the work. Moreover, as in the case of the former Catalogue, he has actually participated in it, revising my English both in manuscript and in proof, devoting to this much of his scanty leisure.

W. IVANOW.

The 16th January, 1926,
Calcutta.

[1] These were copied : four at Samarqand—No. 574 (923/1517) ; No. 513 (973/1566); No. 11 (beg. XI/XVIIc.) ; No. 436 (1015/1606) ; one in Persia, at Bārfurūsh, in Gīlān (982/1574) (No. 253) ; the sixth is a striking instance of the surprisingly large distances over which MSS. sometimes travel : it was copied in Qazān, on the Volga river, in 1087/1676 (No. 523).

RARE WORKS IN THE COLLECTION.

With a view to uniformity, a review of the present collection is here given on the same lines as in the Catalogue of the older Persian collection of the Society (pp. xv-xxvi). Those books chiefly are here mentioned which may be looked upon as rare—in general, or in the European libraries—and especially those which are for the first time described in the present Catalogue.

I. History.

The works on history in the present collection are not numerous; there are several which may be regarded as rare, though not of special importance.

Ā'īna-i-bakht (comp. *ca.* 1069/1659) (No. 7).

Tuḥfatu'l-akhyār (comp. 1076/1666) (No. 5), both being brief compendia of general history.

Quite modern, but not common, are two local histories, of Kashmir and of Oude:

Ḥishmat-i-Kashmīr (comp. 1245/1830) (No. 42).

Waqā'i'-i-dilpadhīr (comp. 1253/1837) (No. 46).

Of the works dealing with the history of other countries than India, only one deserves mention as being comparatively rare:

Qandiyya (VI/XIIc.), on the history of Samarqand, chiefly with reference to the shrines and places of worship in that city (No. 349).

More interesting are the works, not specially devoted to history, but containing historical information:

(*a*) **Historical documents:**

Inshā-i-Marwārīd (beg. X/XVIc.) (No. 130), a rare collection of original documents belonging to the end of the dynasty of the Persian Timurides of Herat.

Gulshan-i-balāghat (beg. XI/XVIIc.) (No. 131). A collection of interesting letters concerning political matters connected with Persia and India, about 1000/1592.

Munsha'āt-i-Mād'hūrām (comp. 1120/1709) (No. 150), containing documents from the time of Aurangzib.

Gulshan-i-sa'ādat (comp. 1131/1719) (No. 153), documents referring to Indian politics of that period.

Musawwadāt-i-Kewal-Rām (comp. in the middle of the XII/XVIIIc.) (No. 157). Also official correspondence of the same times.

A collection of official letters, etc., referring to the later Safawides (No. 158).

Nāfi'u't-ṭālibīn (comp. 1213/1799) (No. 135), an interesting historical commentary on the well-known *Mukātabāt-i-'Allāmī*.

(*b*) **Poetico-historical works.** There are only a few works of this class in the present collection. All of them are quite modern :

Kār-nāma (end XII/XVIIIc.) (No. 302), dealing with the history of the war against Aḥmad Abdālī.

Fatḥ-nāma (1199/1785) (No. 303), a history of the Balūchī chieftains in Sind.

Ẓafaru'ẓ-ẓafar (*ca.* 1857) (No. 317), the story of the Indian Mutiny of 1856.

(*c*) **Other auxiliary sources.** Amongst these may be mentioned :

An autobiography of Muḥammad Fayḍbakhsh of Kākorī (*ca.* 1230/1815), giving information concerning the politics of the time (No. 87).

Shaltāqiyya (XI/XVIIc.) (No. 669). A political pamphlet, dealing with Gilan and Mazandaran.

Tanībhu'l-ghāfilīn (comp. 1233/1818), referring to Indian matters (No. 670).

Biographical works of interest, also of modern origin :

Mi'rāju'l-khiyāl (*ca.* 1257/1841) (No. 60), dealing with 23 poets of the early XIII/XIXc.

Ḥadā'iqu'sh-shu'arā' (comp. 1262/1846) (No. 702). An interesting universal *tadhkira* of poets.

Ishārat-i-Bīnish (comp. 1265/1849) (No. 61), giving a collection of 66 biographies of the poets of XIII/XIXc.

Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān (comp. 1191/1777) (No. 62). Biographies of Urdu poets, chiefly of the XII/XVIIIc.

The biographies of saints are also modern, but they are circumstantial and often give interesting references to the general contemporary life.

Ganj-i-Fayyāḍī (*ca.* 1147/1735) (No. 80).
Ashjāru'l-jamāl (middle XII/XVIIIc.) (No. 81).
Rauḍatu'l-qayūmiyya (*ca.* 1164/1751) (No. 82).

II. Poetry.

Although poetical works constitute the most numerous class in the collection, those which are rare or remarkable amongst them are comparatively few.

(*a*) **Biographies of poets and anthologies.** The biographical works have already been mentioned above, in the section of history (Nos. 60, 61, 62, 702). Amongst anthologies the important ones are Nos. 322, 323, 326, 702, as containing biographical notes on poets besides quotations of their poetry.

(*b*) **Works on poetics, etc.** Only two are comparatively rare, although they are of modern origin :

Shajaratu'l-Amānī (comp. 1206/1792) (No. 181).
Risāla dar qāfiya (comp. XIII/XIXc.) (No. 182).

Poetry of different classes is mostly represented by well-known compositions. Those which may be regarded as rare are chiefly the works of quite modern Indian poets.

(*a*) **Epics** ; only a few :

Ganj-i-ma'ānī (comp. 941/1535) (No. 251).
Sikandar-nāma-i-jabalī (comp. 1141/1729) (No. 290).
Baḥr-i-gham (comp. 1250/1835) (No. 313).
Baḥr-i-mawwāj (comp. end XIII/XIXc.) (No. 315).

(*b*) **Romantic poetry.** The rare works in this group are still fewer than in the preceding one :

Dastūr-i-himmat (comp. 1096/1685) (No. 275).

Two lengthy *Mathnawīs* by Mun'im (end XII/XVIIIc.) (No. 308).

As a peculiar development of the Persian literature cultivated in India, it is necessary to note the appearance of various prose versions of the well-known romantic poems of the classical writers. The phenomenon may be partly explained by the decay of Persian learning in India, especially during the last century, causing the original works to become unintelligible to the majority of educated Muhammadans, but also partly by a general decay of intellectual life, a result of the exhaustion of creative power. Three such compositions, in hideously bombastic prose, are described under Nos. 246, 259, 314.

(*c*) **Lyric poetry,** as usual, contains a greater number of rare works, mostly the dīwāns of modern Indian poets, whose compositions have not met with appreciation from the public.

First of all mention should be made of some valuable *kulliyyāts* :

Of '*Ubayd-i-Zākānī* (No. 227), a modern, but good copy.
Of *Malik Qumī* (beg. XI/XVIIc.) (No. 264).
Of *Ta'thīr* (beg. XII/XVIIIc.) (No. 287).
Of *Rūḥī* (beg. XII/XVIIIc.) (No. 292).

The dīwāns are by the following poets :

Mu'īn (end IX/XVc.) (No. 240).
Walī Dasht-i-bayāḍī (beg. XI/XVIIc.) (No. 260).
Kirāmī Shāmlū (XI/XVIIc.) (No. 267).
'Inwān (middle XI/XVIIc.) (No. 269).
Wālā (XI/XVIIc.) (Nos. 271 and 272).
Kirāmī Kashmīrī (beg. XII/XVIIIc.) (No. 289).
Ni'mat (XII/XVIIIc.) (No. 294).

Gharīb (end XII/XVIIIc.) (No. 300).
'Alī Akbar (end XII/XVIIIc.) (No. 301).
'Alī Aṣghar (beg. XIII/XIXc.) (No. 307).
Akhtar (beg. XIII/XIXc.) (No. 310).
Masarrat (beg. XIII/XIXc.) (No. 312).
Mumtāz (middle XIII/XIXc.) (No. 315).
Tafta (end XIII/XIXc.) (No. 316).

III. Theology.

This section is perhaps the most incomplete and casual in the present collection. There are, however, several works which are not common:

Tafsīr-i-Zāhidī (comp. in 519/1125) (Nos. 332 and 333), in two vols., slightly incomplete in the middle.
Ni'mat-i-'uẓmā, a large Shi'ite *Tafsīr* (comp. 1115/1704) (No. 337).
Mughnī-nāma (comp. 932/1526) (No. 363).
Manhaju'l-fāḍilīn (comp. 937/1531) (No. 396).
(*Fiqh-i-madhāhib-i-khamsa*) (X/XVIc. ?) (No. 398).
Tuḥfa-i-ithnā 'ashariyya (beg. XIII/XIXc.) (No. 401).

IV. Sufism.

The Sufic literature, mostly Indian, is better represented, and there are many works which may be regarded as rare.

(*a*) **Sufic hagiology:**

A biography of Shāh Mīnā (X/XVIc. ?) (No. 70).
Riyāḍu'l-awliyā' (comp. end X/XVIc.) (No. 704).
Jawāhir-i-Farīdī (comp. *ca.* 1033/1623) (No. 72).
Firdausiyya-i-qudsiyya (end XI/XVIIc.) (No. 78).
Ganj-i Fayyāḍī (comp. *ca.* 1147/1735) (No. 80).
Ashjāru'l-jamāl (comp. *ca.* 1151/1738) (No. 81).
Rauḍatu'l-qayūmiyya (comp. *ca.* 1164/1751) (No. 82).
Uṣūlu'l-maqṣūd (comp. *ca.* 1226/1811) (No. 83).
Manbahāt fī 'ilmi'l-amwāt (comp. 1292/1875) (No. 84).

(*b*) **Orthodox Sufism,** and generally works belonging to the earlier Sufic tradition:

Sawāniḥ, by Aḥmad Ghazālī (beg. VI/XIIc.) (Nos. 406, 407).
Fīhi mā fīhi (end VII/XIIIc.) (No. 417).
Ma'danu'l-ma'ānī (end VIII/XIVc.) (No. 425).
Mawāṭin (comp. 856/1452) (No. 431).
Irshādu'l-murīdīn (X/XVIc.) (No. 433).
Manāẓir-i-akhaṣṣu'l-khawāṣṣ (comp. 1050 1640) (No. 439).

Anwāru't-taḥqīq (comp. *ca.* XI/XVIIc.) (No. 442).
Kanzu'l-hidāyat (comp. *ca.* 1080/1670) (No. 445).
Risālatu'l-Mas'ūdī (*ca.* XI/XVIIc.) (No. 447).
Works of Muḥammad Balgrāmī (end of the XIII/XIXc.) (No. 459).

(*c*) **Sufico-poetical works :**

Nāz-u Niyāz (comp. 930/1524) (No. 248).
Tuḥfa-i-Qāsimī (comp. 1012/1604) (No. 261).
Mathnawī-i-Walī-rām (comp. *ca.* 1055/1645) (Nos. 270, 462,27).
Qiṣṣa-i-ḥaqīqat-i-rāy (XII/XVIIIc.) (No. 293).

(*d*) **Sufico-magical works :**

Makhzan-i-da'wat (comp. 1037/1628) (No. 437).
(*Asnād-i-ashghāl-i-Shaṭṭāriyya*) (composed in 1045/1636) (No. 438).
Khulāṣatu'l-awrād (XI/XVIIc.) (No. 446).
Burhānu'dh-dhākirīn (XII/XVIIIc.) (No. 450).

(*e*) **Sufico-controversial works :**

Two pamphlets, on prayer to 'Abdu'l-Qādir Jīlānī (XI/XVIIc.) (No. 443).

(*f*) **Popular Sufic works,** Nos. 479–482.

V. Folk-lore and allied matters.

(*a*) **Tales, anecdotes, etc.** There are only a few tales or collections of anecdotes which seem to be still unknown :

Dilgushā (comp. 1039/1630) (No. 707).
Maẓharu'l-i'jāz (end XI/XVIIc.) (No. 708).
Muẓaffar-nāma (beg. XII/XVIIIc.) (No. 117).
Nigāristān-i-Amīn (comp. 1232/1817) (No. 123).

(*b*) **Works on Magic, etc.** The works in this group, os. 641–662, may be regarded interesting. Only five of them have been described in other catalogues (Nos. 641, 642, 643, 651, 661).

VI. Sciences and arts.

(*a*) **Encyclopaedias :**

Maṭla'u'l-'ulūm wa majma'u'l-funūn (comp. 1262/1846) (No. 486).

(*b*) **Ethics, etc.**

Taḥqīqāt dar bayān-i-aḥwāl-i-mawjūdāt (*ca.* X/XVIc.) (No. 493).
Khulāṣatu'l-ḥayāt (end X/XVIc.) (No. 497).
Ḥaqqu'l-yaqīn (end XI/XVIIc.) (No. 499).

Anīsu'l-wuzarā' (middle XII/XVIIIc.) (No. 501).
Maṭāli'u'l-Hind (comp. 1223/1809) (No. 505).
Kathīru'l-manfa'at (comp. 1232/1817) (No. 506).
Gulzār-i-i'tibār (comp. 1281/1865) (No. 509).
Minhāju'l-mubīn (logic, end VII/XIIIc.) (No. 512).

(*c*) **Lexicography :**

Farhang-nāma (beg. VIII/XIVc.) (No. 516), very valuable.
Dastūru'l-afāḍil (comp. 743/1343) (No. 517).
Durr-i-durrī (comp. 1018/1610) (No. 525).
Farhang-i-khānī (comp. 1174/1761) (No. 527).
Muhadhdhibu'l-asmā' (*ca.* X/XVIc.) (No. 542).

(*d*) **Grammars** (Persian) :

Muthmir (middle XII/XVIIIc.) (No. 550).

(*e*) **Astronomy, Mathematics, etc. :**

Durratu'l-masāḥāt (comp. 890/1485) (No. 572).
A work on astronomy (comp. 923/1517) (No. 574).
Mu'īniyya (*ca.* X/XVIc.) (No. 575).
Jāmi'-i-Bahādur Khānī (comp. 1249/1833) (No. 580).

(*f*) **Medicine :**

Fawā'idu'l-insān (*ca.* 1003/1595) (No. 592).
Ṭibb-i-Aurangzībī (end XI/XVIIc.) (No. 600).
Mu'ālijāt-i-Nabawī (beg. XII/XVIIIc.) (No. 604).
Ṭibb-i-manẓūm (*ca.* XII/XVIIIc.) (No. 607).
(*Qarābādīn-i-'Alawī Khān*) (middle XII/XVIIIc.) (No. 609).
Tuḥfatu'l-Masīḥā (comp. *ca.* 1161/1748) (No. 610).

(*g*) **Zoology, etc. :**

Bāz-nāma (comp. *ca.* 570/1176) (No. 616).
Shikār-nāma-i-Īlkhānī (VIII/XIVc.) (No. 617).

(*h*) **Varia.** Translations from Sanskrit and Hindī :

Tarjuma-i-Mahābhārata (No. 677).
,, ,, *D'harm-shāstar* (No. 687).
,, ,, *Karm-bibāk* (No. 692).
Bhakt-Ūrbasī (comp. 1162/1749) (Nos. 693, 694).

NOTES ON THE TECHNICAL DETAILS OF THE CATALOGUE.

I. General Remarks.

The principles followed in the compilation of the present Catalogue are on the whole the same as those followed in the catalogue of the older Persian collection of the Society (pp. xxvii–xxxiii).

1. **Description.** In this collection the volumes containing several works are fewer in number; it was therefore easier to observe the principle to describe every separate work in a separate note. Exceptions have been made in the following cases :—

(*a*) Volumes containing a collection of works of one author.
(*b*) Collections of short works, dealing with the same subjects.
(*c*) If two or more works, which are bound together, possess some kind of internal connection between themselves.
(*d*) Fragments, short notes, scraps of all descriptions.

2. **Transliteration.** The system of transliteration remains the same as in the former Catalogue. It represents the words according to their written forms, not according to their actual pronunciation. The vocalisation is given in accordance with the usages of good Persian, as at present spoken in Persia.

In Arabic words the same concession is made to the elementary principles of Arabic phonetics and grammar in names containing the definite article ال. Being of no importance to people who know Arabic, they often mislead those who do not. Therefore, instead of *'Abd al Raḥīm*, as is given in different catalogues, the form of *'Abdu'r-Raḥīm* is used, or in the Genitive case, with *Ibn* or *Abū*, forms like *'Abdi'r-Raḥīm*.

The *hamza* (ء) is marked only in the transliteration of Arabic expressions, given in their original Arabic form, not as loan-words in Persian. Therefore, e.g. the Arabic form is given as *Tadhkirat-u'l-awliyā'*, but the Persian form as *Tadhkira-i-awliyā*.

Table of transliteration :—

ا a, i, u	ث th
ب b (بھ bh)	ٹ ṭ
پ p (پھ ph)	ج j (جھ jh)
ت t (تھ t'h)	چ ch (چھ chh)

ح ḥ	ظ ẓ
خ kh	ع '
د d (دھ d'h)	غ gh
ذ dh	ف f
ڈ ḍ	ق q
ر r	ک k, g (کھ k'h)
ز z	گ g (گھ g'h)
ژ zh	ل l
س s	م m
ش sh	ن n
ص ṣ	و w, u (ū)
ض ḍ	ه h
ط ṭ	ی y (ī).

Note 1. The letters o, e, v, x are used only in words of non-Persian and non-Arabic origin (Turkish, Indian, etc.).

Note 2. Diphthongs: *ay* for اَی, and *au* (or *aw*) for اَو.

Note 3. Wherever an accidental combination of consonants may lead to confusion with one of the aspirated letters used to render a simple consonant, the apostrophe (') is used (e.g. *nuz'hat*).

Note 4. The dash (-) is used: (*a*) to join two different words whenever they form one compound word; (*b*) with the Arabic article ال; (*c*) with the Persian *iḍāfa*; (*d*) with the Persian conjunction و when it is pronounced like *u* after words ending with a consonant.

II. THE SYSTEM OF THE DESCRIPTIVE NOTES.

1. **Numbers.** The serial numbers of the notes do *not* coincide with the actual numbers of the MSS. on the shelves of the library. A special index (VII) is provided to show the correspondence of these library marks with the numbers given in descriptive notes in the Catalogue.

The library marks given have the following meaning :—

I indicates the MSS. which have been included in the printed list of acquisitions of 1903–1907.

I*a* indicates a group of MSS. belonging to acquisitions of the same years which had never been included in the printed list.

II indicates the MSS. included in the list of acquisitions of 1908–1910.

III indicates the latest accessions, 1911–1925, a list of which has not yet been published (some 37 MSS. previously acquired which, it was found, had not been registered at all, have been included in this group).

2. **Titles.** Wherever the real title of a work has not been ascertained, or the work possesses none, a provisional designation is given *within brackets*. Lengthy titles are given in their abbreviated form in the headings, but mentioned in full in the text of the notes.

3. **Dates.** (*a*) All approximate dates given *in centuries*, whenever they are conjectural, are left without special expressions like 'probably,' 'apparently,' etc., as superfluous.

(*b*) The dates of the reigns of rulers are given according to S. Lane-Poole, Muhammadan Dynasties (I have used the Russian translation with corrections by Prof. W. Barthold, St. Petersburg, 1899).

(*c*) In all cases in which the dates in the Muhammadan era are given with their equivalents in the Christian era, the former stand *first*, and the latter *second*, and the indications A.H. or A.D. are omitted.

(*d*) Wherever not only the year of the Muhammadan era is given, but also the day of the month, the latter has been rendered into its equivalent according to Christian era, with the help of F. Wüstenfeld's Vergleichungs-Tabellen der Muhammedanischen und Christlichen Zeitrechnung, Leipzig, 1854.

(*e*) In the indices, and in repetitions of the same date, when the year in the Hijra era begins about the middle of the Christian year, and therefore corresponds to two years of the Christian era, only the *second* year is given, e.g. 881/1476–1477, is given in the indices as 881/1477.

4. **References to various publications.** In the descriptions of the works references are given in a *uniform* and strictly *chronological* order, the latest being given first :—

(*a*) *General works* on Persian literature.

(*b*) *Catalogues* of the Persian MSS. in different libraries, in so far as locally accessible.[1] (The Catalogues of Indian libraries are mentioned separately in order to show immediately what other copies are within the reach of residents of India).

[1] To my great regret the following catalogues were not accessible to me :—

(*a*) Kahl, A Catalogue of Persian and Turkish MSS. in the Tashkand Public Library, Tashkand, 1898 (*in Russian*).

(*b*) B. Dorn, Das Asiatische Museum d. K. Akademie zu St. Petersburg, 1846.

(*c*) Rehatsek, Catalogue of the Arabic, etc., MSS. in the Mulla Firuz library, Bombay, 1873.

(The latter has now been acquired by the Society, but only when this Catalogue was already in the press).

(*c*) Critical editions, translations, or other publications. As the Society's library is very poor in this respect, the information given here is often based on earlier catalogues and other sources.

(*d*) Whenever possible, references are given to Oriental editions.

5. **Quotations.** In this Catalogue the principle is strictly followed that all quotations should be "true copies" of their originals, with preservation of all peculiarities of orthography and mistakes. Only the early MSS., dating from the XV and XVIc., written in Persia and Turkestan, are reliable and neat in their orthography. The copies of Indian origin, especially the more modern ones, show an amazing carelessness, inconsistency in orthography, and ignorance of Persian and Arabic grammar on the part of their scribes. As the collection consists for 90% of these modern Indian copies, it was impossible to note every case of deviation from the standard rules, and therefore only the most striking ones are here marked with a *sic.*

6. **Description of the appearance of MSS.** In the present Catalogue all information concerning the *copy* has been carefully separated from that about the *work* itself, and is printed in small type. As far as possible a strictly uniform order has been followed in these descriptions :—

(*a*) The date of the MS., exact or approximate, the name of the scribe, the place of copying, and any other details connected with the transcription which may be found in the colophon, etc. Special notes on paintings, if the MS. contains them.

(*b*) Number of folios.[1] If the work described in the note does not occupy the whole of the volume, but only a part of it, an asterisk is placed before the number of folios which contain it.

(*c*) The measurements of the page, and of the place occupied by the text (abbreviated as S), are here given in *inches*, with a precision to within a quarter of an inch.

(*d*) Number of lines (ll) on a page, and information as to the *jadwals*, or border lines. This detail has been added as it is often essential for the identification of a copy.

(*e*) Quality of paper (pap.) mostly only distinguished as Oriental (Or.), or European (Eur.), unless specially identified.

(*f*) General type of the handwriting.

(*g*) The state of preservation of the MS.

(*h*) Notes on fly leaves, or margins, seals, if found in the MS., or details as to lacunas, damaged folios, etc.

(*i*) Vignettes, etc., if found in the copy.

[1] As a result of energetic measures taken by the General Secretary, Mr. van Manen, the folios of all MSS. in the collection have at last been numbered.

III. Notes on the Indices.

I. **Persons' names.** (1) All references are to *the serial numbers* of the descriptive notes in this Catalogue. Those in heavy type indicate that the person in question is the author, or translator, editor, commentator, etc., of the work described under the number.

(2) In order to make the alphabetical sequence as strict as possible only the *essential parts* of the names are taken into consideration. All honorific titles, initials in European names, etc., are *disregarded,* as well as other expressions which do not constitute the *principal* part of a name, unless there are special reasons for treating them otherwise. The list of these disregarded elements is as follows :—

Abū	Ḥāfiẓ	Sayyid
Abī	Ḥājjī	Shaykh
al-(Arabic definite article in all its modifications).	Ḥakīm	Shāh
Amīr	Ibn (*b.*)	Sulṭān
Āqā	Khwāja	*also :* Persian *iḍāfa* (-i-)
b. (*ibn*)	Makhdūm	Arabic case terminations -u, -i.
Bābā	Mawlānā	
	Mīr	
	Mīrzā	
	Miyān	

In this volume great care has been taken to prevent these words from upsetting the alphabetical sequence of the principal names. They are either omitted or transferred behind the essential parts of the names. The *kunyas*, when they do not constitute the real name of a person, have been included in brackets, or within commas, and disregarded in the alphabetical arrangement.

(3) For reasons of economy of space names, repeated in several entries, are only once printed in full, heavy type, in the first entry and replaced by a hyphen in the following entries. One hyphen corresponds to one name only, except in those composed with *'Abd-*, *Abū-*, and *-Allah*, *-Daula*, *-Dīn*, *-Mulk*, which are treated as one single word.

(4) The abreviations used in the indices are also given in the general list on pp. ix–xi.

II. **Titles of works.** (1) References are to *the serial numbers* in the Catalogue. Those in heavy type refer to the notes in which the copies of the work mentioned are *actually described*, and show that the work in question is not merely referred to incidentally, in some connection.

(2) Dates, unless otherwise specified, exact or approximate, after the titles of works, indicate the time of composition.

(3) The expressions which have been disregarded in the alphabetical arrangement of the titles (unless constituting an essential part of the title), are:

AL-(Arabic definite article, in all modifications).	MAJMŪ'A
BAYĀN	MUKHTAṢAR
DAR	MUNTAKHAB
FĪ	RISĀLA (-T)
INTIKHĀB	SHARḤ
KITĀB	TARJUMA (-T).

Also the Persian *iḍāfa* (-I-), or Arabic case terminations -U, -I.

(4) *Brackets* are used with provisional titles, not actually found in the text of works. They are arranged not under the *first* word, but under the word expressing their principal *subject*.

III. **Principal subjects.** In the present Catalogue the index of subjects has not been restricted to the fragmentary works, or others of which proper titles are not known. The index deals with *all* works, described in the volume treating of the same topic, chronologically arranged. The subjects under which references are given are only the most salient ones.

Indices IV–X are arranged on the same lines as in the former Catalogue.

I. HISTORY.

I. General History.

1. طبقات ناصری

Ṭabaqāt-i-Nāṣirī. I 645.

A good, but very incomplete copy of the general history by Abū 'Umar Minhāju'd-Dīn 'Uthmān b. Sirāji'd-Dīn al-Jūzjānī, from the creation of the world to 658/1259–1260. See Bl 246–247, EIO 14–15, EB 16, R 72, Morl 21, Aum 67, etc. *Ind. libr.* Bk 451. Cf. also Elliot, Hist. of India, II, 259–383. Part of it, relating to the history of India, has been published by W. Nassau Lees, Biblioth. Indica, 1864, and translated by H. G. Raverty, the same series, 1873–1881.

The present copy although clearly written and often giving very interesting and good variants to the readings of N. Lees' edition, is extremely fragmentary, and its leaves have been bound in a confused order. The opening folio is numbered as the '4th,' but, indeed, much more than only three leaves are lost in the beginning. In fact, the text begins with the early Abbaside khalifs, i.e. in the beg. of the IV *ṭabaqa* (at the end of it there is a lacuna between ff. 9 and 10).

The following *ṭabaqas* are complete: V (f. 10v), the kings of Persia; VI (f. 27v), the kings of Yaman; VII (f. 34), the Ṭāhirides; VIII (f. 36v), the Ṣaffārides; IX (ff. 38–39, 90, 41, 42, 44, 43v), the Sāmānides; X (ff. 43v, 45–46), the Būyides; XI (ff. 46–52v, 63–64), the Ghaznawides. *Ṭabaqa* XII (ff. 64–66v, 67–73v), the Saljūqides, is incomplete, and of the XIII (ff. 73v–75), the Sanjariyya kings, or *atābegs*, there is only a small fragment. *Ṭabaqa* XIV (on the kings of Sistan, etc.), is entirely lost, together with the greater part of the next, XV (ff. 78, 129–130v), on the Kurdish kings of Syria. Of *ṭabaqa* XVI (ff. 142–149, 53), on the Khwarizmshahs, there is only the end.

In the second half, as compared with the text of N. Lees' edition, there are in the MS. lacunas corresponding to pp. 55, l. 4 (fr. b.) to 58, l. 11; 70, l. 6 to 79, l. 11; 82, l. 11 to 106, l. 12; 116, l. 14 to 123, l. 10 (it is very peculiar that in the MS. there is no interruption in the text, f. 82v); 169, l. 3 to 171, l. 3 (fr. b.); 230 top to 233, l. 3 (fr. b.); the text in the MS. breaks off on p. 328, l. 3, i.e. in the beg. of XXIII *ṭabaqa*.

Copied probably in the xi/xvii *c*.

Ff. 151 (numbered 4–154; their correct order is: 4–9, lac., 10–39, 90, 41, 42, 44, 43, 45–52, 63–66, lac., 67–75, lac., 78, 129–130, lac., 142–149, 53–62, lac., 150–153, lac., 40, lac., 87, 85, 86, 82–84, 88, 89, 91–102, lac., 154–156, 131–141, 76, 77, 79–81, lac., 103–128); S 14 × 8,5; 8,25 × 4,75; ll 21, within jadwals. Thick, in some places, double, yellow Or. pap. Clear nast. of Khorasani type. Cond. rather bad. Many folios have large holes due to white ants or worms.

2. حبيب السير

Ḥabību's-siyar. I 989.

A short fragment of the *second* vol. of this work (for references see IvASB 34). It contains only the *first juz'* (ff. 1v–78v), dealing with the twelve Shi'ite Imams and some eschatological theories connected with the twelfth of them; and the beginning of the *second juz'* (ff. 78v–80v), dealing with the origin of the Omayade Khalifate. The text breaks off on ff. 77v, l. 13 of MS. D 134 (IvASB 36). Beg. as usual (cf. EIO 86 and EB 72):

الحمد لله الذي جعل للنبيين لسان صدق عليا و بعث الخ

At the end (f. 81v) there are a few lines from Suyūṭī's (d. 911/1505) *Jam'u'l-jawāmi'* (see Brock., II, p. 147, No. 56) with a Persian explanation.

Copied apparently in the xii/xviii *c.*

Ff. 81; S 9,25 × 5,5; 7,5 × 3,75; ll 25, no jadwals. Blue Or. pap. Ind. clear nast. Cond. tol. good, although the MS. is considerably damaged by worms. A few seals on f. 1; only one is legible, and contains the date 1231/1816. A few notes on the margins.

3. لب التواريخ

Lubbu't-tawārīkh. II 344.

Scanty remnants of a copy of this history, which was composed *ca.* 948/1541–1542 by Yaḥyā b. 'Abdi'l-Laṭīf Qazwīnī (d. 960–962/1553–1555), and was dedicated to the Safawide prince Bahrām-Mīrzā (f. 1v). See Bl 327–335, EIO 101–103, EB 88–95, R 104, Flügel, II, 71, Leiden C., III, 6, Krafft, 87. *Ind. libr.* Bh 6, Bk 469. Cf. also Elliot, Bibl. Index, 129 sq., Hist. of India, IV, 293–297. There is an old Latin translation, 1783, in A. F. Büsching's Magazin, vol. XVII.

The work is originally divided into four *qisms* (the index is given on ff. 1v–2), but the copy contains only the beg. of the *first qism*, dealing with the history of Muhammad (ff. 2–4v), a fragment (ff. 5–9v) of the *second qism* (on Persian kings), and two pages (ff. 10–10v) from the *third qism* (on the Atābegs). Beg. as usual:

حمد و سپاس خدائي را ست كه سلاطين جهان الخ

Copied towards the end of the xi/xvii *c.*

Ff. 10; S 8 × 5; 6,5 × 3,25; ll 23, within jadwals. Brownish Or. pap. Good Ind. nast. Cond. bad. Dirty, worm-eaten. Notes and seals (dated 1247/1831) on f. 1 and on a fly leaf at the end.

4. تاریخ الفی

Ta'rīkh-i-alfī. I 125–126.

A good copy of the general history of the Muhammadan world after the death of Muḥammad, already referred to in IvASB 41. The present transcript contains only the part dealing with the years 1–503 after Muḥammad's death, and divided into two volumes (years 1–170 and 171–503), with continuous folio numbers. Beg. as usual:

آغاز کتاب در بیان اموری که واقع شده در سال اول رحلت الخ

The copy, apparently written by different scribes, dates probably from the end of the xi/xvii c. or the beg. of xii/xviii c. A *fihrist* on the fly leaves.

2 vols. Ff. 507 (1–265 and 266–507); S 13 × 8,75; 10,5 × 5,5; ll 30, no jadwals. Different Or. pap. Good Ind. nast., in some places rather calligraphic, about fifteen different hands. Cond. generally good, only ff. 405–453 are decaying.

5. تحفة الاخیار

Tuḥfatu'l-akhyār. III 92.

The *first* vol. of a general history, comp. at Murādābād in 1076/1666 (f. 1v.) by Muḥammad Ṣafī b. Walī of Qazwīn for Aṣālat Khān, a local official. As in the copy described in R 125, 1080, the present one ends with the story of the Khwarizmshahs. The headings of all chapters, and the names of the rulers are omitted, although space is reserved in every case, probably for writing in red ink. The title, given on f. 1v, is added above the line in a different handwriting. But beneath it there is قصهٔ سلاطین متقدمین, which also seems not genuine, inserted in a different handwriting.

The author gives the usual legends of the ancient prophets, sages, Persian kings, Muḥammad, 12 Imams, and the first four khalifs. The story of the Omayades begins on f. 61; the Abbasides, f. 79v; the Persian local dynasties begin on f. 90; the Ṭāhirides, f. 90; the Ṣaffārides, f. 90v; the Sāmānides, f. 91v; the Ghaznawides, f. 94; the dynasties of Ṭabaristān, f. 97v; the Būyides, f. 100v; the Ismailis, f. 105; the Saljūqides, f. 108; the Atābegs of Mosul, etc., f. 115v; the Ghūrides and early Muslim rulers of India, f. 123; the Khwarizmshahs, f. 126v–130v (incomplete at the end).

At the end (f. 131) there is an incomplete and inaccurate index of the biographies of eminent men, etc., inserted in the narrative. On ff. 132–134v there are notes mostly of historical contents, dealing with the 'first king who has been crowned,' and

other similar matters. Some poetical scraps are also found on f. 1. Beg.

ثنا و ستایش حضرت آفریده کاری را که طبقات سموات الخ

Copied in the xii/xviii c.

Ff. 134; S 13 x 9,5; 11 x 7,25; ll 29, no jadwals. Greyish Or. pap. Ind. nast. Cond. not good, especially towards the end where the MS. is slightly injured by moisture. Occasional notes on the margins.

6. مرآة العالم

Mir'ātu'l-'ālam. II 502.

A general history from the creation of the world to 1078/1667, usually ascribed (cf. f. 3) to 'Abdu'r-Raḥmān Bakhtāwar Khān (d. 1096/1685), the head eunuch of Aurangzīb, but in fact compiled by Muḥammad Baqā. See GIPh 214, Bl 350, EIO 124–125, EB 114–116, R 125–127, 890, 1080, Morl 52–56, etc. *Ind. libr.* Bh 12 (extr.), Bk 477. Cf. also Elliot, Hist. of India, VII, 145–165.

The work is extremely concise, only the history of the Indian Timurides is dealt with in a more detailed manner. It contains also a great deal of biographical material, which is of rather little value on account of the shortness of the notes, mostly extracted from the well known *tadhkiras*. There are apparently only a few notes on the author's contemporaries. The compilation is divided into seven *ārā'ish*, each subdivided into several *numā'ish*, *payrā'ish*, etc. The present copy, dating from the beginning of the XII/XVIIIc., is in an exceptionally bad state of preservation, and very incomplete. It has been 'carefully' pasted over with 'transparent' cheap paper which now, probably only a few years since this has been done, has made entirely illegible, and useless for students almost the whole of the copy. The folios are badly misplaced. The contents of the work are as follows:—*Ārā'ish* I (f. 3) Pre-Muhammadan history, prophets, *ḥukamā*, etc.; II (somewhere about f. 20) Muḥammad and his time; III (about f. 67) Omayades, Abbasides, and their time; IV (?—apparently very little of it remains here) Tīmūr, Safawides, etc.; V (f. 113v) Indian history; VI (f. 153v) Indian Timurides. Very little indeed remains of this section, as well as of the next, the VII *ārā'ish* (originally dealing with the history of the first ten years of Aurangzīb's reign). Apparently only the end of it is preserved. The *afzā'ish* (f. 173) is divided into 3 *namūds*: the first (f. 173) on famous calligraphers; the second (f. 177v) on different '*ajā'ib*; and the third (f. 184) on some remarkable buildings. The *khātima*,

which may be complete (f. 186), deals with poets. Beg. abruptly with the *muqaddima*:

مقدمه در ذکر نخستین چیزی که خلعت خلقت پوشیده الخ

Ff. 204; S 11,5 × 7; 9,5 × 4,25; ll 25, within jadwals. Brownish Or. pap., good Ind. nast. Cond. hopeless. A mediocre vignette. A seal, dated 1211 A.H.

7. آئنهٔ بخت

Ā'ina-i-bakht. III 35.

A brief conspectus of general history and biography to about 1069/1659. The arrangement of the material corresponds very closely to that in the *Mir'ātu'l-'ālam*. The information given here is very brief, and for many dynasties only lists of rulers appear in the text. The name of the author is not mentioned in this copy. The work is dedicated to Aurangzīb (cf. ff. 2 and 4v), and it is stated in the introduction (f. 3) that the narrative is to come to an end with the story of the four campaigns of that ruler, which decided his supremacy (وقایع چهار معرکه تسخیر چهار دانگ هندوستان). The latest date referred to here probably is 1069/1659 (on f. 93). The title, as given at the top of this note, is rather doubtful. The place in which it appears on f. 3 is injured, and only the following expression can be read:— از پرتو بارقهٔ خرد فیض آر ...... م آینه بخت رو نمود. Under the words *Ā'ina-i-bakht* there are traces of figures (in red), so that the expression is here probably given as a chronogram. A similar chronogram is given in R 126 for the date of completion of the *Mir'ātu'l-'ālam*, i.e. 1078/1668 (in the form آئینهٔ بخت; here, however, it is clearly written آینه بخت and this gives only 1068/1658). The author at the end of the book promises to write a detailed history of Aurangzīb.

All these indications suggest that this work is the same as the history written by Bakhtāwar Khān (see the preceding No.), referred to in R 126 as "an account of the four battles by which Aurangzīb won the throne, entitled *Chahār ā'īna*." In the original text of the *Mir'ātu'l-'ālam* (see the preceding No., f. 184) where it is mentioned, this is expressed exactly in the same terms as given above (f. 3 of the present work). There is little doubt therefore that both works are identical. The present one may have really been composed in 1068/1658 (and completed in 1069/1659), as indicated by the chronogram, and probably is the original draft of the *Mir'ātu'l-'ālam*, which contains additional details, besides the history of 10 years of Aurangzīb's reign. Apparently no other copies of this work have been so far described.

It is divided into forty *mu'ā'inas* (their fihrist is given on ff. 3–4v): 1 (f. 5) Prophets; 2 (f. 9v) Muḥammad; 3 (f. 17v) the four original khalifs and the 12 Shi'ite Imams; 4 (f. 22) the founders of the four Sunnite schools; eminent Sufis to the X/XVIc.; 5 (f. 33v) ancient kings of Persia; 6 (f. 42) ancient sages; 7 (f. 47) Muhammadan early philosophers; 8 (f. 51) Omayades; 9 (f. 52v) Abbasides; 10 (f. 56) Ṭāhirides; 11 (f. 56v) Ṣaffārides; 12 (f. 57) Sāmānides; 13 (f. 57v) Ghaznawides; 14 (f. 58) Būyides; 15 (f. 58v) Saljūqides; 16 (f. 60) kings of Sistan; 17 (f. 61v) Khwarizmshahs; 18 (f. 63) Atābegs of 'Irāq; 19 (f. 63v) Atābegs of Fārs; 20 (f. 63v) Ismailis; 21 (f. 64v) آل عبد المؤمن; 22 (f. 65) Qarākhatā'īs; 23 (f. 65v) Mongols; 24 (f. 66) ایلکانیه; 25 (f. 66) چوپانیه; 26 (f. 66v) Muẓaffarides; 27 (f. 67) Kurts; 28 (f. 67v) Sarbadārs; 29 (f. 68) ملوک طوائف; 30 (f. 68) Timurides; 31 (f. 69v) Qara-qoyunlu; 32 (f. 69v) Aqqoyunlu; 33 (f. 70) Safawides (to 'Abbās II); 34 (f. 70v) ملوک روم; 35 (f. 71v) the Uzbeg Khāns; 36 (f. 73) Indian rulers; 37 (f. 74v) Indian Timurides; 38 (76v) Aurangzīb; 39 (f.96) local Indian dynasties; 40 (f. 102v–157) poets (in 12 *maqālas*). Beg. سپاس نامه که سیر نگاران اصحاب تحقیق الخ

Copied towards the beg. of the xii/xviii c. A note on Bakhtāwar Khān on the fly leaf.

Ff. 157; S 6,5 × 4,5; 4,75 × 2,25; ll 11, within jadwals. Or. pap. Clear Ind. nast. Cond. bad. Many folios badly damaged by worms. Several seals and عرض دیده notes on the fly leaf, dated the 23rd year of some ruler's reign.

8. مرآت آفتاب نما

Mir'āt-i-āftāb-numā. II 348.

A modern and very condensed compilation on general history, geography and biography of the Eastern half of the Muhammadan world, a sort of encyclopædia, chiefly concerned with India. As a history it deals with the events from the creation of the world to the thirtieth year of Shāh-'Ālam (1173–1221/1759–1806), *i.e.* 1202/1787. It was composed by the prime minister of the prince mentioned, 'Abdu'r-Raḥmān Shāhnawāz Khān Hāshimī Banbanī Dihlawī (d. 1222/1807), who wrote it between 1216/1801 (the title is a chronogram for this date), and 1218/1803 (expressed by another chronogram at the end, here on f. 540v, عیار المورخین). For details concerning the author's biography see R 131–132 and 1080. The book itself is described in EB 120, R 131–132, Morl 45, etc. *Ind. libr.* Bk 481, etc. Cf. also Elliot, Hist. of India, VIII, 332–333; JASB, vol. XVIII (old series), p. 233, No. 30.

As a work on history this book has very little value (cf.

Morley, p. 57). The same may be said about both its geographical and biographical parts. The first, because the information, derived from different sources, is mixed up, with no regard to the period to which it properly pertains. The biographical part does not contain any allusions to the prominent men contemporary with the author, but dwells on the celebrities of the past, repeating the statements of the well known *tadkhiras*.[1]

The work is divided into a short *muqaddima* (f. 4), and two *jalwas*:

I *Jalwa* (ff. 5–428v), chiefly dealing with history and biography, divided into six *tajallīs*: 1st *tajallī* (f. 5), on creation, cosmology, mineralogy, etc.; 2nd *tajallī* (f. 68) ancient prophets; 3rd *tajallī* (f. 121v) Muḥammad and his time; 4th *tajallī* (f. 142) Sufis, divines, philosophers, poets, etc.; 5th *tajallī* (here called the *sixth*, f. 244) pre-Muhammadan and Muhammadan mediæval dynasties; 6th *tajallī* (f. 287v) Timurides in Persia and India.

II *Jalwa* (f. 428v), in 8 *tajallīs*, dealing with geography and description of *'ajā'ib*. One *tajallī* is devoted to each of the seven *iqlīms*, and the eighth deals with seas and rivers.

The *khātima* (the heading is omitted in this copy, f. 531) deals with 'wonders' and various anecdotes. Beg. as usual:

مقالی که خوشلبی لآلی متلالی و الفاظ آبدارش آرایش الخ

Copying completed on the 7th of Ṣafar 1233/ the 17th Dec. 1817, for Nawwāb Nawāzish Khān.

Ff. 541; S 10×6; 8×4; ll 15, no jadwals. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten in some places. A few marginal notes and emendations.

9.

The same. II 347.

Another copy of the same work, also good, but not as carefully executed as the preceding one. It is approximately of the same age. The *muqaddima* beg. on f. 2v. I *Jalwa*: 1 *tajallī* on f. 3; 2 *t.* on f. 44v; 3 *t.* on f. 74v; 4 *t.* on f. 85v; 5 *t.* on f. 136; 6 *t.* on f. 159. II *Jalwa* beg. on 237v. *Khātima* on f. 297v. In some places rubrics are omitted. Beg. as in the preceding copy. An incomplete and worthless *fihrist* is given on f. 303–304.

Transcribed in the beg. of the xiii/xix c.

Ff. 305; S 11×6,25; 8,5×4,5; ll 19, within jadwals. Yellowish Or. pap. Good Ind. nast. Cond. fairly good.

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[1] There are only a few Indian Sufis and physicians who lived about the time of the author and concerning whom he might have had first-hand information (see ff. 174v–176v and 203v–206).

10. تاریخ خلفا و سلاطین

Ta'rīkh-i-khulafā wa salāṭīn. III 72.

A very fragmentary extract from what may have been a work on general history. It deals with the usual legends about the pre-Muhammadan kings of Persia, here beginning abruptly with Dārāb; the early khalifs, f. 12; the Omayades, f. 22v, and the Abbasides, up to Ma'mūn, f. 38v. The text begins and ends abruptly, and there are a very large number of lacunas; probably the whole of the period of Muḥammad himself, and the reign of Abū Bakr are completely lost.

It would be a very complicated task to identify the work to which this fragment belongs, and this would be hardly worth while. The author does not mention his name and vaguely refers to his authorities as ارباب تواریخ, etc. Only once Ṭabarī is mentioned (f. 33). Twice he refers to the 'compiler of the original of this extract' (موءلف اصل این منتخب, ff. 22v, 24). He obviously means by this the author of the work from which the extract was made. It cannot be a translation from Arabic because a Persian versified list of the Omayade khalifs is ascribed to the same original author. Beg. abruptly:

حکایت، گویند داراب جون بحد روم آمد اسکندر جامه بگردانید الخ

The colophon which is found in the book, is modern, and cannot be older than a dozen years. It is however dated 1109/1697–1698 (here ۹۰۱۱), which probably is entirely fiction. The copy may date from the end of the xi/xvii c.

Ff. 46; S 10×6,5; 5,5×3; ll 15, within jadwals. Or. and cheap modern European paper. (New margins have been pasted to the text.) Good Ind. nast. Cond. tol. good, although in many places considerably damaged by moisture.

2 History of Muhammad and the Imams.

11. معارج النبوة

Ma'āriju'n-nubuwwat. II 345.

A comparatively old copy of this well known biography of Muḥammad containing only the *muqaddima* and the first of the four original *rukns*. For references see IvASB 50.

It is incomplete at the beginning; the first folio is lost.

Transcribed at Samarqand (see the colophon on f. 70v) by Muḥammad Zāhid b. Shāh 'Alī al-Bukhārī, probably about the beginning of the xi/xvii c.

Ff. 192; S 14,5×10; 11×5,5; ll 25, within jadwals. Good Or. pap. Rough nast. of Khorasani type. Cond. tol. good, although paper is decaying along the jadwal lines. Only half of the full page *'inwān* (of mediocre quality) in the beg., and a vignette (mediocre) on f. 71v.

12. روضة الاحباب

Rauḍatu'l-aḥbāb. I 466.

The *first maqṣad* of this well known biography of Muḥammad, see IvASB 53. In the colophon, which seems spurious and is written, together with the last five folios, in a handwriting different from that of the bulk of the volume, it is stated that the composition of this part of the work has been completed about 893/1489 (در حدود سنه ۸۹۳). Beg. as usual :

الحمد لله الذي من على المؤمنين اذ بعث الخ

The greater portion of the MS. was probably copied in the first half of the xii/xviii *c.*, but the beginning and the end are transcribed by a different hand.

Ff. 327 ; S 11 × 7,5 ; 9 × 4,75 ; ll 27, within jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good ; slightly worm-eaten. Marginal notes.

13.

The same. II 355.

Another copy of a portion of the same *first maqṣad*, only as far as f. 122v, l. 8 of the preceding MS. Beg. as in the preceding copy.

Transcribed in the xii/xviii *c.*

Ff. 196 ; S 10,5 × 6,5 ; 8 × 4,25 ; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

14. روضة الشهداء

Rauḍatu'sh-shuhadā '. I 467.

The well known work of Kāshifī dealing with the story of the martyrdom of 'Alī and his descendants, see IvASB 59. The present copy is incomplete at the end as there is no *khātima*. Beg. as usual :

ای شربت درد تو دوائي دل ما ، آشوب بلای تو عطای دل ما ، الخ

Transcribed in the first half of the xiii/xix *c.*

Ff. 366 ; S 9,75 × 6,25 ; 7,5 × 4,25 ; ll 17, no jadwals. Or. pap. Vulgar Ind. nast. Cond. tol. good ; slightly worm-eaten.

3. History of Iran and Turkestan.

(*a*) *Ante-Muhammadan Persia.*

15. المعجم في آثار ملوک العجم

Al-mu'jam fī āthār mulūki'l-'ajam. I 956.

The legendary history of the ancient and pre-Muhammadan kings of Persia. It was composed, in exceptionally bombastic

and inflated style, by Faḍlu'l-lah al-Ḥusaynī (see f. 17v), who dedicated it to an Atābeg of Luristan, Nuṣratu'd-Dīn Aḥmad (d. 733/1332–1333), cf. ff. 5v, 10, 16, etc. See EIO 534–535, EB 285, Pr 420–421, R 811, Morl 132, Aum 78, etc. *Ind. libr.* Bk 517. Lith. Tehran, 1843. Beg. as usual:

ان اول ما يفتتح به الكلام و ينجح به المرام الخ

The present copy has been transcribed by Muḥammad 'Ināyatu'l-lah of Aysūlī (ايسولي in Oudh), and completed the 15th Jum. I 1253/the 17th Aug. 1837. It contains numerous marginal glosses (in different handwritings) explaining rare words and obscure expressions. More notes on the fly leaves.

Ff. 151; S 9×7; 7,25×4; ll 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

(*b*) *Ghaznawides.*

16. تاريخ مسعودي

Ta'rīkh-i-Mas'ūdī. II 354.

The usual well known portion of the *Ta'rīkh-i-Mas'ūdī*, dealing with the reign of Mas'ūd, son of Maḥmūd (421–432/1030–1041), see IvASB 71. The present copy, slightly incomplete at the end, and breaking off in the beg. of the year 432/1041, opens in a way slightly different from that in Morley's edition:

ذكر نامه كه از زبان اعيان ملك بامير مسعود نبشتند، زندكاني خداوند عالم سلطان اعظم الخ

Transcribed in the xii/xviii c.

Ff. 281; S 12,5×7,25; 8×4; ll 22, no jadwals. Or. pap. Ind. nast. Cond. tol. good, although in many places damaged by worms. Numerous marginal notes.

(*c*) *Tīmūr and Timurides.*

17. ظفر نامه

Ẓafar-nāma. I 650.

A comparatively old copy of Sharafu'd-Dīn 'Alī Yazdī's history of Tīmūr, which was completed in 828/1425, see IvASB 72. There are many seals and notes of former owners, some of them being dated 999 AH. (f. 1v), and later, 1031, 1035 AH., etc. The copy has therefore been probably transcribed in the middle of the X/XVIc. The last folio is lost and has been replaced by a page in a modern handwriting. Beg. as usual:

حمدًا كثيرًا مباركًا لمن يؤتي الملك الخ

Ff. 395; S 8,75×6,25; 6,75×4,25; ll 21, no jadwals. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture.

18.

The same. II 366.

Another copy of the same work, comparatively good and well-written. Beg. as usual, see the preceding copy. Occasional marginal notes and glosses.

Dated the 10th Jum. I 1127/the 14th May 1715.

Ff. 388; S 12 × 9,25; 7,5 × 4,5; ll 20–23, no jadwals. Greyish Or. pap. (originally), margins added, of cheap yellow Eur. pap. Ind. nast., different hands. Cond. tol. good; worm-eaten at the end.

19. مقدمهٔ ظفر نامه

Muqaddima-i-Ẓafar-nāma. III 64.

The introduction to the *Ẓafar-nāma*, of which copies are rather rare, see IvASB 80. Beg. as usual:

افتتاح تاریخ جهانداري و نامهٔ ظفر و بختیاری الخ

A good transcript, completed by Murtaḍā-Qulī Qājār, at Jahānābād, the 4th Rab. I 1067/the 21st Dec. 1656. The text on the last folio, in which there is a hole in the middle, is partly restored by a quite modern hand.

Ff. 125; S 8,5 × 4,75; 7,25 × 3,5; ll 15, within jadwals. Greyish Or. pap., made dirty by being sprinkled with some 'silvery' dye. Ind. nast. Cond. not quite good, pasted with 'transparent' paper.

(*d*) *Safawides.*

20. تاریخ عالم آرای عباسي

Ta'rīkh-i-'ālam-ārā-i-'Abbāsī. I 132.

A comparatively good copy of the *second* vol. of this history of Shāh 'Abbās I, by Iskandar Munshī, see IvASB 89. Both *maqṣads* (ff. 1v–175v, and 176v–231) begin as usual, the *first* (f. 1v):

عنوان صحیفهٔ سلطنت و عالم آرای پادشاهان الخ

The *second* (f. 176v):

بعد از حمد و سپاس خالق آسمان و زمین الخ

The date of the transcription is rather doubtful, because the scribe expressed it very carelessly in the following way:

در روز دویم از ماه هشتم عشر پنجم از ماه اول از الف دویم ،

This may mean anything; but the date 1048/1638 seems probable.

Ff. 231; S 12,25 × 7,25; 9,25 × 5,25; ll 31, within jadwals. Or. pap. Pers. nast. Cond. tol. good. Marginal notes on some folios. A seal on the fly leaf, dated 1099 AH., and another, dated 1104 AH.

(*e*) *Nādir Shāh.*

21. تاريخ نادري

Ta'rīkh-i-Nādirī. II 359.

The well known history of the last Safawides and of Nādir (1148–1160/1736–1747), by Muḥammad Mahdī b. Muḥammad Naṣīr Astrābādī, see IvASB 94. Beg. as usual:

بر دانايان رموز آكاهي و دقيقه يابان حكمتهاى الهي الخ

The present copy was completed the 17th Muḥarram 1229/the 9th Jan. 1814, by Sūhan La'l.

Ff. 131; S 10,5 × 6,75; 8 × 4,5; ll 21, no jadwals. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

(*f*) *Afghans.*

22. محاربهٔ كابل و قندهار

Muḥāriba-i-Kābul wa Qandahār. I 898.

An account of Afghan politics during the reign of Shāh Shujā', apparently the same as the one described in R 214. Cf. also Bl 516. It similarly ends with the narrative of general G. Pollock's return with his force (Sept. and Oct. 1842). The book, as we learn from an introduction (ff. 1v–2v), has been originally written by Munshī 'Abdu'l-Karīm (cf. here No. 40), in Hindustani. As appears from the latter's preface (f. 3), it was composed by him in 1263/1847. This work has been translated into Persian by 'Abdu'r-Raḥmān Khān b. Ḥājjī Muḥammad Raushan Khān (ff. 2 and 66), and was completed in 1264/1848. Apparently this work has been twice lithographed: Lucknow, 1848, and Cawnpore, 1851. It is based to a great extent on the *Akbar-nāma*, composed by Qāsim Jān (?—Khān ?), most probably identical with IvASB 889, which was compiled in 1260/1844. Beg. of the translator's preface (f. 1v):

پرچم كشائي الويهٔ تقرير نسايم محمدت الخ

Beg. of the original work (f. 2v):

بعد حمد مالک الملک من تشاء جلت سطوة الخ

Dated the 5th Rajab 1288/ the 20th Sept. 1871, by Mīr Muḥammad (b.) Naurūz 'Alī. A fihrist is added on a fly-leaf.

Ff. 566; S 10 × 6,5; 7 × 3,75; ll 18, no jadwals. Bad machine-made Indian paper, thin and brownish. Ind. nast. Cond. good, but the paper is beginning to crumble.

4. History of India.

I. *General History of India, Sultans of Dehli, and Indian Timurides.*

23. تاريخ فيروز شاهي

Ta'rīkh-i-Fīrūz-shāhī. I 134.

The well known history of the first five years of the reign of Fīrūz-shāh III of Dehli (752–790/1351–1388), as well as an account of his predecessors, beginning with Ghiyāthu'd-Dīn Balban (664–686/1265–1287). The author, Ḍiyā'u'd-Dīn Baranī, to whom some other historical and religious books are ascribed, completed it in 758/1357 (cf. f. 9v). See Bl 557, EIO 211, Br 85, EB 172–174, R 919–920, etc. *Ind. libr.* Bh 61, Bk 546, etc. Cf. also Elliot, Hist. of India, III, 93–268; Nassau Lees' Materials, 441–446; JASB (old series), vol. 38, pp. 181–220, vol. 39, pp. 1–51, vol. 40, pp. 185–247. It was printed in the Bibl. Indica, 1862. The work is divided into eight books:

I (f. 10v). Ghiyāthu'd-Dīn Balban (664/1265).
II (f. 47). Mu'izzu'd-Dīn Kayqubād (686/1287).
III (f. 63). Jalālu'd-Dīn Fīrūz Khiljī (689/1290).
IV (f. 86v). 'Alā'u'd-Dīn Khiljī (695/1296).
V (f. 132v). Quṭbu'd-Dīn Mubārak-shāh (716/1316).
VI (f. 148v). Ghiyāthu'd-Dīn Toghluq-shāh (720/1320).
VII (f. 159v). Muḥammad b. Toghluq (725/1325).
VIII (f. 183v). Fīrūz-shāh (752–790/1351–1388).

Beg. as usual:

حمد و ثناء مر خدایی را که اخبار و آثار انبیاء الخ

The copy is clearly written and dates probably from the beginning of the xii/xviii c.

Ff. 208; S 10,75×7; 7,75×4; ll 21, within jadwals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten. 9 bad vignettes, some of them are discoloured.

24. طبقات اكبر شاهي

Ṭabaqāt-i-Akbar-shāhī. II 361.

An incomplete copy of this well known history of India by Niẓāmu'd-Dīn Aḥmad b. Muḥammad Muqīm Harawī (d. 1003/1594), see for references IvASB 115. The present transcript is written by several different copyists, on different papers, not throughout with the same care. The *muqaddima* is incomplete at the beginning; the first three folios do probably not belong to the work. The text really begins at the place corresponding to p. 6, l. 8 of the printed edition. The first *ṭabaqa* begins on f. 12; in the

II ṭ. the heading is not given (it begins somewhere about f. 200); the III ṭ. on f. 223v; the IV ṭ. on f. 276; the V ṭ. on f. 319. *Ṭabaqas* VI–VIII have apparently no headings, several folios are probably lost. The IX ṭ. on f. 346. The beginning of the geographical *khātima* also is not marked, and the greater part of this section is lost. Beg. abruptly:

اما بعد، اکابر و افاضل متفقند که شاعری الخ

Copied in the beg. of the xii/xviii c.

Ff. 351; S 11×7; 8,75×5; ll 21, no jadwals. Different brownish and bluish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

25.

The same. I 643.

Another copy of the same work, incomplete both at the beginning and the end. It opens with f. 1v, l. 2 (fr. b.) of D 229 (IvASB 115), and ends with the narrative of the events of Akbar's 25th (here called 24th) year (988/1580), corresponding to f. 344, l. 5 (fr. b.) in the same volume.

Copied in the beg. of the xii/xviii c.

Ff. 167 (the first is missing); S 11×6,25; 8,75×4; ll 21, no jadwals. Or. brownish pap. Ind. nast. Cond. tol. good; worm-eaten.

26. اکبر نامه

Akbar-nāma. II 336.

A good copy of the *second half* of the *first volume* of the *Akbar-nāma*, by Abū'l-Faḍl b. Mubārak 'Allāmī (d. 1011/1602) see IvASB 122. It contains only the history of Akbar's accession to the throne and the first 17 years of the reign, and corresponds with the II vol. of the printed edition. Beg. as usual (after the heading: جلوس مقدس الخ):

سلسله انتظام کار گاه آفرینش که مظاهر حقیقت الخ

Transcribed in the xi/xvii c.

Ff. 201; S 13,25×8,5; 10×5,5; ll 21, within double jadwals. Thick Or. pap. Bold Ind. nast. Cond. good. A good vignette.

27. جهانگیر نامه

Jahāngīr-nāma. II 449.

A modern copy of the original version of Jahāngīr's memoirs, see IvASB 142. Before the usual beginning some laudatory

verses are prefixed, and a portrait of Jahāngīr himself, of very mediocre artistic value (f. 2). The verses begin :

بنـــام پـــادشـــاه پـــادشاهـــان، بلندي بخش تخت قبله گاهان،

The original text begins on f. 3, in a slightly different way :

از عنايات الهی بتاريخ دهم جمادي الثاني سنه ۱۰۱۴ هزار و چارده
هجري صبح روز يكشنبه الخ

The copy was transcribed at Lahore, by Rājārām, surnamed طوطه, towards the middle of the xiii/xix c. (here 1910 of the Sambat era, probably 1853 A.D.)

Ff. 160; S 9,75 × 6,5, : 7 × 3,75 ; ll 13, within double jadwals. Or. pap. Clear Ind. nast. Cond. very good. A bad modern vignette.

28.

اقبالنامهٔ جهانگيري

Iqbāl-nāma-i-Jahāngīrī. II 340.

The *third* vol. of this work, completed in 1029/1620, by Muḥammad Sharīf Mu'tamad Khān (d. 1049/1640), dealing with the history of the reign of Jahāngīr, see IvASB 145. Beg as usual : شايسته سرير سلطنت و فرمان روائي الخ

The copy apparently dates from the xii/xviii c. Several folios at the beg. and the end of the volume are of more modern origin.

Ff. 127; S 8,5 × 6,25; 7 × 3,75; ll about 15 (portions of many pages are written in oblique lines), no jadwals. Brown Or. pap. Bad Indian shikasta, with pretences to 'elegance.' Occasional marginal notes.

29.

(تاريخ فتح كانكره)

(Ta'rīkh-i-fatḥ-i-Kāngra). I 625.

Six stylistically different versions of the same account of an expedition against the rebel called Sūrajmal and the capture of the fort of Kāngra, in the year 1027/1618. The style is particularly bombastic and flowery. The author's name is mentioned on ff. 31v and 50, in the colophons as جلالا طباطبا, *i.e.* Jalālā Ṭabāṭabā'ī. An account of him is given in R 258. The present work was composed shortly after 1044/1634-1635. See also Elliot, Hist. of India, VI, 517-531. The different versions begin on ff. 1v, 19v, 32v, 43v, 50v, 57v. Beg. as in the British Museum copy : حضرت حكيم على الاطلاق جل جلاله در ازال الخ

Dated the 11th Dhī'l-Qa'da 1257 /the 25th Dec. 1841.

Ff. 62; S 11 × 6,5; 7 × 3,5; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

30. پادشاه نامه

Pādshāh-nāma. II 353.

The *second* vol. of this history of Shāhjahān by 'Abdu'l-Ḥamīd Lāhūrī (d. 1065/1655). In India it is often vulgarly called *Bādshāh-nāma*, see IvASB 149. The present copy is slightly incomplete at the end. On ff. 390v–400v and 410–414v, a list is given of the officials who occupied posts of different ranks under Shāhjahān (between f. 400 and f. 410 only one folio is missing, but a fihrist is inserted by mistake on ff. 401–409v). The last folio, 415, contains the beginning of an account of the Sufis and divines who flourished during the period. Occasional marginal glosses and notes. Beg as usual :

سپاس والا اساس دادار کارساز و کردکار بی انباز الخ

A modern transcript, dating from the end of the xiii/xix *c.*

Ff. 415 ; S 11,75 × 7,75 ; 9 × 4,75 ; ll 17, no jadwals. White and bluish European paper (water marks A.M. Pollera). Ind. nast. Cond. good.

31. تواریخ عالمگیری

Tawārīkh-i-'Ālamgīrī. II 365.

A history of the first five years of Aurangzīb's reign, the same as IvASB 159, usually ascribed to the authorship of 'Āqil Khān Rāzī (d. 1108/1696). The work is also called *Wāqi'āt-i-'Ālamgīrī* or *Ẓafar-nāma-i-'Ālamgīrī*. The present copy is not good, although apparently complete. Beg. as usual :

ابو المظفر محیی الدین اورنگ زیب بهادر الخ

Dated the 21st Dhī'l-ḥijja 1226/the 6th Jan. 1812 (not 1813 as it may also be read), or 1868 of the Sambat era.

Ff. 91 ; S 7,75 × 4,75 ; 6 × 3 ; ll 12, no jadwals. Or. pap. Bad Ind. shikasta and nast. Cond. not good. Worm-eaten. Scrappy notes at the end.

32. خلاصة التواریخ

Khulāṣatu't-tawārīkh. II 342.

General history of India, to the beginning of Aurangzīb's reign, composed in 1107/1695 by Sujān Sing'h Dabīr (see f. 4, bottom), or, as he is usually called in other copies, Sujān Rāy Munshī. See Bl 544–548, EIO 362–364, Br 84, EB 246, Pr 455–456, R 230–231, Morl 69–71, Aum 84, etc. *Ind. libr.* Bk 540, etc. Cf. also Elliot, Hist. of India, VIII, 5–12 ; Garcin de Tassy, Hist. de la lit. hind., vol. I, p. 31 ; JA, 1854, p. 366 ; JRAS, 1894, pp. 733–768.

The title appears on f. 3, bottom. There is no division into

chapters, but the book may be roughly divided into three principal parts: I, geographical, containing descriptions of different provinces of India (beg. on f. 232v–234v which are misplaced, continued on ff. 5v—66); II, tales about pre-Muhammadan rajas (ff. 66–131v); and III, Muhammadan period (ff. 131–415v). The appendix mentioned in EIO 362 is apparently not given in this copy. Beg. as usual:

نقاش نگار خانهٔ کاینات و مصور کار گاه ممکنات الخ

Transcribed in the 28th year of some prince's reign, probably that of Shāh 'Alam, because its equivalent is given in the Faṣlī era as 1194; therefore the date must be approximately 1200/1786.

Ff. 415; S 11,75 × 7; 8,75 × 4; ll 18, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Bad vignette. Ff. 231–234 to be inserted after f. 4.

33.

The same. II 343.

Another copy of the same work, incomplete both at the beginning (corresponding to f. 25, l. 9 of the preceding copy) and at the end (f. 411v of the same copy). The geographical part ends on f. 31v; the Indian legends are given on ff. 31v–79, and the Muhammadan period on ff. 79–302v.

Copied in the beg. of the xiii/xix c.

Ff. 302; S 10 × 6,5; 8 × 4,5; ll 15, within jadwals. Or. pap. Ind. nast. Cond. fairly good.

34. تاریخ ارادت خان

Ta'rīkh-i-Irādat Khān. II 363.

A history of India for a short period between 1118 and 1125 1706–1713, composed in 1126/1714 by Mubāraku'l-lah, surnamed Wāḍiḥ, with the title Irādat Khān, son of Kifāyat Khān Shikastanawīs. See EIO 389–390, R 938, etc. *Ind. libr.* Bk 579. Cf. also Elliot, Hist. of India, VII, 534 sq. An old abridged English translation, by J. Scott, was published in 1780. Beg. as usual:

الحمد لمن یقول فی حق کلامهٔ فاتو (*sic*) بسورة من مثله الخ

The present copy dates apparently from the beg. of the xiii/xix c. It was transcribed by Gurū Hārīlāl.

Ff. 117; S 8,25 × 4,75; 6,25 × 3,25; ll 11, no jadwals. Brownish Or. pap. Bad, stumbling Ind. nast. Cond. good.

35. شاهنامهٔ منور کلام

Shāhnāma-i-munawwir-i-kalām. I 133.

Memoirs concerning the reign of Farrukh-siyar and the first four years of Muḥammad Shāh, the same as described in Bl 604

and R 274. The author's name (f. 1v) is here given as Sīwdās Lak'hnawī. The title, as above, is also given on f. 1v. The work seems to be rather rare. Cf. Elliot, History of India, VIII, 331. It may be valuable for the copies of various official documents quoted *in extenso*. Beg. as in the British Museum copy :

سپاس بیقیاس ایزد کارساز بی نیاز بیچون الخ

A very bad copy, completed the 2nd Muharram 1209/the 30th July 1794, and written in a very ugly and bad form of Shikasta with only few diacritical dots. The name of the scribe is illegible.

Ff. 100 (there is probably a lacuna after f. 94); S 7,5 × 4,5; 6 × 3; ll 13-15, no jadwals. Or. pap. Bad Ind. shikasta. Cond. not good. Worm-eaten.

36. (حکایت فتح نادر شاه)

(Ḥikāyat-i-fatḥ-i-Nādir Shāh). II 350.

A criticism of the actions of Muḥammad Shāh and his amīrs at the time of Nādir's invasion (1151/1739), especially of Amīru'l-umarā' Ṣamṣāmu'd-Daula Khān Daurān. The present little work deals with the same events as the *Jauhar-i-Ṣamṣām*, by Muḥsin b. Ḥanīf, described in R 941, which is a much larger work, composed in florid, laudatory style. It is possible that there is some connection between both, the present work probably being a refutation of the former. There are, however, no direct indications in the text to this effect. The author's name and the title of the work are not given. Cf. Bl 614. It seems that this critical account has been written shortly after the events dealt with. Beg.

کیفیت سلطنت ملک هندوستان جنت نشان الخ

Dated the 6th Sha'bān 1241/the 26th March 1826.

Ff. 39; S 7,25 × 4,75; 6 × 2,25; ll 11, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

37. سیر المتأخرین

Siyaru'l-muta'akhkhirīn. I 504.

The *second* vol. of this well known history of India by Ghulām Ḥusayn b. Hidāyat 'Alī Khān Ṭabāṭabā'ī, see IvASB 174 and 175. It contains the history of the period 1153–1195/1740–1781. Beg. as usual :

حمد و ثنای پادشاه علی الاطلاق و شکر و سپاس الخ

The copy was completed the 7th Ramaḍān 1258/the 12th Oct. 1842, by Karīmu'd-Dīn Muḥammad Jājpūrī, surnamed Fākhir.

Ff. 150; S 10,25 × 7,25; 7,25 × 3,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. not good, the greater part of the MS. being damaged by white ants in the lower part of pages.

38. عبرت نامه

'Ibrat-nāma. I 652

A portion of the *first daftar* of this history of Shāh-'Ālam, by Khayru'd-Dīn Muḥammad Allahābādī (d. *ca.* 1243/1827), see IvASB 177 (in the beginning it is called دفتر سيوم). It deals only with the period of the 11th–19th years of the reign of Shāh-'Ālam and corresponds to ff. 149v–268 of the first vol. of D 247. There are (ff. 175v–180) some additions in this transcript, which apparently are not found in that copy. The *first* has the heading (f. 175v):

آمدن ایلچی خان از اکبراباد بلکهنو الخ

The *second* (f. 178):

از سوانح بندیل کهند فوت شدن راجه بندوپت الخ

The *third* (f. 179v):

از سوانح ملک نواب امیر الامرا مرزا نجف خان الخ

A fihrist is given on five leaves at the beg. of the vol.; at the end there is a note on the names of the fourteen *ma'ṣūms*, based on Naṣīru'd-Dīn Ṭūsī, and scrappy notes. Beg.

آغاز دفتر سيوم از شروع سال یازدهم جلوسي ... بتاریخ سیوم ماه جمادی الاولی الخ

A bad and carelessly written copy, dating from the xiii/xix c.

Ff. 182; S 9,5 × 6; 7,75 × 4,5; ll 15, no jadwals. Or. pap. Bad Ind. shikasta and nast. Cond. not good.

39. تاریخ مظفري

Ta'rīkh-i-Muẓaffarī. I 137.

A comparatively good and early copy of this valuable history, to 1225/1810, by Muḥammad 'Alī b. Hidāyati'l-lah Anṣārī, see IvASB 182. It contains, in addition to a *fihrist* (on 9 folios), a special brief review of the contents (called here مقدمهٔ دویم, ff. 1–7). The text is divided into two vols.: the *first* (ff. 1v–266v) ends with the events of 1173/1759–1760, and the *second* (ff. 268v–389v) contains the narrative of Shāh 'Ālam's reign, and breaks off in the second year of Muḥammad Akbar (i.e. 1222/1807). Beg. as usual (f. 8v):

حمدی از حد (و) اعتداد افزون نثار بارگاه شاهنشاهي است الخ

The date of the copy is expressed as follows:—

...... بتاریخ پانزدهم رجب سنه ۷۳ (or ۷۲) جلوس ابو نصر معین الدین محمد اکبر شاه ...

Most probably it must be read the 27th year, i.e. 1247/1831–1832.

Ff. 389 (there is a lacuna after f. 367); S 12 × 6,75; 9 × 4,25; ll 19, no jadwals; Brownish Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good.

40. ملخص التواريخ

Mulakhkhaṣu't-tawārīkh. II 351.

An abbreviation of the *Siyaru'l-muta'akhkhirīn*, mentioned above, see No. 37. It is apparently a copy from the printed "Moolukhkhus-ool-tuwareekh, being an abridgement of the celebrated historical work called the Seir mootakherin, prepared chiefly by maulavi Abdool Kerim," Calcutta, Education Press, 1827. It is necessary to correct an inaccuracy in R 943 : there was no other abbreviation of the *Siyaru'l-muta'akhkhirīn*, as mentioned there, and called *Zubdatu't-tawārīkh*. The latter title appears on the Persian title-page of *the same* edition, and is mentioned in the brief preface by 'Abdu'l-Karīm, but not in the text and the colophon, where the form *Mulakhkhaṣu't-tawārīkh* is used. The author, Farzand-'Alī al-Ḥasanī of Monghyr (this may also be read as a patronymic, *Farzand-i-'Alī*), may be identical with 'Abdu'l-Karīm, and the difference in the title may be explained by a belated desire to change it after the text had already been set up in type.

For references see R 943, etc. *Ind. libr.* Bk 585, etc. Cf. also Elliot, Hist. of India, VIII, 199. The work is divided into three *daftars :* I (f. 7), dealing with the history of the Timurides, from Tīmūr to 1152/1739 ; II (f. 55v), history of Bengal and Patna for the second half of the XII/XVIIIc. ; and III (f. 100v), history of India for 1153–1195/1740–1781. The indices to the second and the third *daftars*, and the preface of 'Abdu'l-Karīm are given on ff. 2–6 (f. 1 is missing). Beg. of the work itself (f. 6) :

حمد بیحد و سپاس بیعد نثار بارگاه عظمت الخ

Transcribed by Bayjināt'h of Radaulī, and dated the 9th Rab. I 1250/the 16th July 1834.

Ff. 148 ; S 14,5 × 9,5 ; 10,25 × 6,25 ; ll 25, no jadwals. Thick Or. pap. Vulgar Ind. nast. Cond. good. Slightly worm-eaten in the beginning. Scrappy notes on fly-leaves.

II. Local Histories of India.

1. *Kashmīr.*

41. واقعات کشمیر

Wāqi'āt-i-Kashmīr. II 364.

The well known biographico-historical work on Kashmīr. As the biographical element constitutes its principal contents, it would perhaps be more appropriate to deal with this book in the section on biography, not history, as is usually done. The author, Muḥammad A'ẓam b. Khayri'z-Zamān Khān, composed it between 1148/1735 and 1160/1747. The chronogram for this last date

found at the end of the book, has been incorrectly copied and gives only 1135 : ایں بود (instead of the usual زیب و زینت کشمیر) افزود) See Bl 629, EIO 513, EB 319, R 300, etc. *Ind. libr.* Bh 81, Bk 601, etc. Cf. also JASB, vol. XV (old series), pp. 409, 441; JA, vol. I, p. 366, vol. VII, p. 6; Wilson, in Asiatic Researches, vol. XV, pp. 2, 5; B. Dorn, in Bulletin de l'Academie Russe, vol. XIII, p. 352, etc. It has been translated into Hindustani.

The present copy does not contain the preface (in which the authorities of the compiler are mentioned, see R 300), and begins abruptly with a brief account of the native dynasties of Kashmīr before the appearance of the Muhammadan rulers. The beginnings of the two other sections, i.e., the period of the independent local Muhammadan dynasties, and that of the Indian Timurides, are not properly marked in this copy. There are also many lacunas. The *khātima*, on the *'ajā'ib* of Kashmīr begins on f. 157v.

The chief point of the work is the glorification of the Sufic saints of Kashmīr, other celebrities receive less attention. The biographies of the poets, connected with that province, are meagre, and give nothing new: Āshnā ('Ināyat Khān), f. 106v; Dhihnī, f. 92; Fahmī, f. 96; Faṣīḥī, f. 96; Ghanī, f. 105v; Mīr Ilahī, f. 95; Istighnā, f. 106v; Jūyā, f. 121v; Kalīm, f. 94v; Mihrī, f. 96v; Muḥammad Rafī', f. 107; Nadīmī, f. 95v; Qudsī, f. 92v; Salīm, f. 94; Sāṭi', f. 146; Ṭughrā, f. 93v.

It opens abruptly with the reign of راجه سند.

Copied towards the end of the xii/xviii c. or in the beg. of the xiii/xix c. Several folios in the beginning and in some places in the middle have been lost.

Ff. 164; S 11,25 × 7,25; 8,5 × 4,5; ll 21, within jadwals. Brownish Or. pap. Legible Ind. nast. Cond. not good. Much worm-eaten and badly mutilated by repairs in many places, especially in the beginning and end.

42. حشمت کشمیر

Ḥishmat-i-Kashmīr. III 63.

A history of Kashmīr, with brief notes on Tibet, Badakhshān, the hilly country between the Upper Oxus and Indus, etc. It was dedicated to W. A. Brooke (f. 1v), after whose title, حشمة الدولة, the title of the work was given. The author calls himself 'Abdu'l-Qādir Khān b. Qāḍī'l-quḍāt Wāṣil 'Alī Khān (f. 80v), and gives an account of the circumstances which led him to undertake the present composition (ff. 1–4v), fully dealt with in R 1016. The history has been completed at Benares in 1245/1830. It is divided into four *chamans*: I (f. 4v) on the history of Kashmīr; II (f. 58v) on Tibet and Qalmaqistān; III (f. 66) on Badakhshān; IV (f. 68v) on the hill tract inhabited by the Afghan tribes; and

a *khātima* (f. 79), a sort of summary of the history of these countries. Beg. as in R 1016:

بعد حمد خالق لطيف الخبير كه جماعه ابنيا الخ

The copy is dated the 25th Rab. II 1286/the 5th August 1869.

Ff. 80; S 10×6,5; 7,25×4,5; ll 13–19, no jadwals. Brownish Or. pap. Ind. nast., different hands (bad shikasta on some folios). Cond. tol. good.

2. *Gwalior.*

43. گواليار نامه

Gwāliyār-nāma. I 135.

A history of Gwalior, and especially of its capture by the British forces. The author is the well known compiler of the '*Ibrat-nāma* (see above, No. 38), Khayru'd-Dīn Muḥammad Allahābādī (d. *ca.* 1243/1827). He completed this work, as stated in the *khātima* of the copy described under the next number (not given in the present transcript), in Muḥarram 1208/August 1793. The narrative is brought up to 1200/1786. See R 1028. Beg.

سپاس و ثنا صانعي را سزا است كه بر فصيل الخ

The present copy has been completed the 1st Shawwāl 1268/the 19th July 1852, by Narāyandās, son of Talūkchand; it is not as good as that next described, but the latter is incomplete.

Ff. 85; S 10,5×6,75; 8×4,75; ll 9–11, no jadwals. Or. pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

44.

The same. I 845.

Another copy of the same work, slightly incomplete. The introduction (ff. 1–2v) is missing here, and the text opens with آغاز گواليار نامه الخ. At the same time there is added a خاتمه در سبب تاليف اين كتاب (ff. 35v–36v) which is not given in the preceding copy. The text seems to be more correct; there are numerous emendations and alterations, apparently not by the same hand as that of the bulk of the MS. The copy was probably intended to be transcribed in a more elegant form, and on the margins there are 72 remarks مقام تصوير, apparently with a view to spaces for illustrations being reserved in the new MS. The date of copying is not given, but the transcript seems to be considerably older than the preceding one.

Copied in the beg. of the xiii/xix *c.*

Ff. 36; S 9,75×6,25; 7,25×3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

3. *Deccan.*

45. (مجموعة)

(Majmū'a). II 335.

Two short notes, pertaining to some events which took place about 1865, in the Deccan, by Ghulām Zaynu'l-'Ābidīn. The present copy is most probably either an autograph, or a transcript from it.

1. (ff. 1v–6). *Aḥwāl-i-gharq-i-Machhlī-bandar.* A short note on an inundation at Machhlī-bandar (which took place on the 1st Jum. II 1282/ the 22nd Oct. 1865), together with several letters of different people referring to it. Beg.

تمهید سخن به تحمید رب المجید و بنای کلام الخ

2. (ff. 11v–22v; ff. 6v–11 are left blank). An account, in florid, laudatory terms, of the death of Nawwāb Afḍalu'd-Daula Niẓāmu'l-Mulk Āṣaf-jāh, the 13th Dhī Qa'da 1285/ the 25th Febr. 1869, and of the accession to the throne of Nawwāb Mīr Maḥbūb 'Alī Khān Āṣaf-jāh. Beg.

ستایس و نیایش قادریرا سست که از ترتیب الخ

Transcribed towards the end of the xiii/xix c.

Ff. 22; S 7×5; 5,5×3,5; ll 11, no jadwals. Or. pap. Ind. nast. Cond. good.

4. *Oudh.*

46. وقائع دلپذیر

Waqā'i'-i-dilpadhīr. I 1095.

A history of the court of Oudh, chiefly narrated in connection with the biography of Pādshāh Begam, wife of Ghāziyyu'd-Dīn Haydar, surnamed Shāh Zamān, the ruler of that province. It was composed in 1253/1837 (f. 2), by order of J. Doeswell Shakespeare, an assistant of the British resident at Lucknow, by 'Abdu'l-Aḥad b. Muḥammad Fā'iq (f. 1v). See R 961, where details of Pādshāh Begam's biography are given. Beg. as in R 961:

ابداری سیوف بارقه السنه کشور کشایان معانی الخ

Dated the 13th Rab. I 1279/ the 8th Sept. 1862, by Gandanla'l.

Ff. 50; S 10,5×6,75; 8,5×4,75; ll 17–20, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

5. *Maratthas.*

47. خلاصهٔ حالات مرتها

Khulāṣa-i-ḥālāt-i-Marathā. II 341.

A history of Marattha campaigns, between 1171 and 1199/1757–1785, the same as described in EIO 491, R 328 and

translated by A. Fuller in Elliot's Hist. of India, VIII, 257–297. It was composed in 1208/1793–1794, at Benares, by 'Alī Ibrāhīm Khān (f. 1v). Beg. as in EIO 491:

الحمد الله (sic) على نعمائه و الصواة (sic) على نبيه و اوليايه ' اين

وقائع بدائع اثار كه عبرت نامه ابو (sic) الابصار است الخ

A bad copy, dating from the xiii/xix c., in vulgar stumbling handwriting, written by the same Gurū Hārīlāl as in No. 34 in this collection.

Ff. 54; S 6,5 × 4,25; 5 × 2,75; ll 13, no jadwals. Blue Europ. pap. (watermarks C.F.A.). Bad, stumbling nast. Cond. good.

6. *Bengal.*

48. تواريخ بنگالا

Tawārīkh-i-Bangālā. III 30.

History of Bengal for the period of 1107–1169/1695–1756, by Munshī Salīmu'l-lah, composed by order of H. Vansittart who was the Governor of Fort William in 1760–1764. See EIO 478, R 312, 1085, etc. Translated by Francis Gladwin, 'Narrative of the transactions in Bengal,' Calcutta, 1788.

The present MS. is somewhat defective at the beginning. The initial leaf is of entirely modern origin, and on ff. 2–3v there are spaces left blank probably with an intention to fill them in afterwards. Beg. (by a different hand, on modern paper):

حمد نا معدود واجب الا جود (sic) بحريست بى ساحل الخ

Transcribed by Najību'l-lah of مىكلكوهه in 1194 of the Bangla era, identified in the subscript as 1787 A.D. The appearance of the MS. permits to think that this may be true.

Ff. 138; S 7 × 4,75; 5,5 × 3,5; ll 11, no jadwals. Grey Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten.

II. BIOGRAPHY.

1. Poets.

(a) Persian.

49. تذكرة الشعراء

Tadhkiratu'sh-shu'arā'. II 447.

A comparatively old copy of this well known *tadhkira* of Persian poets, by Daulat Shāh Samarqandī, comp. in 892/1487, see IvASB 218. The transcript is prepared with care, and seems to be complete, but the text within the *jadwals* has been cut out and pasted on new margins, so that all catchwords have disappeared. It would be impossible to verify the completeness of the volume without a thorough collation with the printed edition. Beg. as usual :

تحميدي كه شاهباز بلند پرواز الخ

Copied apparently early in xi/xvii *c*.

Ff. 111; S 9,75 × 6,5; 5,5 × 2,75; ll 17, within jadwals. Or. pap. (different in the margins). Good Indo-Khorasani nast. Cond. good. Slightly worm-eaten. Mediocre vignette.

50.

The same. II 494.

Another copy of the same work, dated 1196/1782. It is apparently complete. Beg. as usual, see preceding No. 49.

Ff. 227; S 10,25 × 6; 8 × 3,5; ll 18, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A fihrist is added on a fly leaf. Scrappy quotations.

51. كلمات الشعراء

Kalimātu'sh-shu'arā'. II 434.

The well known *tadhkira* of Persian poets of the XI/XVIIc., completed *ca.* 1108/1697, by Muḥammad Afḍal Sarkhūsh (d. *ca.* 1127/1715), see IvASB 221. Several marginal notes containing additions and emendations of the text. Beg. as usual :

سخن جانست و ديگر گفتگو جانا ز من بشنو الخ

Dated the 5th Sha'bān 1111 (the 43rd year of Aurangzīb's reign), or the 26th Jan. 1700, i.e., still within the author's life time.

Ff. 70; S 6,75 × 4,5; 5,75 × 2,5; ll 15–16, no jadwals. Or. pap. Legible Ind. nast and shikasta. Cond. tol. good. Worm-eaten, several folios injured by dampness.

52.

The same. I 832.

Another copy of the same work as the preceding one, slightly incomplete at the end (breaks off at f. 60, l. 4 of No. 51). Beg. as in the preceding copy.

Transcribed in xii/xviii *c.*

Ff. 95; S 7 × 4,25; 5,75 × 3; ll 11, within jadwals. Or. pap. Clear Ind. nast. Cond. tol. good. Slightly worm-eaten.

53.

The same. II 435.

Another copy of the same work, apparently complete. Beg. as usual, see No. 51, but instead of جانا زمن بشنو there is at the end جادان زمن بشنو.

Written in bad shikasta, in the beg. of the xiii/xix *c.* (هفتم ماه ساون سنه ۱۲۲۰ عملی), by Pancham La'l, son of Gōpāl-La'l, at Chanīpūr.

Ff. 89; S 8,5 × 5,75; 6,5 × 3,75; ll 13, no jadwals. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten. Many marginal notes.

54.

The same. I 172.

Another copy of the same work, incomplete at the end. Beg. as usual, see No. 51. Its end corresponds with f. 57, l. 14 of No. 51.

Transcribed apparently in the middle of the xiii/xix *c.*

Ff. 99; S 9,5 × 6,25; 7 × 3,75; ll 13, no jadwals. Europ. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. A few marginal notes.

55. تذكرة الاحوال

Tadhkiratu'l-aḥwāl. I 93.

The well known autobiography of Muḥammad 'Alī Ḥazīn (d. 1180/1766), see IvASB 225 (add RsBr 240, 2). It forms an item in a *majmū'a.* Beg. as usual:

نحمده و نسأله التقى و نعتصم بعروته الوثقي الخ

Transcribed towards the end of xii/xviii *c.*

* Ff. 68v–118v; S 11 × 6,5; 8 × 4,25; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good; worm-eaten and repaired. Marginal notes and sub-headings (in red ink).

56.

The same. II 443.

Another copy, approximately of the same age as the preceding one, apparently complete. Beg. as usual, see No. 55.

Ff. 40; S 9,5×4; 8×2,75; ll 26–29, no jadwals. The lines are diagonal, transversal, etc. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten. Notes on the last leaf. Marginal headings.

57.

رياض الشعراء

Riyāḍu'sh-shu'arā'. III 46.

A modern and incomplete copy of the well known *tadhkira* of 'Alī Qulī Wālih Dāghistānī (d. *ca.* 1170/1757), see for references IvASB 230. The date of completion is usually taken to be 1161/1748, but the author explicitly states at the end of his book (cf. f. 482v of D 102) that he wrote this last portion of it in 1162/1749. The majority of the biographical notes have, however, been compiled in 1160/1747, which year is referred to in a great many places. The arrangement of the notes is usually called 'alphabetical' in the catalogues. This is, however, not a proper term. As in many others, if not all known 'alphabetical' *tadhkiras*, the poets are grouped under the sections, corresponding to the first letters of their *takhalluṣes*. This alphabetical arrangement does not go any further. Within the limits of every letter biographies are arranged in a very confused chronological sequence. In many cases the author, having brought these notes up to a comparatively late date, starts again from the earliest times. This may be due to his additions from some new work dealing with the same subject which he had not yet perused. Sometimes it seems clear that when one series of poets, taken from one of his sources, comes to an end, he starts another one taken from other compositions. There are numerous cases of poets with identical *takhalluṣes*, and belonging to approximately the same period, but possessing slightly different names. These discrepancies may be due to the variants in different works, and the identity of some of them seemed very probable even to the author himself.

The sources of Wālih are chiefly 'Awfī for the earlier period, and 'Alī Shīr, Taqī Awḥadī, and Naṣrābādī for the later poets. References to Dawlatshāh, Sām Mīrzā, Taqī Kāshī, and a few other works, are much rarer, and it is not always clear whether Wālih has personally consulted them or merely follows some other source, in which they were quoted. He only rarely refers to other books, such as Jāmī's *Nafaḥāt*, *Haft iqlīm*, various historical works, etc. In a great many cases, in which the author was unable to

collect much information concerning the poets whom he mentions, he gives instead of a biography simply a few lines of rhetorics conveying no facts at all. Especially the dates are not regularly given, nor are even the approximate contemporaries mentioned. At the same time Wālih often adds his own critical remarks and suggestions as to a better reading of this or that verse.

The present MS., as stated above, is incomplete. It contains some lacunas in the beginning, due to damage to folios (the bottom of ff. 1v, 2, 2v, 3, 3v). On f. 3, although there is no interruption in the text, a long passage has been omitted, corresponding to ff. 3, l. 5 to 3v, l. 6 (from the bottom) in the Society's copy D 102 (see IvASB 230). The MS. breaks off (although there is a colophon, in which it is stated that the book is complete), with the passage corresponding to f. 354v, l. 5 (from the bottom) in D 102. Folios 17 and 18 must be placed between ff. 62 and 63. Ff. 421–432v are a repetition of ff. 123–134, inserted probably by mistake.

The list of biographies found in this important *tadhkira* has never been given so far, although such lists have been compiled for many other similar works. It is, therefore, appropriate to give it here. In order to facilitate references, the biographies are here arranged in strict alphabetical sequence. As the present MS. is incomplete and inaccurate, advantage is taken of a collation with and completion from the excellent and exceptionally accurate copy belonging to the Society's old fund, D 102, which it has not been possible to describe minutely in IvASB 230. Preference is given throughout to the readings of the names in this more correct copy. The references are here given *first* to the folios of the present MS., and *secondly* to the folios of D 102. Wherever a biography is omitted in either of them, the reference is replaced by a hyphen on the corresponding side. Dates, exact or approximate, are inserted whenever available.

1. **'Abbās** I Ṣafawī (995–1037/1587–1628) 350v/302
2. —— Qulī Khān, son of Ḥasan Khān Shāmlū (xi/xvii) 367/311v
3. —— Qulī Khān Dāghistānī (came to India, d. *ca.* 1149/1736) 372/414v
4. 'Abbāsī (came to India, beg. xi/xvii) 350v/301v
5. 'Abdu'l-a'imma, son of Mīr Najāt (d. shortly before 1160/1747) 372v/315
6. Shāh 'Abdu'l-'Alī Yazdī (xi/xvii ?) 350v/301v
7. **'Abdu'l-'Azīz** Kāshānī 336/292v
8. —— Khān Samarqandī (probably the Shaybānī prince, 947–957/1540–1549) .. 343v/297v
9. **'Abdu'l-Bāqī** (beg. xi/xvii) 328v/287v
10. —— Gūnābādī .. 90/96
11. 'Abdu'l-Bāqī Nihāwandī (came to India, beg. xi/xvii) 349v/301
12. 'Abdu'l-Ghanī Tafrīshī (beg. xi/xvii) 379v/319v
13. **'Abdu'l-Ḥaqq** Dihlawī (India, the well known divine) 350/301v
14. —— Qumī .. 367/312
15. **'Abdu'l-Ḥayy** Iṣfahānī (obscene poet, xii/xviii) .. 373v/315v
16. —— Qazwīnī .. 352v/303
17. 'Abdu'l-Ḥusayn .. 350v/301v
18. 'Abdu'l-Jalīl Balgrāmī (India, beg. xii/xviii) .. 370v/314
19. 'Abdu'l-Khāliq Ghijduwānī (vi/xii) 335v/292v
20. **'Abdu'l-lah**, son of 'Ishratī, q.v. 369v/313v
21. —— Anṣārī Harawī (d. 481/1088) 5/5

22. **'Abdu'l-lah** Farankhūdī 352/302v
23. —— Ghālib b. Abī 'Abdi'l-lah Munjī'th-thānī b. Abī Ḥafṣ Munjī'l-Māḍī 328v/287v
24. —— Jābirī, son of Sulaymān Jābirī, q.v. .. 352/303
25. —— Kāshānī (India, beg. xi/xvii) 352v/303
26. —— b. Khān A'ẓam 352v/303
27. —— Khān Ūzbeg (II? 991–1006/1583–1598) 352/302v
28. Abū —— Muḥammad b. Mūsā Awsī (iv/x) .. —/411v
29. —— Shūstarī (xi/xvii ?) 352v/303
30. —— Yaqḍān al-Īdajī al-Ḥadharī (vi/xii ?) 328v/287v
31. 'Abdu'l-Majīd .. 329/288
32. 'Abdu'l-Malik · Abū Naṣr Kunduzī (? كندزى) (an early poet) 329/288
33. 'Abdu'l-Mawlā, son of Bunyād Iṣfahānī (d. *ca.* 1158/1745) —/434v
34. **'Abdu'l-Qādir** of Marāgha 343v/298
35. —— Qāinī (vii/xiii) .. 336/292v
36. **'Abdu'r-Raḥīm** Khān Khānān, or Mun'im Khān (India, xi/xvii) 204v/199
37. 'Abdu'r-Raḥmān b. Kamāli'd-Dīn Qumī (end xi/xvii) .. 369/313
38. **'Abdu'r-Razzāq** .. 350/301v
39. —— Gīlānī (India, end x/xvi) 349v/301
40. 'Abdu's-Salām, *surn.* Qāḍī-zāda Samarqandī .. 350/301v
41. 'Abdu'ṣ-Ṣamad 'Āmilī, brother of Bahā'ī (beg. xi/xvii) .. 350v/301v
42. 'Abdu'l-Wahhāb, *surn.* Munajjim Gīlānī 343v/297v
43. 'Abdu'l-Wāsi' Jabalī (vi/xii) 104/116
44. **Abdāl** 28/28
45. —— *see* 'Alī-shāh.
46. —— Iṣfahānī (x/xvi) 28/28
47. **'Abdī,** 'Abdu'l-lah, son of Muḥammad 'Alī Ṭab'ī, of Ushturjān 370/313v
48. —— Abarqūhī (end x/xvi) 350v/301v
49. —— Gūnābādī (xi/xvii?) 350/301v
50. —— Warāmīnī (Persia, beg. xi/xvii) 361/311
51. 'Ābid Iṣfahānī (x/xvi) 348v/300v
52. 'Ābidī Khurāsānī .. 343/297v
53. Adānī (Idāī ?) Qumī 41v/42v
54. **Ad'ham** Baghdādī (Turkey, x/xvi) 47v/49
55. —— Beg (xi/xvii) .. 57v/59v
56. —— Kāshī .. 47v/49
57. —— Qazwīnī, son of Murād Beg 48/49
58. Ādhar, Luṭf 'Alī Beg (xii/xviii) 67v/71v
59. Ādharī, Jalālu'd-Dīn Ḥamza b. 'Alī Bayhaqī (Isfarāinī) 48/49
60. Adīb Ṣābir, Shihābu'd-Dīn (vi/xii) 10v/10v
61. 'Ādil, Shāh Isma'īl II b. Ṭahmāsp Ṣafawī (984–985/1576–1578) 328/287v
62. **'Ādilī** 348v/300v
63. —— Khurāsānī .. 343v/297v
64. **Āfarīn,** Faqīru'l-lah Lāhūrī (India, was alive in 1147/1734–1735) 67/71
65. —— Shamsu'd-Dīn 16v/17
66. **Āfatī** (x/xvi) .. 45/46
67. —— Tūnī .. 44v/45v
68. **Afḍal** (x/xvi) .. 45/46
69. Mīr —— .. 45/46
70. —— Muḥammad Pānīpatī (an Indian, d. 1035/1625–1626) 54v/56
71. —— Beg (x/xvi) .. 50v/51v
72. **Afḍalu'd-Dīn** Kirmānī 49v/51
73. —— Muḥammad b. Ḍiyā'i'd-Dīn Kirmānī (beg. x/xvi) .. 49v/50v
74. —— (Muḥammad) Kāshī (vii/xiii) 14/12v
75. —— Muḥammad Tarika Iṣfahānī (end x/xvi) .. 44v/45v
76. Afghān, Muḥammad Salīm (India, end xi/xvii) .. 60v/62v
77. Aflākī 55v/57v
78. Mīr Afsar, son of Sanjar Kāshī, q.v. 59/60v
79. **Afsarī** 45/46v
80. —— (x/xvi) .. 49v/51
81. —— of Bukhārā .. 50/51v
82. **Āgahī** Hamadānī, 'Imādu'd-Dīn Maḥmūd b. Ḥujjati'l-lah Sa'dābādī (Persia and India, x/xvi) .. 46/47v
83. —— Yazdī .. 46/47v
84. Aghrīw (Aghazlū ?) Sulṭān 44v/45v
85. Āhang (xi/xvii) .. 53v/55
86. **'Ahdī** 366v/311v
87. —— (x/xvi, probably identical with 'Arshī, Ṭahmāsp-Qulī, q.v.) 366/311
88. —— 'Abdu'r-Razzāq Khurāsānī (visited India, end x/xvi) 366/311
89. —— Muḥammad Raḥīm (or 'Abdu'r-Raḥīm) (India, end x/xvi) 366v/311v
90. —— Qalandar Khurāsānī 366v/311v
91. —— Qarāgūī .. 366v/311v
92. —— Rāzī (end x/xvi) 366/311
93. Āhī 34/34v
94. **Ahlī** 28v/28v
95. —— Khurāsānī (beg. x/xvi) 32/32
96. —— Shīrāzī (x/xvi) .. 32v/32v
97. **Aḥmad,** Sulṭān of Gulbarga (Bahmanī, probably the I or II, 825–838/1422–1435, or 838–862/1435–1457) .. 28v/28v

98. **Aḥmad** 40v/41v
99. —— Ḥāfiẓ .. 28v/28v
100. —— Beg Lang (d. in India, 1014/1605–1606) .. 41/42
101. —— Beg Tabrīzī .. 58v/60v
102. —— Ghafārī (author of the Nigāristān, d. 975/1567–1568) 42/43
103. —— Ghazālī (d. 527/1133) 9v/9v
104. —— Jalā'ir, Sulṭān (784–813/1382–1410) .. 28v/28v
105. —— -i-Jām (d. 536/1141–1142) 10/10
106. —— -i-Kamāncha Kāshī (xi/xvii) 40v/41v
107. —— Lāghar Sīstānī (x/xvi) 41/42
108. —— Mīrak Ṣāliḥī .. 41/42
109. —— Qazwīnī .. 40v/41v
110. —— Qazwīnī (x/xvi) 40/41
111. —— Rāzī (brother of Hijrī Rāzī, father of Amīnu'd-Dīn Rāzī, the author of the *Haft Iqlīm*) (end x/xvi) 40v/41v
112. —— Ṣarrāf Iṣfahānī 40v/41v
113. Sayyid Aḥmadī .. 58v/60v
114. Aḥsan, Ẓafar Khān Aḥsanu'l-lah (India, xi/xvii) .. 57v/59v
115. Aḥsanu'l-lah b. Abī'l-Ḥasan Turbatī (xi/xvii) .. 41/42
116. **Aḥsanī** (x/xvi) .. 40/41
117. —— (India, x/xvi).. 40/41
118. Aḥwalī Sīstānī (x/xvi) 40v/41
119. 'Ā'isha Samarqandī 328v/287v
120. **Ajarī** (Ujrī ?) Dīwāna Balkhī (came to India, x/xvi) 40/41
121. Mīr —— Yazdī .. 59/61
122. 'Ājizī (India, xi/xvii) 348v/300v
123. **Akbar**, Jalālu'd-Dīn b. Humāyūn (963–1014/1556–1605) 45v/46v
124. —— son of Naṣīr .. 55v/57v
125. —— Jurbādaqānī .. 45v/46v
126. Akhkarī Lārī .. 41v/42v
127. **Akhtarī** Turshīzī (or Gūnābādī) 41v/42v
128. —— Yazdī (xi/xvii) 41v/42v
129. Aksīr, Mīr Nūru'd-Dīn Qumī (middle xii/xviii) .. 66/70
130. Āl-i-Qabā (five brothers, v/xi) 16/17
131. Qāḍī **'Alā'** Gargar-rūdī (or Karkhrūdī ?) (? کرهکرودی) 365/310v
132. —— Yazdī (end x/xvi) 365v/311
133. 'Alā'u'd-Daula Samnānī (d. the 22nd Rajab 734/the 29th March, 1334) 345/298v
134. **'Alā'u'd-Dīn** Dihlawī (the author of the *Fawā'idu'l-fu'ād*, see IvASB 239) (beg. viii/xiv) 339/295
135. —— Ḥusayn Jahān Sūz Ghūrī (d. 556/1161) .. 338v/294v
136. —— of Khurāsān (came to India, xi/xvii ?) .. 346v/299v
137. —— Ūzjandī (Ozgantī) 339/295
138. A'lam Kirmānī (x/xvi) 44v/45v
139. **'Ālī** Kūsārī Iṣfahānī, 'Alī b. Zayni'l-'Ābidīn, d. *ca.* 1135/1722 370v/314
140. —— Mashhadī, Mahdī (end xi/xvii ?) 370v/314
141. —— Ni'mat Khān (India, end xi/xvii) 374/316
142. —— Ṣafiyyu'd-Dīn 328v/287v
143. **'Alī** Aghāchī Bukhārī, b. Ilyās, Abū'l-Ḥasan (iv/x) .. 328/287
144. —— Akbar (an architect, xi/xvii) 58v/60v
145. —— Akbar Badakhshī (India, end x/xvi).. .. 365v/310v
146. —— Astrābādī .. 347/299v
147. —— Badakhshānī, b. Asad 347/299v
148. —— Bākharzī, b. Ḥusayn 339/295
149. —— Beg .. 367/311v
150. —— Beg Dada .. 367/311v
151. —— Ghuryānī, Ḥāfiẓ 'Alī b. Nūri'd-Dīn Muḥammad (viii/xiv) 346v/299
152. —— Gul Astrābādī (Deccan) 367/311v
153. —— Gulā of Shīrāz (d. 780/1378) 346v/299
154. Abū —— b. Ḥakīm Khabbāz 36v/37
155. S. —— Hamadānī (d. the 6th Dhī Qa'da 786/the 20th Dec. 1384) 345v/299
156. —— Iṣfahānī .. 346v/299
157. —— Ja'farī Imāmī, Bābā (d. 1020/1611).. .. 365v/310v
158. S. —— Khān, *surn.* Jawāhir-Raqam (India, beg. xii/xviii) 258/234v
159. —— Khurāsānī .. 346/299
160. —— Mūsīqī .. —/299
161. Abū —— Nīshāpūrī, b. al-Ḥusayn 7/7
162. Shāh —— Qalandar (India, beg. xi/xvii) 365v/311
163. —— Qazwīnī (d. 1020/1611–1612) 365v/311
164. —— Qazwīnī, *surn.* Yakpāī (end x/xvi) 365/310v
165. —— Qulī Beg Chamdān Oghlī (end x/xvi) .. 365v/311
166. —— Qulī Beg Turkmān b. Sulṭān Khalīfa (India, beg. xi/xvii) 365v/311
167. —— Rāmtinī, *surn.* 'Azīzān *or* Nassāj (beg. vii/xiii) .. 339/295
168. —— Riḍā Gulpāyagānī 371v/314v
169. —— Riḍā Tabrīzī (a calligrapher, beg. xi/xvii) .. 367v/312
170. —— Riḍā Tūy Sirkānī (visited India, end xi/xvii) .. 367v/312
171. —— Samand Gīlānī, son of Abdu'ṣ-Ṣamad (end xi/xvii) 367v/312

393. Bā'ith, Muḥammad Naṣīr 95/101v
394. Bakhshī Tabrīzī .. 86/92
395. **Abū Bakr** b. Mīrzā Jūgī b. Mīrzā Shāhrukh (d. 853/1449) 27/27
396. —— Rāzī .. 7v/7v
397. —— b. Abī Sa'īd Tīmūrī 27/27
398. Bannā'ī, Kamālu'd-Dīn (beg. x/xvi) 83v/89v
399. **Baqā'ī** (x/xvi) .. 83v/89
400. —— Abū'l-Baqā' Harawī (d. 948/1541) 81v/87
401. —— Kamāngar .. 83v/89
402. **Bāqī**, 'Abdu'l-Bāqī (a descendant of Ni'matu'l-lah Walī, x/xvi) 79v/85v
403. —— Artīmānī, Mīr 'Abdu'l-Bāqī 95/101v
404. —— of Māwarā'annahr 82v/88v
405. —— Tabrīzī, 'Abdu'l-Bāqī (beg. xi/xvii) 91v/98
406. **Bāqir** 91v/97v
407. —— Mīr .. 85v/91
408. —— (Persia, d. shortly before 1160/1747, wrote a versified history of Safawides) .. 95/101v
409. —— Kāshī, Ḥājjī Shāh 91v/97v
410. —— Khurda Kāshī (came to India, beg. xi/xvii) .. 85v/91v
411. Shāh —— Mashhadī 91v/97v
412. —— Najm-i-Thānī (beg. xi/xvii) 85v/91v
413. —— Naṭanzī (beg. xii/xviii) 91/97
414. —— Shīrāzī, Muḥammad Bāqir Mudhahhib (visited India, xi/xvii) 91v/97v
415. Bāqirā-i-Khalīl, *see* Khalīl.
416. Bāqiyā-i-Nāinī (visited India, studied Hinduism at Benares, end xi/xvii) 91v/98
417. **Abū'l-Barakat** Farāhī (India, x/xvi) 399v/334
418. —— Samarqandī (x/xvi ?) 28/28
419. Barātī Nihāwandī .. 86v/92
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421. **Baṣīr** 87/92v
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424. Bayān, Mīrzā Mahdī (came to India, beg. xii/xviii) .. 96/102v
425. Bāyandar (or Pāband, or Bāyand) Khān Khwīshāwandī Ardabīlī 91/97
426. **Bayānī**, Khwājagi Qazwīnī 90v/97
427. —— (Marwārīd), Shihābu'd-Dīn 'Abdu'l-lah .. 84v/90v
428. —— Tūnī (came to India, x/xvi) 84v/90v
429. Bayḍā, of Hiṣār .. 84v 90
430. Bayghū (vi/xii ?) .. 81/86v
431. Bayrām Khān Khānkhānān, Muḥammad b. Sayfi'd-Dīn 'Alī, d. 968/1560–1561 .. 85/90v
432. Bāysunqar Mīrzā, born 806/1403–1404, d. 837/1433–1434 81v/87
433. **Bazmī** Hamadānī, Mīr 'Uqayl (end x/xvi) .. 86v/92v
434. —— Karajī (Shīrāz and India, beg. xi/xvii) .. 86v/92v
435. Bektāsh Beg b. Muḥammad Khān Turkmān (beg. xi/xvii) 87/92v
436. Bīdil, 'Abdu'l-Qādir of Patna (an Indian, d. 1133/1721) 92/98v
437. **Bīdilī** 84v/90
438. —— (a woman) .. 84v/90
439. Bīgāna, Abū'l-Ḥasan (xi/xvii) 91/97v
440. Mīr Bīghamī Naṭanzī (d. 996/1588) 90v/96v
441. Bihārī Qumī (came to India, end x/xvi) 90v/96v
442. Bihishtī, Maḥmūd Jīlānī (d. 1008/1599–1600) .. 93v/99v
443. Bīkasī Ghaznawī .. 90v/96v
444. **Bīkhūdī** (two different poets) 90v/96v
445. —— Samnānī (beg. xi/xvii) 91/97
446. Bīnā, Ṣadrā Gīlānī of Rasht (visited India, xii xviii ?) 95/102
447. Bīnawā, Shāh Khalīlu'l-lah 96/103
448. **Bīnish** Kashmīrī (India, beg. xii/xviii) 96/103
449. —— Muḥammad Ja'far Beg (wrote *Makāfāt-nāma*) (d. shortly before 1160/1747) .. 94v/101
450. Bint Ḥisām (or Jām) Sālār (end x/xvi) 87/93
451. **Bīkhabar**, Abū Ḥafṣ of Khorasan (d. 476/1083–1084) 81/87
452. —— Thānī, Abū 'Abdu'l-lah (d. 476/1083–1084, or as in D 102, 408/1017–1018. Probably confounded with the preceding poet) 81/87
453. **Bīrū'ī** Sāwajī .. 90v/97
454. —— Yazdī .. —/96v
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456. Bismil, Mīrzā Muḥammad Shafī' Nīshāpūrī (d. shortly before 1160/1747) .. 96v/103v
457. **Brahman**, Chandarbhān (India, xi/xvii) .. 92v/99
458. —— Sharmdān Beg, a slave of Shāh Sulaymān Ṣafawī (xi/xvii) 91/97
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460. Bundār Rāzī, Kamālu'd-Dīn (v/xi) 79v/85
461. **Burhān** Abarqūhī 91v/98
462. —— Māzandarānī, Āqā Ṣāliḥ (India, d. 1151/1739) .. 95v/102v
463. —— Nīshāpūrī, 'Abdu'l-lah (India, beg. xi/xvii) .. 87/92v
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465. —— Ardilānī (vi/xvii ?) 79/85
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469. Chākirī Shīrāzī (Persia, d. 909/1503–1504) .. 118v/134
470. Chāqī Qazwīnī .. 119/134v
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475. —— Sarakhsī (beg. x/xvi) 195/192
476. —— Shīrāzī .. 196v/193
477. Shāh —— Shīrāzī (viii/xiv) 195/192
478. **Ḍa'īfī** Nīshāpūrī .. 314v/276
479. —— Bībī, Samarqandī 314v/276
480. —— Samnānī, Muḥammad Qāsim 314v/276v
481. Dā'imī Astrābādī .. 195/192
482. Dākhilī Iṣfahānī (x/xvi) 196v/193
483. Dakhlī Iṣfahānī .. 196v/193
484. **Ḍamīrī** Hamadānī (x/xvi) 314v/276v
485. —— Iṣfahānī (d. shortly after 985/1577) 314v/276v
486. Dānahī Nīshāpūrī (a dialectical poet, visited India, x/xvi) 196v/193
487. Dānish, *or* Raḍī Dānish, Riḍawī Mashhadī (visited India, middle xi/xvii) 197v/194
488. Darkī Qumī (Persia, beg. xi/xvii) 196v/193
489. **Darwīsh** Dihakī Qazwīnī (ix/xv) 195/192
490. —— Muḥammad Qiṣṣa-khwān. (xi/xvii) 197/193v
491. —— Sarakhsī .. 195v/192v
492. Dastūr, Rafī' (came to India, xi/xvii) 198/194
493. Dā'ūd (xii/xviii) .. 197/193v
494. Daurī, *see* Riḍā.
495. **Dawā'ī** (brother of Hilālī, x/xvi) 195v/192v
496. —— Gīlānī (India, end x/xvi) 197/193v
497. Dāwarī, Qāḍī, of Ārān in Kāshān 198/194
498. Da'wī Qumī, Qāḍī Ruknu'd-Dīn Da'wīdār (viii/xiv) 194v/192
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502. —— Jāmī .. 199/194v
503. —— Kāshānī, Turkmān (x/xvi) 198v/194v
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506. Dīrī Gujrātī (India, beg. xi/xvii) 197/193v
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521. —— Sabzawārī (end ix/xv) 195v/192v
522. Dūstāq, Bihzād Beg (end xi/xvii) 197v/194
523. **Fāḍil** (or Bāqir), Muḥammad Fāḍil b. Muḥammad Bāqir (came to India, d. shortly before 1160/1747) 411v/345
524. —— Kāshānī (xi/xvii ?) 409v/343v
525. —— Muḥsin Kāshī (end xi/xvii) 408v/342v
526. **Faḍl** Khalkhālī (beg. xi/xvii ?) 407/338
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528. Faḍlu'l-lah Mūsawī 404v/338v
529. **Faḍlī** 399v/334
530. —— Jurbādaqānī .. 404v/338v
531. —— Qazwīnī .. 404v/338v
532. Faghfūr Lāhijī (also Rasm) (came to India, d. 1030/1621) 405/338v
533. **Fahmī** 406/340
534. —— Majdu'd-Dīn (vi/xii ?) 399/333
535. —— Hurmūzī .. 406/340
536. —— Kāshānī (d. 1014/1605–1606) 406/340
537. —— Samarqandī .. 406/340
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539. **Fā'iḍ** Gīlānī (came to India) 402v/336
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541. —— Naṭanzī (lived in Gujrat, d. 1036/1626–1627) .. 402v/336v
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549. —— Iṣfahānī .. 395 331
550. —— As'ad Jurjānī (the author of the Wīs-u Rāmīn, v/xi) 383/321v
551. —— Khaṭṭāṭ Harawī (beg. vii/xiii) 394v/331
552. —— Muḥammad b. Maḥmūd Nīshāpūrī (vi/xii) .. 395/331
553. —— Muḥammad Zarjānī (Zargānī ?) (beg. vii/xiii) .. 394v/330v
554. **Fakhrī** (an Indian) 402v/336v
555. —— (two different poets) 399v/333v
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558. —— Kāshgharī, b. Ḥusayn Wā'iẓ Sabzawārī (was alive in 923/1517) 399v/333v
559. Falakī Shīrwānī, Najmu'd-Dīn (vi/xii) .. 399/333
560. **Fanā'ī**, 'Alī Aṣghar (came to India, end x/xvi) .. 394 330v
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597. —— Tabrīzī, Chalabī Beg (came to India, end x/xvi, wrote a book رد انبيا) .. 393v/330
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622. —— Ḥiṣārī (came to India) 402v/336v
623. —— Malikābādī (visited India in 1026/1617) .. 402v/336v
624. —— Murghilānī (ix/xv) 399/333v
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628. Fattāḥ Qurbī, *see* Qurbī.
629. Fattāḥī Nīshāpūrī, Yaḥyā (also known as Khammārī or Asrārī) (d. 853/1449) 399/333v
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634. **Fayḍī** 402/336
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636. —— Turbatī (came to India, end x/xvi) 406/340
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2538. —— Bīnī (?) (beg. xi/xvii) —/490v
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2540. —— (*or* Yūsufī) Jurbādaqānī, Muḥammad Yūsuf (beg. xi/xvii) —/490v
2541. —— Kashmīrī, Muḥammad Yūsuf .. .. —/490v
2542. —— Khān (came to India, end x/xvi) .. —/490v
2543. —— Khwānsārī .. —/490v
2544. —— b. Rukni'd-Dīn of Mayhana .. .. —/490
2545. Yūsufī Ṭabīb (x/xvi) —/490
2546. **Zāhid**, Qāsim of Iṣfahān (end xi/xvii) 224/212v
2547. Ẓahīru'd-Dīn Fāryābī, Ṭāhir b. Muḥammad (d. 598/1202) 321v/283

2548. **Ẓahīru'd-Dīn** Jurbādaqānī (an early poet) .. 322v/284
2549. —— Nisawī Walī (*ca.* 600/1204) 321/283
2550. —— Samarqandī, Muḥammad b. 'Alī Kātib (vi/xii), author of two treatises: شمع الظهير and اعراض الرياسة في اغراض السياسة 322v/283v
2551. —— Ṣanjarī Naṣīr (vi/xii) 321/282v
2552. —— Sarakhsī, Yaḥyā (vi/xii) 321/282v
2553. —— Shufurwa, 'Abdu'l-lah b. Sharafi'd-Dīn 'Umar (vi/xii) 321/283
2554. **Ẓahīrā** Lāhijī (end xi/xvii) 327v/287
2555. —— Nihāwandī (xi/xvii) 327v/287
2556. **Zā'ir** Dāmghānī, Isma'īl (end xi/xvii) 224v/212v
2557. —— Hamadānī (visited India, end xi/xvii) .. 224v/212v
2558. Zā'irī, Bībī .. 222/211
2559. —— Mashhadī .. 222/211
2560. Zajrī (x/xvi) .. 222v/211
2561. **Zakī**, Sa'dā-i-Ardistānī (visited the Deccan in 995/1587) 224/212v
2562. —— Hamadānī (d. 1130/1718) 222v/211
2563. —— Kāshgharī Laṭīfu'd-Dīn (called also Zakī Marāghaī, vi/xii) 221v/210v
2564. **Zamānā**-i-Lāhijī 224v/212v
2565. —— -i-Mashhūr, *see* Mashhūr.
2566. —— -i-Naqqāsh Ardistānī 224/212v
2567. —— -i- Zarkash (Farībī) Iṣfahānī (came to India, middle xi/xvii) 409v/343v
2568. **Zamānī** (Wafā'ī) 223/212
2569. —— Ḥanā-tarāsh Tabrīzī 223v/212
2570. **Zamānī**, Muḥammad Zamān Sīstānī 223v/212
2571. —— Yazdī, Muḥammad Zamān (beg. xi/xvii) .. 223v/212
2572. **Zārī**, Muḥammad Qāsim Iṣfahānī 222/211
2573. —— Kamāncha Shīrāzī (end x/xvi) 222/211
2574. Zarkūb, Ja'far Iṣfahānī (d. 1133/1720).. .. 224v/212v
2575. Ẓarīfī, Muḥammad Beg (came to India, end x/xvi) .. 322v/284
2576. **Zayn** 222/211
2577. —— Khān Kokiltāsh (India, end x/xvi).. .. 224/212
2578. **Zaynu'd-Dīn** Khwāfī (d. the 2nd Shawwāl 833/the 24th June 1430) 222/211
2579. —— Nisawī .. 222/211
2580. —— Quhpāyaī, Maḥmūd (end x/xvi) 224/212
2581. —— Tāybādī, Abū Bakr (d. 791/1389) .. 27v/27v
2582. Zaynā, *see* Ḥijābī.
2583. Zaynal Beg b. Āslān of Gurjistān (Caucasus, beg. xi/xvii) 224/212v
2584. Ẓillu'l-lah, Quṭb Shāh (Abdu'l-lah ? 1020–1083/1611–1672 ?) 322v/284
2585. **Zīnatī** 'Alawī (v/xi) 221v/210v
2586. —— Astrābādī .. 224/212
2587. —— Natanzī, Sayyid Ḥusayn (end xi/xvii) .. 224v/212v
2588. Zinda Dil .. 223v/212
2589. Ziyānī .. 222v/211
2590. Ẓuhūrī Turshīzī (India, xi/xvii) 322v/284
2591. **Zulālī** Harawī (ix/xv ?) 223/211v
2592. —— Khwānsārī (beg. xi/xvii) 223/211v
2593. —— Ūrganjī .. 223/212
2594. Zulfī (beg. x/xvi).. 223/212

The present copy begins as usual:
تذکره محفل خاطر اقدس (قدس (*sic*, usually ماثر صاحبدلان الخ

The colophon contains the date 'the 14th Dhī Qa'da of the 35th year.' Judging from the appearance of the MS., it is very likely that the '35th year' belongs to the reign of 'Ālam Shāh, and therefore is 1208/1794.

Ff. 438; S 12,25 × 8,75; 10,5 × 6; ll 21, within jadwals. Or. thin brownish paper. Ind. nast., occasionally by a different, more careful hand (as on ff. 113–148, 323–346, etc.). Cond. tol. good; slightly worm-eaten; the paper of a few folios in the beginning and at the end is worn out, dirty, and torn. A bad vignette, damaged.

58. سرو آزاد

Sarw-i-Āzād. II 446.

A *tadhkira* of the Persian poets who lived in India during the XI and XII/XVII–XVIIIc., with a number of biographies of the

poets of Balgrām. It was composed in 1166/1753 by Āzād, whose full name was Ghulām 'Alī Khān Ḥusaynī Wāsiṭī Balgrāmī (born 1116/1704–1705, d. 1200/1786). See GIPh 215, EIO 683–684, Spr 143. Cf. also Bland, in JRAS 1848, p. 151. The present copy is incomplete at the beginning (probably one folio has been lost). As the *tadhkira* is rather rare, but useful, and the list of the biographies contained in it has not yet been published, it is inserted here. The original order of the biographical notes in the book is more or less chronological. Here, in the list, they are re-arranged in strict alphabetical order.

1. Mīr 'Abdu'l-Jalīl Ḥusaynī Balgrāmī, d. 1138/1725–1726 f. 59
2. Āfarīn, Faqīru'l-lah Lāhūrī (middle xii/xviii c.) .. f. 45v
3. Afḍalī, Muḥammad Nāṣir, d. 1163/1750 .. .. f. 47v
4. Sayyid Aḥmad b. 'Abdi'l-lah Balgrāmī, d. 1161/1748 f. 81
5. Aḥsan, Aḥsanu'l-lah Ẓafar Khān b. Abī'l-Ḥasan Turbatī, d. 1073/1662–1663 .. .. f. 21v
6. 'Ajab, Sayyid Qurayshī Balgrāmī (xii/xviii c.) .. f. 73
7. 'Ālī, Ni'mat Khān Muḥammad Shīrāzī, d. 1121/1709 .. f. 35
8. 'Alī Naqī of Kamara, d. 1041/1631–1632 .. .. f. 8
9. Sayyid 'Alī Riḍā b. 'Abdi'l-Aḥad Balgrāmī (middle xii/xviii c.) f. 86
10. Anīsī Shāmlū, of Burhānpūr, d. 1013/1604–1605 .. f. 2v
11. Aqdas, Riḍā b. Nūri'd-Dīn Shūstarī, lived in Ḥaydarābād (middle xii/xviii c.) .. f. 49
12. 'Ārif, Muḥammad 'Ārif Balgrāmī, (end xii/xviii c.) .. f. 87v
13. Ārzū, Sirāju'd-Dīn 'Alī Khān Akbarābādī .. f. 50v
14. Āshnā, 'Ināyat Khān Muḥammad Ṭāhir, d. in Kashmir, 1071/1660–1661 .. .. f. 21v
15. Ashraf, Muḥammad Sa'īd Māzandarānī (end xi/xvii c.) f. 28v
16. Aujī Naṭanzī (beg. xi/xvii c.) f. 12v
17. Āzād, Ghulām 'Alī Balgrāmī f. 70
18. Sayyid 'Aẓīmu'd-Dīn b. S. Najābat Balgrāmī, d. 1163/1750. f. 83
19. Bādhil, Rafī' Khān Mashhadī, d. 1123/1711 .. .. f. 36v
20. Bīdil, 'Abdu'l-Qādir, d. 1133/1721 .. .. f. 39
21. Bīkhabar, 'Iẓmatu'l-lah b. Luṭfi'l-lah Balgrāmī, d. 1142/1729–1730 .. .. f. 73
22. Ḍamīrī, Shaykh Niẓām Balgrāmī, d. 1003/1594–1595 f. 56v
23. Dānish, Mīr Raḍī Riḍawī Mashhadī, xi/xvii c. .. f. 20v
24. Dardmand, Faqīh (end xii/xviii c.) .. .. f. 53v
25. Dast-i-Ghayb, Niẓām Shīrāzī, d. at Shīrāz, 1029/1620 f. 7v
26. Dhakā Hamadānī, d. 1030/1620–1621 .. .. f. 7
27. Ḍiyā'u'l-lah Balgrāmī, d. 1103/1691–1692 .. .. f. 58v
28. Faghfūr, Muḥammad Ḥusayn, d. at Allahābād, 1028/1619 f. 7
29. Faqīr, Mīr Nawāzish 'Alī b. Iẓmati'l-lah Balgrāmī, d. 1167/1753–1754 .. .. f. 77v
30. Faraju'l-lah Shūstarī (xi/xvii c.) f. 21
31. Fard, Sayyid Asadu'l-lah Balgrāmī, d. 1149/1736–1737 f. 82v
32. Faṣīḥī (beg. xi/xvii c.) f. 10
33. Fatḥī Ardistānī (beg. xi/xvii c.) f. 10
34. Fayḍī Akbarābādī, well-known poet (d. 1004/1595) .. f. 2
35. Fayyāḍ, 'Abdu'r-Razzāq Lāhijī (end xi/xvii c.) f. 28
36. Firqatī, Abū Turāb Jūshqānī, d. 1028/1619 .. f. 7
37. Fiṭrat, Mūsā Khān Mu'izzu'd-Dīn Muḥammad, d. 1101/1689–1690 .. .. f. 31v
38. Ghālib, Asadu'l-lah, middle xii/xviii c. .. .. f. 48
39. Ghanī, Muḥammad Ṭāhir Ushnū'ī Kashmīrī, d. 1079/1668–1669 .. .. f. 24
40. Gharīb, Karamu'l-lah b. 'Iẓmati'l-lah Balgrāmī, d. 1169/1755–1756 .. .. f. 78
41. Ghulām Muṣṭafā b. 'Abdi'l-lah Balgrāmī (end xii/xviii c.) f. 79
42. Ghulām Nabī b. Muḥammad Bāqir b. 'Abdi'l-Ḥamīd Balgrāmī, born 1111/1699–1700, d. 1163/1750 f. 72
43. Gulshan, Sa'du'l-lah Dihlawī, d. 1141/1728–1729 .. f. 42v
44. Ḥādiq, d. after 1054/1645–1646 f. 21
45. Ḥazīn, Muḥammad 'Alī f. 49v

45. Iftikhār, 'Abdu'l-Wahhāb Dawlatābādī (end xii/xviii c.) f. 56
46. Ījād, 'Alī Naqī (end xii/xviii c.) f. 55v
47. Mīr Ilahī Asadābādī, d. 1064/1653–1654 .. .. f. 19v
48. Īmā, Muḥammad Ḥasan Balgrāmī (middle xii/xviii c.) f. 85v
49. Imdād, Ghulām Ḥusayn Hāshimī Burhānpūrī (end xii/xviii c.) f. 56v
50. 'Ishqī, Barakatu'l-lah b. Sayyid Uways b. Sayyid 'Abdu'l-Jalīl Balgrāmī, d. 1142/1729–1730 f. 58
51. 'Izlat, 'Abdu'l-Walī b. Sa'di'l-lah, lived in Dihlī (end xii/xviii c.) f. 54
52. Jalāl b. Mu'min, d. 1049/1639–1640 .. .. f. 11v
53. Jur'at, Muḥammad Hāshim b. Muḥammad Shafī' b. 'Alī Gīlānī, *surn.* Mūsawī Khān (end xii/xviii c.) .. .. f. 54v
54. Kalīm, Abū Ṭālib Hamadānī, d. in Kashmir, 1061/1651 f. 18v
55. Khāliṣ, Sayyid Ḥusayn Imtiyāz Khān Iṣfahānī, d. 1122/1710–1711 f. 35v
56. Kirāmī, d. 1156/1743–1744 f. 42v
57. Māhir, Muḥammad 'Alī, d. 1089/1678–1679 .. .. f. 27v
58. Maḥzūn, Sayyid Barakatu'l-lah Balgrāmī (xii/xviii c.) f. 87v
59. Makhmūr, Luṭfu'l-lah, *surn.* Murshid-Qulī Khān Tabrīzī, born 1090/1679, d. 1164/1751 f. 48
60. Malik Mashriqī Mashhadī, beg. xi/xvii c. .. .. f. 13
61. Malik Qumī, d. at Bījāpūr, 1025/1616 .. .. f. 5v
62. Mīr Ma'ṣūm b. Mīr Ḥaydar Kāshī (xi/xvii c.) .. f. 19
63. Matīn, 'Abdu'r-Riḍā Iṣfahānī (middle xii/xviii c.) .. f. 50
64. Matīn, Ghulām Ḥasan (xii/xviii c.) .. .. f. 87v
65. Maẓhar Jānjānān b. Jānī (late in xii/xviii c.) .. f. 52v
66. Mīr, Sayyid Yazdajīrdī, d. 1030/1620–1621 .. .. f. 7v
67. Muḥammad Mu'min Yazdī, d. in the Deccan after 1030/1620–1621 .. .. f. 12
68. Muḥammad Yūsuf, Mīr, b. Muḥammad Ashraf Balgrāmī (end xii/xviii c.) .. f. 71
69. Muḥibb, Sayyid Ghulām Nabī Balgrāmī, d. 1165/1751–1752 f. 83
70. Mukhliṣ Kāshānī (end xi/xvii c.) f. 32, *in marg.*
71. Munīr, Abū'l-Barakāt b. 'Abdi'l-Majīd Lāhūrī, d. 1054/1644 f. 13v
72. Nādim Lāhijānī (beg. xi/xvii c.) f. 12v
73. Nāṣiḥ, 'Izzat Tabrīzī (end xi/xvii c.) .. .. f. 26
74. Nāṣir 'Alī, d. 1108/1696–1697 f. 32v
75. Nau'ī Khabūshānī, d. at Burhānpūr, 1029/1620 f. 3
76. Nāẓim Harawī (end xi/xvii c.) f. 24v
77. Naẓīr Mashhadī (beg. xi/xvii c.) f. 12
78. Naẓīrī Nīshāpūrī, d. at Aḥmadābād (beg. xi/xvii c.) .. f. 3v
79. Nuṣrat, Dilāwar Khān Muḥammad Na'īm Lāhūrī, d. 1139/1726–1727 f. 41v
80. Qabūl, 'Abdu'l-Ghanī Kashmīrī, d. 1139/1726–1727 .. f. 42
81. Qā'il, Sayyid 'Abdu'l-lah Balgrāmī (xii/xviii c.) .. f. 84
82. Qāsim Dīwāna Mashhadī (end xi/xvii c.) .. .. f. 31
83. Qāsim Khān Juwaynī (beg. xi/xvii c.) .. .. f. 10
84. Qudsī, Muḥammad Jān Mashhadī, d. 1054/1644 .. f. 14
85. Raḍī Iṣfahānī, d. 1024/1615. f. 5v
86. Rafī', Ḥasan Qazwīnī (end xi/xvii c.) .. .. f. 26
87. Rā'ij, Muḥammad 'Alī (middle xii/xviii c.) .. f. 45
88. Rāqim, Sa'du'd-Dīn Muḥammad Mashhadī (end xi/xvii c.) f. 30
89. Rasā, Jān Mīrzā, *surn.* Mīrzā Khān of Ḥaydarābād (end xii/xviii c.) .. .. f. 55
90. Rāsikh, Muḥammad Zamān Sarhindī, d. 1107/1695–1696 f. 32v
91. Rūḥī, Sayyid Ja'far, d. 1154/1741–1742 .. .. f. 46
92. Ruknā Kāshānī, also called Masīḥ or Masīḥā, d. in Persia, 1066/1655–1656 .. f. 21
93. Ṣā'ib, Muḥammad 'Alī Iṣfahānī, d. 1080/1669–1670 .. f. 22v
94. Sālik, Muḥammad Ibrāhīm Qazwīnī (end xi/xvii c.) f. 26v
95. Sālik Yazdī, d. at Ḥaydarābād, 1081/1670–1671. .. f. 26v
96. Salīm, Muḥammad Qulī Ṭurushtī, d. in Kashmir, 1057/1647–1648 f. 14v
97. Ṣāni', Niẓāmu'd-Dīn Aḥmad Balgrāmī (middle xii/xviii c.) f. 87
98. Sanjar b. Ḥaydar Mu'ammā'ī, d. Bījāpūr, 1021/1612–1613 f. 4
99. Sarkhūsh, Muḥammad Afḍal (beg. xii/xviii c.) .. f. 37
100. Ṣaydī Ṭihrānī (end xi/xvii c.) f. 27
101. Shafī'ā Shīrāzī, d. 1120/1708–1709 .. .. f. 36v
102. Shāhadī, 'Abdu'l-Wāḥid Balgrāmī, d. 1008/1599–1600 f. 57v
103. Shā'ir, of Dihlī (second half of xii/xviii c.) .. f. 54
104. Shā'ir, Sayyid Muḥammad b.

'Abdi'l-Jalīl Balgrāmī (end xii/xviii c.) .. .. f. 69v
105. Shakībī, Muḥammad Riḍā b. 'Abdi'l-lah Iṣfahānī, d. Dihlī, 1023/1614–1615. .. f. 5
106. Shānī Taklū, d. 1023/1614–1615 f. 5
107. Shāpūr Ṭihrānī (beg. xi/xvii c.) f. 10v
108. Shaukat Bukhārī (end xi/xvii c.) .. .. f. 30
109. Shauqī Muḥammad Ḥusayn (beg. xi/xvii c.) .. f. 10
110. Shaydā Fatḥpūrī (xi/xvii c.) f. 19v
111. Shifā'ī, Sharafu'd-Dīn Ḥusayn Iṣfahānī, d. 1037/1627–1628. f. 9
112. Shuhrat, Ḥusayn Shīrāzī, d. at Dihlī, 1149/1736–1737 f. 43v
113. Subḥānī Astrābādī (beg. xi/xvii c.) .. .. f. 2
114. Sukhanwar, Muḥammad Ṣiddīq b. Qāḍī Iḥsānu'l-lah Balgrāmī (end xii/xviii c.) .. f. 87v
115. Surūrī, 'Ālim Beg Kābulī (beg. xi/xvii c.) .. .. f. 12v
116. Ṭāhir, Iltifāt Khān, Muḥammad Ṭāhir, d. 1129/1717 f. 37v
117. Tajallī, 'Alī Ardakānī (end xi/xvii c.) .. .. f. 28v
118. Ṭālib Āmulī, d. 1036/1626–1627 f. 8v
119. Thābit, Muḥammad Afḍal Allahābādī, d. at Dihlī, 1150/1737–1738 .. .. f. 44v
120. Mīr Ṭufayl Muḥammad Balgrāmī, d. 1151/1738–1739 f. 58v
121. Ṭughrā Mashhadī (end xi/xvii c.) .. f. 31v, *in marg.*
122. Ummīd, Qizilbāsh Khān Hamadānī, d. 1159/1746 f. 46v
123. Wāḍiḥ, Mubāraku'l-lah Ishārat Khān b. Isḥāq Irādat Khān, d. 1128/1716 .. f. 38
124. Wāḥid, Mīr 'Abdu'l-Wāḥid b. Muḥammad Ashraf Balgrāmī d. 1135/1722–1723 .. f. 84
125. Waḥīd, Muḥammad Ṭāhir Qazwīnī, d. 1105/1693–1694 f. 33v
126. Wā'iẓ, Muḥammad Rafī' Qazwīnī (end xi/xvii c.) .. f. 25
127. Wāmiq, Nūru'l-lah b. Muḥammad b. Ghulām Muḥyī'd-Dīn Balgrāmī (xii/xviii c.) .. f. 87v
128. Mīr Yaḥyā Kāshī, d. in Dihlī, 1064/1653–1654 .. f. 20
129. Yaktā, Aḥmad Yār Khān, d. 1148/1735–1736 .. f. 42v
130. Zā'ir, Muḥammad Fākhir b. Muḥammad Yaḥyā, d. 1164/1751 f. 47
131. Zamānī Yazdī, d. 1017/1608–1609 .. .. f. 4v
132. Ẓuhūrī Turshīzī, d. in the Deccan in 1025/1616 .. f. 6

Beg. (abruptly) :

... که اول کسی که شعر فارسي گفت بهرام گور است الخ

Transcribed early in xiii/xix c.

Ff. 87; S 8,75 × 5,75; 7 × 3,5; ll 14, no jadwals. Or. pap. Modern Ind. shikasta and nast. Cond. tol. good; slightly worm-eaten. Glosses, additions and emendations on the margins.

59. خزانهٔ عامره

Khazāna-i-'āmira. I 21.

A modern copy of this well-known *tadhkira*, by the same Āzād Balgrāmī, see IvASB 232. It was transcribed as a portion of a huge volume, containing several other works. There is a fihrist on f. 34. Beg. as usual:

سرکلام را جبیغهٔ حمد صانعی که انسان را بگوهر الخ

Dated the 22nd Ṣafar 1282/the 17th July 1865.

* Ff. 34–111; S 19 × 12; 16 × 9; ll 38, no jadwals. Greyish thick Europ. pap. Modern Ind. nast. Cond. good; only in a few places worm-eaten.

60.

معراج الخيال

Mi'rāju'l-khiyāl. II 439.

A *tadhkira* of Persian poets, chiefly those who lived in the XII and XIII/XVIII–XIX c. in India. The biographical notes are grouped under the letters of the alphabet beginning the *takhalluṣes*, but within each letter there is, as usual, no further arrangement. The author, Wazīr 'Alī 'Aẓīmābādī, with the *takhalluṣ* 'Ibratī (see f. 2v, and his own biography on f. 47v), probably followed no definite principle in his selection of poets. He completed the work, as stated on ff. 2v and 85, in 1257/1841; but several later dates are found in the book, such as 1262/1846 (ff. 79v, 82), 1263/1847 (f. 14), 1264/1848 (f. 4), etc., so that it may have been revised after its completion.

He composed in 1268/1852 another *tadhkira*, approximately on the same lines, *Riyāḍu'l-afkār*, see Bh 93 (this copy is written in the same year, by the same hand and on the same make of paper as the present MS.). A collation of both shows that, although there are many notes on the same poets in these two works, the text is not simply repeated, but has been re-written, and therefore the present work cannot be regarded as an earlier version of the *Riyāḍu'l-afkār*. The author, who writes a bombastic and florid style, gives little new information. His notes are entirely based on the well-known earlier biographical works which he mentions on f. 2v, namely: *Nashtar-i-'ishq*, *Sarw-i-Āzād*, *Yad-i-bayḍā*, *Ṭabaqātu'sh-shu'arā'*, *Ātashkada-i-Ādhar*, *Riyāḍu'sh-shu'arā'*, etc. It would be superfluous to give here a complete list of the biographies in this book, and it suffices to mention only those which deal with the poets who were contemporaries of the author:

1. *Akhtar*, Muḥammad Ṣādiq of Hūglī (f. 4).
2. *Amīr*, Ḥaydar b. Sayyid Nūru'l-Ḥasan b. Ghulām 'Alī Āzād Balgrāmī, d. at Murshidābād in 1217/1802–1803) (f. 10v).
3. *'Āshiq*, Maharaja Kalyān Sing'h, d. 1207/1792–1793 (f. 45v).
4. *Bismil*, Ḥasan Khān b. 'Āshiq 'Alī Khān, of Kākūrī, d. at Calcutta in 1263/1847 (f. 13v).
5. *Bismil*, Mahdī 'Alī b. Akbar 'Alī, of Fatḥpūr (f. 14).
6. *Ḍamīr*, Hīrālāl, of 'Aẓīmābād (f. 43v).
7. *Dhabīḥ*, Amān 'Alī b. Ibrāhīm 'Alī Iṣfahānī, of 'Aẓīmābād (f. 26).
8. *Dhakā*, Aulād 'Alī b. Ghulām Imām, a nephew of Ghulām 'Alī Āzād Balgrāmī, born 1151/1738 (f. 26v).
9. *Farhād*, Shāh Ulfat Ḥusayn Mūsawī 'Aẓīmābādī (f. 55).
10. *Firqatī*, Sayyid 'Alī Bakhsh b. Karīm Bakhsh of Dihlī (f. 54v).
11. *Ghālib*, Asadu'l-lah Khān of Dihlī, lived in Calcutta (f. 51v).
12. *Ḥasrat*, Muḥammad Sa'īd b. Wā'iẓ 'Alī of 'Aẓīmābād (f. 20v).
13. *Ḥasratī*, Lālabandā Prashād 'Aẓīmābādī (f. 21).
14. *Kaukab*, Asadu'l-lah of Jahāngīrnagar (Dacca) (f. 62).
15. *Mahdawī*, Mahdī 'Alī Khān b. Muḥammad Ḥasan Khān Ṭabāṭabā'ī, a grandson of the author of the *Siyaru'l-muta'akhkhirīn* (see above, No. 37) (f. 70).
16. *Makīn*, Muḥammad Fākhir b. Muḥammad Ashraf, of Dihlī, d. 1200/1786–1787 (f. 68).

17. *Minnat,* Aḥmad b. Najmi'd-Dīn 'Alī Khān, of Lucknow, d. 1255/1839 (f. 68v).
18. *Qatīl,* Muḥammad Ḥusayn, of Shāhjahānābād, d. 1230/1815 (f. 59).
19. *Shifā,* Muḥammad Kāẓim b. 'Abdi'l-'Alī Khān, of 'Aẓīmābād (f. 38v).
20. *Ulfatī* Dihlawī, a Hindu, the teacher of the author, d. the 28th Ṣafar 1254/the 23rd May 1838 (f. 9).
21. *Waḥshatī,* Bakhshish Ḥusayn b. Aḥmad Ḥusayn, of Shaykhpūra (near Patna), d. 1262/1846 (f. 79).
22. *Yaktā,* Nawrūz 'Alī Khān b. Amān 'Alī Khān, of Lucknow (f. 82v).
23. *Yās,* Anwār 'Alī, of Āra, lived in Patna, d. 1262/1846 (f. 82).

Beg. of the work: عنبرین زلف رعنا شاهد سخن را الخ

Dated the 21st Jum. I 1282/the 12th Oct. 1865.

Ff. 85; S 11,5 × 7,25; 9,25 × 4,75; ll 19, no jadwals. Europ. pap. (embossed with letters R and F). Clear modern Ind. nast. Cond. good.

61.

Ishārat-i-Bīnish. اشارت بینش

Il 493.

A *tadhkira* of 69 poets who flourished at Madrās and the Carnatic about, or shortly before, 1265/1849. Their names are arranged in a more or less alphabetical order under the *takhalluṣes.* The work has so far, seemingly, not been noticed in other catalogues. It was completed in 1265/1849 (the title is a chronogram for this date, see f. 5) by Bīnish, whose real name was Sayyid Murtaḍā b. Ṣādiq 'Alī ar-Riḍawī al-Ḥusaynī al-Madrāsī (ff. 1v–2). In his own biography (ff. 14–19v) he mentions that his family came from Gulbarga. He was born in 1226/1811, and thus was about 40 years old when he composed this *tadhkira.* The work is dedicated to the local Nawwāb Muḥammad Ghauth Khān Shahāmat Jang, who also was a poet and used the *takhallus* A'ẓam (see f. 2v, and his special biography on ff. 5v–8). He was born the 1st Dhī'l-ḥijja 1239/ the 28th July 1824.

The present copy, dating from about the same time as that of its composition, has many alterations, emendations, additions, etc., in the text of almost every note, apparently by the same hand. It is quite possible that the copy is either autograph or has been thoroughly revised by the author himself. Beg.

حمد بدیعیگه زبان معنی پروران مصروعیست در صفت ابداع الخ

Here follows the list of the biographies of the poets dealt with in the present *tadhkira.* They are rearranged in a proper alphabetical order.

1. Aḥmadī, Ghulām Aḥmad b. Asadi'd-Dīn Khān, an official, born 1215/1800–1801 .. f. 10
2. Aḥqar, Niẓāmu'd-Dīn b. 'Abdi'l-Qādir Khūshnawīs, an official under Rāja Rāmrāj .. f. 10
3. Aḥsan, Ṭarāzish Khān, a young man, was living at Madrās in 1265/1849 .. .. f. 9
4. Akram, Dhākir 'Alī Khān b. Ḥasan 'Alī .. f. 11

5. 'Alīm, Muḥammad 'Alīmu'l-lah Khān Fīrūz Jang .. f. 36
6. Amīr, Amīru'l-lah b. Shāh Isma'īl Qādirī, born 1241/1825–1826 f. 10v
7. Anwār, Ḥāfiẓ Muḥammad Anwāru'l-Ḥaqq Fārūqī Gūpāmawī, a relation of the Nawwāb Anwaru'd-Dīn Khān (d. 1162/1749), born 1201/1787 .. .. f. 8
8. 'Āshiq, 'Abdu'l-Wadūd an-Naqawī .. .. f. 35v
9. 'Atīq, Muḥammad Ṣibghatu'l-lah Khān b. 'Ināyati'l-lah Nā'iṭī, of Madrās .. .. f. 35v
10. A'ẓam, Nawwāb Muḥammad Ghauth Khān, Shahāmat Jang (born the 1st Dhī'l-Ḥijja 1239/28th July 1824), of the Carnatic (cf. Spr 172, where the date of his birth is given as 1230/1815, and his *tadhkira*, called *Ṣubḥ-i-waṭan*, is described) .. .. f. 5v
11. Aẓhar, Ghulām Qādir b. Ghulām Ḥusayn Khān f. 10, *in marg.*
12. Bahjat, Tāju'd-Dīn b. Ghiyāthi'd-Dīn Khūshnawīs, a Madrāsī f. 11
13. Balīgh, Shāh Rūḥu'l-lah, was a young man in 1265/1849 f. 13v
14. Baṣārat, Ghulām Muḥyī'd-Dīn, of Arkāt, d. 1264/1848 f. 11v
15. Bīhūsh, Muḥammad Qādir 'Alī Nā'iṭī, born 1227/1812, d. 1260/1844 .. .. f. 12v
16. Bīkhūd, Sayyid Amīn Ghauth Madrāsī .. f. 12v, *in marg.*
17. Bīnawā, Shāh Ḥasan 'Askarī Chishtī, b. Turāb f. 12v, *in marg.*
18. Bīnish, Sayyid Murtaḍā, the author of this work, see above f. 14
19. Ḍamīr, Muḥammad Ḥamīd, b. Muḥammad Imām, an official, born 1200/1786 .. f. 34v
20. Dhakā, Muḥammad Ḥabību'l-lah Nā'iṭī, originally from Bījāpūr, born 1244/1828–1829 .. f. 25
21. Dīd, Muḥammad 'Azīzu'd-Dīn کیفالله, was a young man in 1265/1849 .. .. f. 24v
22. Fā'iq, Sayyid Khayru'd-Dīn b. Ma'ṣūm Khān, born 1188/1774, d. 1242/1826 .. f. 37v
23. Farḥat, Muḥammad Ṣibghatu'l-lah Nā'iṭī, b. 1230/1815 f. 39
24. Fārūq, Khān 'Ālam Khān, born 1207/1792–1793 .. f. 38
25. Ḥājib, Āqā Jawād Shīrāzī, was a court poet of different Nawwābs and rajas. Left for Persia in 1260/1844 .. .. f. 22v
26. Hamrāz, 'Abdu'l-Qādir, *surn.* Qādū Miyān .. f. 55
27. Ḥasan, Muḥammad Ḥasan 'Alī Māhlī, a pupil of Ārzū and Ḥazīn, d. 1258/1842 f. 22, *in marg.*
28. Ḥishmat, Ḥishmat Jang, an adopted son of Nūru'd-Dīn Muḥammad Khān, one of the officials of Anwaru'd-Dīn Khān (d. 1162/1749) .. .. f. 22
29. Jauhar, Qādir Ḥusayn of Madrās .. .. f. 21v
30. Khāliṣ, Sayyid Muḥammad of Madrās, an official f. 24, *in marg.*
31. Khushnūd, Muḥammad Irtiḍā-'Alī Khān Gūpāmawī Qāḍī'l-quḍāt of Madrās .. .. f. 23v
32. Lā'iq, Ghulām Dastgīr Ghiyāth, born 1234/1819 .. f. 43
33. Mast, Ḥusayn Muḥyī'd-Dīn b. Muḥammad Yūsuf Khān f. 45v
34. Mu'āwin, Mu'āwin Khān, an official .. .. f. 43v
35. Mughannī .. f. 45
36. Mujrim, Ḥusayn Qādirī b. 'Abdi'l-Qādir Nīlūrī, born 1180/1766–1767, d. 1250/1834–1835 f. 44
37. Mukhliṣ, Sayyid Darwīsh f. 46
38. Munawwar, Sayyid Mu'īnu'd-Dīn, Munawwar-raqam Khān f. 44v
39. Muntaẓar, 'Abdu'l-Fattāḥ Aḥmad Ḥusaynī .. f. 46v
40. Nāmī, A'azzu'd-Dīn Khān b. Ḥāmid 'Alī Khān, d. 1240/1824–1825 .. .. f. 47v
41. Nāmī, Turāb 'Alī Khayrābādī 8 f. 47
42. Nāṣir 'Alī, Ṣafiyyu'd-Dīn Muḥammad Khān b. Qādir 'Alī Khān d. 1243/1827–1828 .. f. 48
43. Naẓīr, Qādir 'Alī Khān, born 1237/1821–1822 .. f. 48v
44. Nāẓir, Qādir 'Aẓīm Khān, d. 1243/1827–1828 .. f. 48
45. Qādir, Qādir 'Alī b. Turāb 'Alī Nāmī .. .. f. 42v
46. Qadīr, Qādir Pādshāh f. 42v
47. Qamar, Banda Ḥasan Khān Lak'hnawī .. f. 41v
48. Qudrat, Muḥammad Qudratu'l-lah Khān Gūpāmawī, author of the *Natā'iju'l-afkār* and two dīwāns (cf. Spr 173 and Garcin de Tassy, Hist. de la Lit. Hind., I, 144) f. 40v
49. Rā'iq, Ghulām Mūsā Riḍā, *surn.* Ḥakīm Bāqir Ḥusayn Khān, author of the *Guldasta-i-Karnāṭik*, d. 1248/1832–1833 (cf. Spr 172) f. 29v
50. Rāqim, Muḥammad Ḥusayn Qādirī .. .. f. 30v
51. Rasā, Muḥammad Raḥmatu'l-lah Nā'iṭī Nilūrī .. f. 29v
52. Raunaq, 'Ārifu'd-Dīn b. Ḥāfiẓ Muḥammad Burhānpūrī f. 28v
53. Rif'at, Muḥammad Ḥusayn Shīrāzī .. .. f. 31
54. Ṣāḥib, Munshi'u'l-Mulk f. 34v
55. Sa'īd, Muḥammad Sharafu'd-

Dīn Ḥaydarābādī, came to Madrās in 1255/1839 .. f. 32
56. Shā'iq, Ghulām Muḥyī'd-Dīn b. Aḥmad Abū Turāb Qādirī, d. 1249/1833–1834 .. f. 32v
57. Shā'ir, Ghulām Muḥyī'd-Dīn b. Sa'di'd-Dīn, born 1227/1812 f. 34
58. Shams, Ghulām 'Abdu'l-Qādir Khān Shamsu'd-Daula, son of Nawwāb 'Aẓīmu'd-Daula f. 33v
59. Thāqib, Mahdī al-Ḥusaynī, brother of the author, born 1223/1808 .. .. f. 19v
60. Wafā, 'Abdu'l-Bāqī ash-Sharīf ar-Riḍawī, an official, came to Madrās in 1246/1830–1831 f. 52
61. Wafā, Mīrzā Ḥasan 'Alī, *surn.* Mīrzā Buzurg Shīrāzī, came to Madrās in 1259/1843 .. f. 54
62. Wājid, Jannat Ḥusayn f. 55
63. Wālā, Abū Sa'īd b. Abī Ṭayyib, born 1190/1776, d. 1264/1848 f. 49
64. Walā, Ḥamīdu'd-Dīn b. Abī Ṭayyib Khān, born 1213/1798–1799 .. .. f. 51v
65. Wāqif, Mīrān Muḥyī'd-Dīn Qādirī born 1205/1790–1791 f. 50v
66. Wāṣif, Muḥammad Mahdī b. Muḥammad 'Ārifu'd-Dīn Khān f. 52v
67. Wiṣāl, Mīrzā Kūchik Shīrāzī f. 54v
66. Zā'ir, Sayyid 'Āshiq Ḥusayn Karbalā'ī, of Madrās, d. 1246/1830–1831 .. .. f. 31v

Transcribed towards the end of the xiii/xix c.

Ff. 55; S 8×6,25; 6×3,5; ll 11, no jadwals. Blue Europ. pap. Modern Ind. nast. and shikasta. Cond. good. Numerous notes and emendations on the margins.

(*b*) *Hindustani.*

62.

تذكرهٔ سخن آفرينان هندي زبان

Tadhkira-i-sukhan-āfarīnān-i-hindī-zabān. I 168.

A *tadhkira* of the poets who wrote verses in Dakk'hanī or Urdu. The author calls himself (f. 2) Mīr Ghulām Ḥasan b. Mīr Ghulām Ḥusayn b. Mīr 'Azīzi'l-lah Rātmanā'ī (راتمناي). He completed his work, as he mentions in the *khātima*, in 1091/1680 (f. 107). This is certainly incorrect, and judging from his special glorifications and the usual wishes for the continuation of his reign, offered to Shāh-'Ālam (1173–1221/1759–1806) (f. 2v), this date must be corrected as 1191/1777. The work has probably not been noticed in other catalogues. The author does not refer to different known *tadhkiras* dealing with similar matters. His biographical notes are exceedingly meagre. The large number of poets, whom he mentions, are all found in the combined list of different *tadhkiras*, given in Spr 195–306. I have not been able to discover even a single name which does not appear there. Almost no exact dates are given; the work seems to be generally of little value. In addition, the present copy is very bad, especially with regard to proper names. Those written in red, as headings of separate notes, are often almost illegible. Beg.

سخن سنجان مضمون پرور را حمد قادري كه الخ

Dated the 8th May 1861; the copy has been prepared at Rāmnagar, of Akbarpūr taḥṣīl. Scrappy poetical quotations on spare leaves at the beg. and end.

Ff. 107; S 9,25×6; 7,5×4; ll 15, no jadwals. Europ. pap. Bad and vulgar Ind. shikasta and nast. Cond. good.

2. Saints.

63. تذكرة الاولياء

Tadhkiratu'l-awliyā'. I 166.

A slightly incomplete copy of this well known *tadhkira* of 'Aṭṭār, see for references IvASB 235. The present transcript opens with a biography of Ja'far Ṣādiq (vol. I, p. 9 of R. Nicholson's edition), and ends with a long biography of Abū Sa'īd b. Abī'l-Khayr, which differs slightly from the version given in the same edition (vol. II, p. 337). The sequence of the biographies is also not quite the same in this copy. Beg.

آن سلطان ملت مصطفوی آن برهان حجت نبوی الخ

Copied towards the end of the xi/xvii c., or beg. xii/xviii c.

Ff. 292; S 10 × 6; 7 × 3,5; ll 19, no jadwals. Or. pap., different. Good. Ind. nast. Cond. tol. good; slightly worm-eaten and damaged by dampness.

64. انیس الطالبین و وعدة السالکین

Anīsu'ṭ-ṭālibīn wa wa'datu's-sālikīn. I 89.

An excellent calligraphic old copy of this biography of Muḥammad Naqshband, by Ṣalāḥ(u'd-Dīn) b. Mubārak Bukhārī (f. 3v). For references and the headings of the 4 *qisms*, into which the work is divided, see IvASB 244. The I *qism* begins on f. 5v; II on f. 10; III on f. 30; IV on f. 55v. Beg.

حمد بی منتها حضرت خدایی را که محامد اولین الخ

Dated 993/1585, copied by Ḥasan 'Alī al-Kātib.

Ff. 148; S 9,5 × 5,75; 6,75 × 3,25; ll 15, within jadwals. Good old Or. paper. Calligraphic nast. of Herati type. Cond. remarkably good, although on some folios in the beginning the ink of the jadwal lines has 'cut' the paper. Very fine full page double vignette.

65. نفحات الانس

Nafaḥātu'l-uns. III 73.

A good calligraphic copy of this well known work of Jāmī, see IvASB 248. On the margins are placed the well known glosses by 'Abdu'l-Ghafūr Lārī (see ibid., No. 249). Beg. of the *Nafaḥātu'l-uns*, as usual:

الحمد لله الذي جعل مرائي قلوب اوليآئه الخ

Beg. of the commentary of Lārī, also as usual:

بسم الله ... سپاس و ستائش خدای را الخ

At the end there are the following appendices :

1. (ff. 289v). An extract from the حبيرة الفقهاء (see IvASB 1024), on Abū Bakr Faḍl Bukhārī and Burhānu'd-Dīn Mas'ūd Beg.

2. (f. 290). Copies of letters addressed to Jāmī, by Nāṣiru'd-Dīn 'Ubaydu'l-lah (probably identical with the famous Khwāja Aḥrār) and Sa'du'd-Dīn Kāshgharī.

3. (ff. 290v–305). The *Takmila* of 'Abdu'l-Ghafūr Lārī's commentary on the *Nafaḥāt*, dealing with the biography of Jāmī himself (it corresponds to ff. 117v–142v of No. 67 in this Cat.). Beg. as usual :

تيمناً بذكر الملك الاعلى و حمد الله الخ

4. (f. 305). A short note on Shamsu'd-Dīn Muḥammad Rūjī (d. 904/1498–1499).

5. (f. 306). A prayer with explanations. On f. 306v there are a few poetical quotations from 'Imād.

6. (f. 307–308). *Risāla az sirr-i-ādāb-i-ṭarīqat*. A short note on the usual elementary Sufic rules, ascribed to 'Abdu'l-Khāliq Ghijduwānī, the famous early Turkistānī shaykh (d. 575/1179–1180).

7. (f. 308–308v). *Waṣiyyat-nāma-i-Mawlānā Kalān*. Another short note on pious behaviour, by Muḥammad b. 'Abdi'l-lah b. Maḥmūd (VIII/XIVc.), with some autobiographical allusions. On f. 309 there is another note of religious contents.

8. (ff. 309v–310). An account of a dream, seen on the 12th Rab. II 908/the 15th Oct. 1502, at Iṣfahān, by Faḍlu'l-lah b. Rūzbihān b. Faḍli'l-lah, a disciple of Zaynu'd-Dīn 'Alī b. Jamāli'd-Dīn Aḥmad Ṣūfī Ardistānī, the leading Murshid of Fārs at that time. The colophon of this note, transcribed by the same scribe as of the bulk of the volume, is dated the 8th Rab. II 1015 the 13th Aug. 1606.

In the beg. of the volume there is a fihrist (on 8 pages); a poem (in Arabic) ascribed to the authorship of 'Alī b. Abī Ṭālib, and an extract from the well-known *qaṣīda* called الزبور, beg.

انا المطلوب فاطلبني تجدني ، الخ

The front side of f. 1 is occupied with a continuation of Lārī's preface to his commentary (the beg. on f. 1v), and a note of the scribe. There is a prayer on f. 310v.

The copy was completed and collated with several 'reliable' MSS. by Zaynu'd-Dīn Muḥammad b. Quṭbi'd-Dīn Aḥmad al-Harawī, in 1014/1605–1606.

Ff. 310 ; S 10,25 × 7,5 ; 7,25 × 4,75 ; ll 21, within jadwals. Or. pap. Calligr. nast. of the late Herati type, bold and clear. Cond. good, except the end, which is slightly damaged by worms. A fine artistic vignette.

66.

The same. I 1066.

A bad, incomplete and worm-eaten copy of the same work. It ends at p. 406, l. 13 of Nassau Lees' edition, therefore containing only about half of the whole book. Beg. as usual, see No. 65.

Transcribed by different copyists in the xii/xviii c. A *fihrist* is added.

Ff. 287; S 9 × 5,5; 6,25 × 3; ll 17, no jadwals. Or. different papers. Different Ind. nast. Cond. bad, badly worm-eaten. A few seals and notes on the fly-leaves.

67. حاشیۀ نفحات الانس

Ḥāshiya-i-Nafaḥātu'l-uns. I 617.

Another copy of the same glosses to Jāmī's *Nafaḥāt*, see above No. 65. It is incomplete at the beg., and there is apparently a lacuna after f. 20.

Transcribed in 1234/1818-1819.

Ff. 142; S 9,5 × 6,25; 7,75 × 4,25; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

68.

The same. II 170.

Another complete, but still more modern copy of the same work. Beg. as usual, see No. 65.

Transcribed by Muḥammad Ḥusayn, and completed the 2nd Rajab 1291/the 15th Aug. 1874.

Ff. 92; S 13,25 × 8,25; 10 × 4,75; ll 23, no jadwals. Europ. pap. (water marks Dorling and Gregory, London). Modern Ind. nast. Cond. still good, but the paper has already become fragile.

69. رشحات عین الحیوة

Rashaḥāt 'ayni'l-ḥayāt. I 460.

A comparatively good copy of this well known hagiological work, by 'Alī b. Husayn Kāshifī (d. *ca.* 939/1533), see IvASB 252. The *maqāla*, on the history of the Naqshbandī affiliation, begins on f. 4; the *first maqṣad*, on the pedigree, births, etc., of Khwāja Aḥrār, on f. 188; the *second maqṣad*, on the teachings of Aḥrār, on f. 222; the *third maqṣad*, on his miracles, etc., on f. 261v: the heading of the *khātima* is omitted. Beg. as usual:

الحمد لمن رش رشحات الحقایق و الحکم الخ

Dated the 16th Ramaḍān 1013/the 5th Febr. 1605.

Ff. 340; S 9,25 × 5,5; 5,75 × 3; ll 17, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and dampness. A few seals and notes on the first and the last leaves.

70. (مناقب شاه مينا)

(Manāqib-i-Shāh Mīnā). III 61.

The life and the teachings of the famous saint of Lucknow, Muḥammad b. Quṭb Chishtī, surnamed Shāh Mīnā (d., at the age of 84, the 23rd Ṣafar 884/ the 16th May 1479, cf. f. 173v). The author does not enable us to learn anything about himself, except his name which he gives just in the beginning (f. 1v), as Muḥyī'd-Dīn b. Ḥusayn Riḍawī Ḥusaynī. There are probably no direct indications as to whether the author was a personal disciple of the saint in question ; the book has been written after the saint's death. It seems, however, that there are no allusions to the events, or literary works belonging to a later period, and it is therefore quite likely that the book has been compiled not long after Shāh Mīnā's demise. Apparently no other copy of this composition has been described in other catalogues, but the work itself has been lithographed, Hardoi, 1900.

The present copy is badly damaged in the beginning, and apparently a number of folios have been lost. It is, therefore, impossible to determine on what plan the book has been originally designed. Judging from the headings actually found in the text, it was divided into a considerable number of *faṣls*. Only two of them (or perhaps the headings of larger sections than *faṣls*) are given in the beginning, i.e. ذکر اقوال و اعمال قطب العالم شیخ شاه مینا (f. 5), and تولد و بدایت حال (f. 7). Also the *khātima* is marked on f. 182v (it is incomplete in this copy).

The sequence of subjects is as follows : short and mostly anecdotical information concerning the birth and the early period of the shaykh. Then begins (probably after a lacuna), abruptly, a lengthy account, occupying by far the greater portion of the book, of the discourses and instructive utterances of the saint, dealing, as usual, with a great variety of subjects. Towards the end there are again a limited number of biographical anecdotes concerning the later period of the saint's life, the circumstances of his death, some information concerning his spiritual guide, Shaykh Sārang (f. 177v sq.), and an earlier saint of Lucknow, Qawwāmu'd-Dīn 'Abbāsī (f. 175v), very often referred to in the book under the title of *ra'īs-i-darwīshān* (he died about the time of Mīnā's birth, i.e. *ca.* 800/1398, cf. f. 2v). A considerable portion of the discourses of the saint, especially in the earlier part of the book, are devoted to comments on a Sufic work in Arabic, the *Makkiyya*, ascribed to the authorship of Quṭbu'd-Dīn Dimishqī (cf. ff. 5v, 90v, etc.). Apparently this work is not known, because it is not mentioned in C. Brockelmann's book. A commentary on it belongs to the authorship of Qawwāmu'd-Dīn, mentioned above ; it is also

very often referred to. Another composition, of the same author, *Mi'yāru't-taṣawwuf*, is mentioned several times. Of earlier works there are mentioned *Khazāna-i-Jalālī* (cf. IvASB 1210), *Fawā'-idu'l-fu'ād* (cf. IvASB 239), some early Chishtī works, the well-known *Mirṣādu'l-'ibād*, works of 'Abdu'l-lah Anṣārī, and a few others. The spiritual pedigree of the saint, who belonged to the Chishtī and Suhrawardī affiliations, is given in detail on ff. 89v and in the *khātima*, f. 182v. He was probably by no means a very learned man, was a Shi'ite, and never had a large following.

Beg. of the treatise :

سپاس بیقیاس مر صانعی را که مقالات صاحبدلان الخ

The copy is bad, both with regard to its execution (there are often obvious mistakes) and its state of preservation. Transcribed in the beg. of the xiii/xix c. It is slightly incomplete at the end.

Ff. 186 (many lacunas); S 9,75 × 5,5; 8 × 3,25; ll 16, no jadwals. Or. pap. Legible Ind. nast. Cond. very bad. Worm-eaten and 'repaired' in an exceptionally careless and destructive way.

71. سیر العارفین

Siyaru'l-'ārifīn. I 503.

The well-known work giving biographies of the shaykhs of the Chishtī Sufic order in India, comp. some time about 937/1530 (the date of the accession to the throne of Humāyūn, to whom it is dedicated, cf. f. 4v). The author, Ḥāmid b. Faḍli'l-lah, *surn.* Darwīsh-i-Jamālī, himself a famous Chishtī saint, probably died in 942/1535–1536, and has nothing to do with Jamālī, the poet, the author of several poetical works, see IvASB 648, who lived about 50 years earlier. See EIO 637–639, Pr 556, R 354, etc. The work has been lithographed a long time ago in Dihlī. It is divided into 14 principal biographies: 1. (f. 4v) Mu'īnu'd-Dīn Chishtī; 2. (f. 15v) Badru'd-Dīn Maḥmūd Khujandī; 3. (f. 17v) Bahā'u'd-Dīn Zakariyā Multānī; 4. (f. 44v) Quṭbu'd-Dīn Bakhtyār Kākī; 5. (f. 59) Farīdu'd-Dīn Mas'ūd Ganj-i-Shakar; 6. (f. 88) Ṣadru'd-Dīn 'Ārif; 7. (f. 101) Niẓāmu'-d-Dīn Muḥammad Badā'ūnī; 8. (f. 131v) Ruknu'd-Dīn Abū'l-Fatḥ; 9. (f. 138v) Ḥamīdu'd-Dīn Muḥammad Nāgūrī; 10. (f. 143v) Najību'd-Dīn Mutawakkil; 11. (f. 152) Jalālu'd-Dīn Tabrīzī; 12. (f. 160) Naṣīru'd-Dīn Maḥmūd Aud'hī Chirāgh-i-Dihlī; 13. (f. 165) Jalālu'd-Dīn Bukhārī; 14. (f. 173) Samā'u'd-Dīn.

Beg. as usual: حمدی که ابواب سعادت بر ارباب عبادت الخ

The copy, dating from the beg. of the xii/xviii c., is almost complete, the end being rather mutilated.

Ff. 184; S 9,25 × 6; 6,25 × 3,25; ll 15, no jadwals. Brownish Or. pap. Ind. clear nast. Cond. not good. Worm-eaten, repaired, dirty. A few notes and glosses on the margins.

72. جواهر فریدی

Jawāhir-i-Farīdī. I 277.

Biographies of the principal Chishtī saints, with special regard to the genealogy of the famous Farīdu'd-Dīn Mas'ūd Ajūd'hanī, surnamed Ganj-i-Shakar (d. *ca.* 664/1266). The saint in question, as stated on f. 2v, left a numerous progeny (so that he even received the surname of Ādam-i-Thānī, the second Adam). The complex genealogical relations of his descendants soon became so obscure that they have given an opportunity to numerous impostors to claim privileges to which they were not entitled. The compiler, therefore, decided to write this book in order to shed necessary light on these matters, and added some biographical information concerning different shaykhs which he found in the well-known Chishtī hagiologies.

He gives his own name (f. 2v) as 'Alī Asghar b. Mawdūd b. Muhammad Chishtī Handālawī Fathpūrī. As he explicitly states on f. 3, the work has been completed on the 3rd Rab. I 1033/ the 25th Dec. 1623. But it has probably been subsequently revised and supplemented, because 1036/1626–1627 (f. 146) and 1038/1628–1629 (f. 289) are referred to as current years at the time of composition, and at the end of the book, f. 307v, an event is referred to which took place the 4th Muharram 1057/ the 9th Febr. 1647.

The work is divided into 5 *bābs* :

I (f. 5v) دربیان نسب و حلیه و حسب ازواج مطهرات و اولاد و ولادت و وفات حضرت رسالت پناه صلعم و ذکر خلفای راشدین و بعضی از تابعین رضی الله تعالی عنهم اجمعین '

This *bāb* is divided into 6 *fasls*, dealing with biographies of Muhammad, his first four successors, some Shi'ite Imams, and the founders of the four orthodox schools.

II (f. 117) در بیان نسب (و بعضی) از احوال حضرت قطب الاقطاب خواجه معین الدین حسن سنجری قدس سره الخ

It is divided into 12 *fasls*, and deals with the biographies of Mu'īnu'd-Dīn, Qutbu'd-Dīn Bakhtyār, and especially Farīdu'd-Dīn Ganj-i-Shakar and his offspring, male and female.

III (f. 276) در بیان نسب و حسب و ازواج و اولاد و تاریخ وفات حضرت مخدوم شیخ زین العابدین چشتي هندالوی قدس سره '

It is divided into 6 *faṣls*, and deals with the genealogy of Zaynu'l-'Ābidīn, a descendant in the fourth generation of Shakar-ganj, who settled at Handālī, near Fatḥpūr. The date of his death is not given, but he was a contemporary of Sikandar Lodī (894–923/1488–1517), as may be inferred from an anecdote on f. 278v, and, therefore, he cannot have died later than the beg. of the X/XVIc. The greater part of this *bāb* is occupied with accounts of his different descendants.

IV (f. 287v) در عرس حضرت رسالت پناه صلعم و بعضی پیغمبران
و خلفای راشدین الخ

It is divided into 5 *faṣls*. A list of the days of every month on which anniversaries of the deaths of different saints are to be celebrated. Only in a few of them the years are also mentioned. Details are also added concerning affiliations to which the author's father belonged.

V (f. 299v) در بیان اولاد حضرت شیخ سعد حاجي ابن شیخ کوره
ابن شیخ شعیب که جد عم حضرت گنجشکر میشود الخ

An account of Shaykh Sa'd, a relation of Ganj-i-Shakar, his descendants and different saints who are buried at Pākpatan. It is divided into three *faṣls*.

Another copy of this work is described in Bh 87. It has been lithographed in India, 1301. Beg.

حمدی مقتسبان بارگاه حمدیت و الوهیت بافصح لسان الخ

Transcribed towards the end of the xiii/xix c.

Ff. 308; S 9,75 × 6,25; 7 × 4; ll 15, no jadwals. Cheap Indian machine paper, yellow. Legible modern Ind. nast. Cond. good.

73. سکینة الاولیاء

Sakīnatu'l-awliyā'. II 443.

The well-known account of the biographies: of Mīr Muḥammad, surnamed Miyān Jīw or Miyān Mīr (d. 1045/1635-1636), a Qādirī darwīsh, spiritual guide of the author of the work, prince Dārā Shikūh (d. 1069/1658); also of some of his relations, and disciples. It was completed in 1052/1642–1643. See R 357–358, etc. The work, although comparatively rare in MSS. in the West, is common in India, and has been several times lithographed in the original Persian, or in Hindustani translations.

The present copy is slightly damaged by 'pasting.' The rubrics are not clearly marked. Beg. as usual :

سبحان الذي هو الاول و الاخر و الظاهر و الباطن الخ

Transcribed towards the end of the xii/xviii c.

Ff. 105; S 8,75 × 4,5; 6 × 2,75; ll 17–21, no jadwals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and carelessly 'repaired.' Seals, dated 1252 AH., at the beg. and end. Scrappy notes on fly-leaves.

74. مؤنس الارواح

Mu'nisu'l-arwāḥ. I 1028.

Biographies of the Chishtī shaykhs, from the legendary beginning of the affiliation to the famous Chirāgh-i-Dihlī, who d. 757/1356 (f. 65v). It was completed by its authoress (cf. f. 4v), Jahānārā-Begum, daughter of Shāhjahān (d. 1092/1681), the 27th Ramaḍān 1049/the 21st January 1640 (f. 66). The work contains nothing new, and is a brief repetition of the statements from the well-known Chishtī hagiologies and the *Safīnatu'l-awliyā'* by Dārā Shikūh. See EB 372, R 357, etc. It has been repeatedly lithographed in India, in the original Persian and in Hindustani translations. Beg. as usual :

حمد و سپاس افزون از عدد و شمار مر صانع کریمی را الخ

At the end (ff. 67v–70) there is an extract from the *Gulzār-i-abrār* (see IvASB 259, ff. 8v–9), by Muḥammad Ghauthī b. Ḥasan Shaṭṭārī, here called Mullā Ghauthī Mānduwālī, dealing with the biography of Mu'īnu'd-Dīn Chishtī, d. 633/1235–1236.

On ff. 71–72 there is a poem in commemoration of the anniversary (*'urs*) of Mu'īn'd-Dīn's demise. Scrappy quotations on f. 72v.

Transcribed in the xii/xviii c.

Ff. 72; S 7,75 × 4; 6,25 × 2,25; ll 15, within jadwals. Brownish Or. pap. Clear Ind. nast. Cond. not quite good. Injured by worms.

75. تكملة روضة الرياحين

Takmilat Rauḍati'r-riyāḥīn. I 223.

The same Persian version of 'Abdu'l-lah Yāfi'ī's well-known biography of 'Abdu'l-Qādir Jīlānī, as described in IvASB 242, EIO 643, EB 332–333, etc. The author's name is left out as in the other known copies. The MS. is slightly incomplete, probably

only one page is lost; its end coincides with f. 145, bottom, of E 47 (IvASB 242). Beg. as usual:

الحمد لله ... میگوید اضعف عباد الله اصلح شانه الخ

Transcribed towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 278; S 6,5 × 5,25; 4,25 × 3; ll 11, no jadwals. Or. pap. (different). Ind. nast. Cond. tol. good. Slightly worm-eaten. Ff. 6 and 7 are left blank. Notes on the margins with many emendations.

76. مناقب غوثیه

Manāqib-i-Ghauthiyya. II 437.

The well-known biography of 'Abdu'l-Qādir Jīlānī, see IvASB 268. As the time of composition of the work still remains doubtful, I may add here that the most probable date must be the later half of the XI/XVIIc. In addition to a reference to the *Takmīlu'l-īmān*, by 'Abdu'l-Ḥaqq Dihlawī (f. 3, l. 3), there are also several other references to the saints of the XI/XVII/c., such as on f. 56, to Aḥmad Fārūqī Sarhindī (d. *ca.* 1035/1625). Beg. as usual: الحمد لله الذي جعل كراماة (*sic*) الولى الخ

Dated the 19th Rab. II 1160/the 30th Apr. 1747.

Ff. 67; S 8,25 × 5,5; 6 × 3,5; ll 15–16, no jadwals. Dark brown Or. pap. Ind. nast. Cond. tol. good. Seals, dated 1158 and 1227 AH.

77. تحفة القادرية

Tuḥfatu'l-Qādiriyya. II 448.

A biography of 'Abdu'l-Qādir Jīlānī, see IvASB 266. The present copy gives no key as to the date of the composition of this work, like other known transcripts. The work is divided into 21 *bābs*, as follows: 1 (f. 3v) در ولادت; 2 (f. 8) در هیئت و صورت; 3 (f. 9) در لقب; 4 (f. 11v) در خلق; 5 (f. 17v) در لباس و معاش; 6 (f. 18v) بمحیی الدین; 7 (f. 21) در عبادت; در سیاحت و مجاهدت; 8 (f. 21v) در سماع; 9 (f. 22v) در شرف ارادت; 10 (f. 30) در وسیله ساختن; 11 (f. 31v) در آنچه احوال خود فرموده اند; 12 (f. 34v) در مجلس; 13 (f. 35v) در اخبار اولیاء; 14 (f. 36v) در آنکه بگفتن این قول مامور بودند; در ثنا گفتن برو مشایخ متقدمین و متاخرین; 15 (f. 39v) متقدمین; 16 (f. 43v) در سلطنت; 17 (f. 51v) در مجلس وعظ; 18 (f. 55v) در تدریس; 19 (f. 56v) در وفات; 20 (f. 58) در نسب; 21 (f. 59)

در ذکر اولاد ; (the *bābs* 16–21 have no proper headings). Beg. as usual :

هاتفم کفتا بکو وصف کریم ، قلت بسم الله الرحمن الرحيم ،

Transcribed in the xii/xviii c.

Ff. 62; S 6,75 × 4,25; 5 × 2,5; ll 14, within jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and badly 'repaired.'

78. فردوسیهٔ قدسیه

Firdausiyya-i-qudsiyya. II 339.

A voluminous hagiology of the main line of the Chishtī affiliation from its legendary origin to Naṣīru'd-Dīn Chirāgh-i-Dihlī (d. 757/1356); also biographies of the shaykhs belonging to its local branch, of Barnāwa and Rāprī.[1] The title of the work, given on f. 2, may also be *Chishtiyya-i-bihishtiyya* :

این رساله است مسمی باسم فردوسیه یعنی نام این نسخه چشتیه بهشتیه الخ

The author's name and the date of composition are not given in their customary places. The compiler is called in the colophon 'Alā'u'd-Dīn Muḥammad Chishtī Barnāwī. Apparently he makes no allusions to himself in his work. The latest dates referred to in the book are: 1069/1658–1659 (f. 296), 1071/1660–1661 (f. 115), and 1076/1665–1666 (f. 336v). Most probably it is exactly this particular work which is mentioned in the list of the sources of the *Sawāṭi'u'l-anwār* (which was completed in 1142/1729), see EIO 654 (col. 327). It is there called by its second title, the *Kitāb-i-Chishtiyya-i-bihishtiyya*.

Probably, therefore, it has been composed towards the end of the XI/XVIIc. It is divided into a *muqaddima*, 28 *dhikrs*, a *khātima* (f. 328), and a *waṣlu'l-khātima* (f. 342v).

The *dhikrs* 1–21 (ff. 4v–40v) are short notes on the early saints of the Chishtī affiliation, beg. with Muḥammad himself, and ending with Naṣīru'd-Dīn Chirāgh Dihlawī (d. 757/1356). The next six *dhikrs* are of a much more detailed nature, and the last one, occupying more than half of the volume, contains much information. They are usually divided in several *madhkūrs* (or *faṣls*). These biographies are as follows :

22 (f. 40v). Badru'd-Dīn b. Sharafi'd-Dīn Anṣārī, d. the 25th Shawwāl 788/the 19th Nov. 1386.

23 (f. 56). Naṣīru'd-Dīn Buzurg, d. the 11th Dhī'l-ḥijja 855/the 4th Jan. 1452.

24 (f. 67v). 'Alā'u'd-Dīn Buzurg, d. the 20th Shawwāl 875/the 11th Apr. 1471.

25 (f. 76). Pīr Būd'han, d. in the beg. of x/xvi c. (The date is not given, only the day of the month, the 29th of Sha'bān, f. 98v).

[1] In the U.P., on the Jumna, Shikhabad tahsil.

26 (f. 99). Badru'd-Dīn Thānī (II), d. the 16th Dhī'l-ḥijja 949/the 23rd March 1543.

27 (f. 124). Farīdu'd-Dīn b. Bāyazīd b. Pīr Būd'han, d. the 5th Jum. I 987/the 30th June 1579.

28[1] (f. 147). Bahā'u'd-Dīn b. 'Alā'i'd-Dīn, the grandson of the preceding shaykh. He died the 17th Rab. II 1038/the 14th Dec. 1628 (f. 287v). It is a very lengthy biography, and deals with: the Shaykh's youth, education etc. (f. 147v); his austerities, etc. (f. 150); his association with other Sufis (f. 156); his miracles (f. 183v); his calls on the Sulṭān, etc. (f. 214); his attitude towards the *samā'*, etc. (f. 230v); his compositions (f. 255v); his virtues; the circumstances of his death (f. 279); his relatives and descendants (f. 289).

The *khātima* (f. 328), deals with some additional information concerning various descendants of the shaykhs mentioned above.

The *Waṣlu'l-khātima* (f. 342) deals with eulogies and glorifications of the Chishtī affiliation.

Beg. of the treatise:

حمد و سپاس بی قیاس مر خالق انفاس را که الخ

Dated the 25th Shawwāl 1209/the 15th May 1795, and transcribed by Sayyid Aḥmad Ḥasan b. Miyān Ṣāḥib Qibla-i-Sayyid Muḥammad 'Ālam.

Ff. 343; S 11 × 8,5; 8 × 5,75; ll 18-23, no jadwals. Different Or. pap. Ind. nast., different hands. Cond. tol. good. A few notes on the opening and concluding folios, and on the margins of some others.

79. (مجموعه)

(Majmū'a). I 79.

A collection of spiritual pedigrees of Sufic shaykhs of Kashmir, biographical anecdotes concerning some of them, and a few fragments of Sufic contents. The copy, written from the beginning to the end in the same peculiar hand, dates probably from the middle of the XIII/XIXc. It contains:

1. (f. 1v). *Khaṭṭ-i-irshād-i-Mīr Muḥammad Hamadānī.* A fragment, only one page, of the 'spiritual certificate,' usually given by a murshid to his disciple on completion of his mystical education. The present one, in Arabic, is supposed to be a copy of the document of this kind given by Muḥammad Hamadānī (d. 834/1430–1431, see f. 96v), son of the celebrated Sayyid 'Alī Hamadānī (d. 781–786/1379–1384), to a no less illustrious disciple, Nūru'd-Dīn Rīshī Kashmīrī (d. 835/1431–1432, see f. 97v). Beg. الحمد لله الذي وفقنا و ساير العباد باتباع طريق الهدى الخ

2. (ff. 2–4). Fragments and scrappy notes of religious contents. The largest of them (ff. 2–2v) contains the end of some legend concerning Adam, etc.

3. (ff. 4v–105v). (*Ansāb-i-mashā'ikh-i-Kashmīr.*) A collection of genealogical tables and the 'chains' of spiritual succession

[1] Here بیست نهم.

from Adam to Jesus (f. 9), Muḥammad (f. 16v), 'Alī (f. 17), his descendants, various early Sufis, and the famous mediæval saints, especially those who flourished in Kashmīr. Sometimes dates of deaths and other details are given, but unfortunately they become very scarce with the shaykhs of more modern periods. The latest dates apparently are 1101/1690 (f. 92v), and 1128/1716 (f. 46v). The compiler does not mention his name. Judging from the general character of the work, it may have been a portion of a darwish *risāla*, or a memorandum of the information which a Sufi must know by heart. Beg.

حضرت ابو البشر حضرت آدم صفي الخ

4. (ff. 106–115). *Khawāriqu's-sālikīn.* A short treatise containing some anecdotes on the early Sufis who assisted in the introduction of Muhammadanism in Kashmir, and also on different other similar matters. The title is a chronogram for the date of composition, i.e. 1109/1697–1698. The name of the compiler is not mentioned. Beg.

الحمد لله ...... مختصريست مسمى بخوارق السالكين الخ

Ff. 115; S 11 × 6,5; 10 × 5,5; ll 20, and marginal column. On many pages the lines are irregular, written obliquely. Greyish Or. pap. Peculiar Kashmīrī (?) nast. Cond. tol. good, although 'repaired' in many places. Initial folios are slightly injured.

80. كنج فياضي

Ganj-i-Fayyāḍī. III 28.

A biography and a long account of the letters and instructive discourses of an Indian Sufic saint, Abū'l-Fayyāḍ Ghulām Rashīd Arshad (b.) Muḥammad Rashīd Muṣṭafā 'Uthmānī Jaunpūrī. He was born the 8th Rab. I 1096/the 12th Febr. 1685 (f. 2v), and was still alive in 1147/1735, in which year the present book was compiled. The author, Ghulām Sharafi'd-Dīn b. Imāmi'd-Dīn b. Karīmi'd-Dīn, a grandson of Hidāyatu'l-lah Qādirī Rashīdī Arshadī Fayyāḍī Minyarī (or Minbarī ?), was a disciple of the saint in question. He attended the latter's discourses for the period from the 11th Muḥarram to the 12th Ramaḍān 1147/the 13th June 1734—the 5th Febr. 1735, and carefully summarised his instruction in special notes written every day. In addition, he has collected the saint's epistles dealing with general Sufic matters, which he also edited in this work (ff. 20–70). The book is divided into five *bābs*:

١ (f. 2v) در ذکر ولادت و نسب حضرت پیر دستگیر (in 2 *faṣls*)

٢ (f. 14) در ذکر ارادت و خلافت پیر دستگیر (in 2 *faṣls*)

۳ (f. 17v) در ذکر استادان حضرت پیر دستگیر،

۴ (f. 18) در ذکر خلفا و مکتوبات حضرت پیر دستگیر (in 2 *faṣls*)

۵ (f. 70) در ذکر ملفوظ حضرت پیر دستگیر،

The bulk of the work (ff. 70–303v), summarising the saint's teachings, deals with very different subjects connected with Sufism, without any arrangement or order. At the end there are some glorifications of the saint, in verse. Beg.

الحمد لله الكريم و الصلواة على رسوله الرحيم و على آله الخ

The copy may be about contemporary with the author, dating from the second half of the xii/xviii c.

Ff. 305; S 9,75×6; 7×3,75; ll 17, no jadwals. Or. pap. Legible Ind. nast. Cond. tol. good. Slightly worm-eaten and soiled.

81. اشجار الجمال

Ashjāru'l-jamāl. III 2.

An account of some local families of Sufis, residing at Kol (کول, now Aligarh), to which are added: a long series of legends of prophets, lives of Muḥammad, his successors and early Muhammadan saints (ff. 10–98), a brief discussion of the traditional (and purely fictitious) division of Sufis into four *khānwādas* with subdivisions of each into twelve *salsalas* (ff. 98–110); and biographies of saints belonging to the different Indian Sufic affiliations: Qādirīs (f. 110); Naqshbandīs (f. 140); Chishtīs (f. 150); Firdausīs (f. 168v); Suhrawardīs (f. 180); and a spurious *salsala* of Abū Sa'īd b. Abī'l-Khayr (d. 440/1048–1049, f. 198v), to which the author attaches most different saints, and especially a highly spurious one, called 'Abdu'r-Raḥmān Shamsu'l-'Ārifīn (f. 207). He is supposed to be something like a reincarnation of Abū Sa'īd, born at the moment of the latter's death, etc.,—the same story as the one told about Aḥmad-i-Jām. This saint is represented as the author's ancestor, and many references are given to prove his much doubted historical reality. The biographies of the author's ancestors who lived at Kol (of which a brief account is given on ff. 259–260v), whatever may be their authenticity, probably constitute the only new information in the book. All other materials are taken from a large number of well-known works, enumerated on ff. 8–9v. Some of them are theological treatises, the others histories; and lastly Sufic and hagiological works. Amongst the latter the *Mir'ātu'l-awliyā'*, by Muḥammad 'Ālam Samarqandī, *Aḥwālu'l-aṣfiyā'*, *Manāqibu'l-awliyā'*, *Shajaratu'l-wāṣilīn*, and *Shamsu'l-mafākhir* seem to be uncommon.

The author gives his own name in the beginning of the book

as Muḥammad b. Yār Muḥammad b. Kamman Kūlawī. According to his autobiography, given on ff. 247v–249, he was born on the 2nd Dhī'l-Ḥijja 1098/the 9th Oct. 1687. In the beginning of the work the year 1147/1734–1735 (f. 5) is given as the date of compilation (ترقیم). But towards the end of the book the year 1151/1738 is very frequently mentioned as still current at the time of composition (ff. 247, 256v, 258, etc.). On f. 257 this year is given as the date of completion :

هزار و صد و پنجه و یک بسال (sic) ' ز هجرت که تالیف شد بر کمال '

The title is given on f. 8, but on the margins there is added :

و بخاطرم اخبار الجمال کزید ' الخ

There is, therefore, a possibility that the work is sometimes called *Akhbāru'l-jamāl*. Beg.

الحمد لله ... اما بعد فقال ... (محمد بن) یار محمد بن راجي الخ

The copy, which is defective at the end, and badly damaged in its greater part, dates from the end of the xii/xviii *c.*, or the beg. of xiii/xix *c.* Numerous notes on the margins, by a different hand.

Ff. 268 ; S 8,25 × 5,5 ; 6,25 × 3,25 ; ll 15, no jadwals. Greyish Or. pap. Legible Ind. nast. Cond. not good. Badly injured in the beg. and end, probably by white ants. On the cover there is an 'ex-libris' label of the Cambridge Mission Library, Delhi, with the library mark Or. 4.

82.

روضة القيومية

Rauḍatu'l-qayūmiyya. III 57.

A very detailed compilation on the lives and miracles of the Sufic shaykh Aḥmad Fārūqī Sarhindī, and his three immediate successors, all belonging to the Indian branch of the Naqshbandī affiliation. The author, Abū'l-Fayḍ Kamālu'd-Dīn Muḥammad Iḥsān b. Ḥasan Aḥmad (d. 1149/1736) b. Muḥammad Hādī b. Muḥammad 'Abdi'l-lah b. Aḥmad Mujaddid-i-alf-i-thānī Sarhindī, was a descendant of the saint in the fourth generation. He gives only a very scanty autobiography (ff. 241v–242), but a great many references to himself are scattered throughout the book, and it appears that he was a *khalīfa* of the saint in Oudh or Bengal. As he writes on ff. 2v–3 and 241v–242, he began compiling the present work before 1152/1739. But events compelled him to interrupt the work till about 1154/1741. He has apparently not given the date of completion in the text. Although in the concluding lines of the work (f. 402) he mentions Muḥammad Shāh (who died in 1161/1748) as still reigning at the time of composition (سلطان ایذوقت است خلد الله ملکه و سلطانه), some later dates are

incidentally found in the narrative, such as 1164/1751 on f. 241v, etc.

His book is divided into four *rukns*, subdivided into numerous sections; these four *rukns* are construed more or less on the same plan.

I *rukn* (f. 4v). The life of the first *qayūm*, Aḥmad b. Rafī'i' d-Dīn Fārūqī Sarhindī, surnamed *Mujaddid-i-alf-i-thānī*, i.e., 'the renewer (of Muhammadanism) in the second millennium,' born the 14 Shawwāl 971/the 26th May 1564, d. the 28th or 29th Ṣafar 1034/the 10th or 11th Dec. 1624 (f. 112 v). It is difficult to understand what really were the grounds for these extravagant claims for his passing as something like a reincarnation of Muḥammad, or at least being his equivalent for the beginning of the second millennium of the Muhammadan era. Considerable prominence is given to the supernatural element in all these biographies. Prophecies concerning the shaykh are ascribed to Muḥammad himself, and Sufis, such as Aḥmad-i-Jām, with a dozen others; to astrologers, and even jinns (ff. 15v sq.). Lengthy stories are given about his miracles (ff. 93 sq.), etc. The events of the Shaykh's biography are narrated year by year, which is indeed a great improvement as compared with the usual practice of hagiologists to heap together anecdotes pertaining to different periods of their subject's life. At the end, after dwelling on the saint's 'properties' (*khāṣṣiyāt*, ff. 105–107), his last will and final admonitions (ff. 107–110v), the story of his life comes to an end with details concerning his last illness (f. 110v), his death, and burial (f. 113). After this a detailed account is given of his numerous offspring (ff. 114v sq.), disciples and *khalīfas* (ff. 130v sq.), and a brief note is added on some eminent men of different classes who came into contact with the Shaykh. The full heading of this *rukn* is as follows:

آغاز داستان رکن اول این کتاب روضة القیومیت (*sic*) در بیان احوال قیوم
اول این امت که عبارت است از مجدد الف ثاني حضرت شیخ احمد
سرهندی رضی الله تعالی عنه ، ذکر بیان بشارات یعني خبر دادن حضرت .خاتم
الرسل علیه الصلوات و السلام و اولیاء امت بوجود مسعود حضرت مجدد
الف ثاني الخ

II *rukn* (f. 145v). The life of the second *qayūm*, 'Urwatu'l-wuthqā, the son of the preceding one, born on the 11th Shawwāl 1007/the 7th May 1599, d. on the 9th Rab. I 1079/the 17th Aug. 1668. The plan of his biography is entirely similar to that of the preceding one. His miracles are dealt with on ff. 213 sq.; his pious example on f. 217; his descendants, disciples, etc., on ff. 226 sq. Beg.

آغاز داستان رکن دویم این کتاب روضة القیومیت (sic) در بیان احوال حضرت ایشان عروة الوثقی ثانی قیوم امام معصوم رضي الله تعالی عنه، ذکر ولادت با سعادت آنحضرت و احوال ایام صبا و شباب و تربیت یافتن الخ

III *rukn* (f. 258). The life of the third *qayūm*, Muḥammad Naqshband Ḥujjatu'l-lah, the son of the preceding one, born on the 10th Ram. 1034/the 16th June 1625, d. on the 29th Muḥarram 1114/the 25th June 1702. His biography, narrated year by year, miracles (f. 298), pious example (f. 300), descendants, disciples, *halīfas*, etc. (f. 302v). Beg.

آغاز داستان رکن سیوم این کتاب روضة القیومیت (sic) ادر بیان احوال قیوم ثالث حضرت خواجه محمد نقشبند حجت الله رضي الله تعالی عنه، ذکر ولادت با سعادت آنحضرت و احوال ایام طفولیت و شباب و تربیت یافتن الخ

IV *rukn* (f. 306v). The life of the fourth *qayūm*, Muḥammad Zubayr, born on the 5th Dhī'l-Qa'da 1093/the 5th Nov. 1682, d. on the 4th Dhī'l-Qa'da 1152/the 2nd Febr. 1740. As in the former biographies, after the description of his life are given his miracles (ff. 377), pious example (f. 381v), the circumstances of his death (f. 387v), his descendants, disciples, *khalīfas*, eminent men who had some connection with the saint, etc. (ff. 255v—end). Beg.

آغاز داستان رکن چهارم این کتاب القیومیت (sic) در بیان احوال قیوم رابع حضرت سلطان الاولیا خلیفة الله خواجه محمد زبیر رضی الله تعالی عنه، واقعات بشارات که دلالت میکند بوجود مسعود آنحضرت الخ

The compiler gives an enormous number (probably more than two thousand) of short biographical notes of different persons, either descendants or disciples of these four saints. Almost all of them are, probably, of only very limited interest for a special study of modern Indian Sufism. It would therefore not be justified to use the space required for such a purpose in this Catalogue, which does not deal specially with Sufism, to give a complete list of them.

Of much more general interest are many interesting hints and sidelights on Indian history, scatterred throughout the book. The saints, whose biographies are dealt with here, were always in touch with the ruling circles of Dihlī and mixed in the high politics of their times. Some special interest attaches probably to a detailed account of Nādir's invasion, of which the author was an eye-witness (ff. 362–375).

The authorities on which his earlier biographies are based, are given by the author on ff. 3–3v:

Ḥadratu'l-quds, by Badru'd-Dīn, a *khalīfa* of the first saint, Aḥmad Sarhindī, with whose biography it deals.

Zubdatu'l-maqāmāt wa barakātu'l-Aḥmadiyya, by Hāshim Kishmī (Kashmīrī ?), another *khalīfa* of the same.

Kawākib-i-durriyya, by Muḥammad Hādī, the grandfather of the author.

Ḥujjatu'l-Aḥmadiyya (?), by the same, a concise work.

Tajdīdiyya, also by the same.

Najmu'l-hudā, also by the same.

Tarwījiyya, also by the same (a dogmatic work, dealing also with biographies of different shaykhs).

Ma'ṣūmiyya, *Ṭabaqāt-i-Ma'ṣūmī*, *Maqāmāt-i-Ma'ṣūmī*, *Yāqūt-i-aḥmar*, also apparently by the author's grandfather.

Ta'rīkh, by Shaykh Muḥammad Shāfī, a grandson of the second *qayūm* (probably containing, as the next work, only notes on the biography of the saint).

Ta'rīkh, by Mīr Safar Aḥmad, also a grandson of the same second *qayūm*.

Laṭā'if-i-madaniyya, by 'Abdu'l-Aḥad.

Maqāmāt-i-Naqshbandī, by the son of the third *qayūm*, Abū'l-'Alī.

Manāqibu'l-ḥadarāt, by Muḥammad Amīn, a *khalīfa* of Ādam Banūrī.

Besides these works specially dealing with the saints of this family, references to them have been found by the author in the well-known historical and hagiological compilations such as:

Mir'ātu'l-'ālam, *Mir'āt-i-jahān-namā*, *Karāmātu'l-awliyā'*, *Safīnatu'l-awliyā'*, *Sakīnatu'l-awliyā'*, etc. Beg. of the treatise:

الحمد لله ... و رحمتهای نا متناهي بر ارواح قدسيه حضرات قيوم اربعه الخ

Dated the 7th Shawwāl 1218 (the 45th year of Shāh 'Ālam's reign), i.e. the 20th Jan. 1804, by Khalīfa Muḥammad Shafī'.

Ff. 402; S 10,5 × 7,25; 8,25 × 5,25; ll 26, no jadwals. Or. slightly brownish pap. Legible Ind. nast. Cond. tol. good, although the margins are damaged by the 'repairers.' A seal on f. 1v, now obliterated.

83 اصول المقصود

Uṣūlu'l-maqṣūd. I 56.

A history of the Qalandarī affiliation, connected with the Chishtī order, with special regard to its local representatives in the Jaunpūr district, and generally in Oudh. The author, Turāb 'Alī b. M. Kāẓim Qalandarī 'Alawī, mentions that he composed this work following the custom observed in the Chishtī affiliation,

to write down the lives of their spiritual ancestors. Probably the more immediate purpose was simply giving prominence to the author's own saintly pedigree. The compilation was begun in 1225/1810 (f. 1v), but apparently not completed till a year later, because 1226/1811 is several times referred to (cf. ff. 238v, 239v, etc.).

The work sheds no light on the origin and the history of the Qalandars and the flourishing period of their movement in India, where it acquired great importance. The author's more or less authentic information begins only with the X/XVIc., when Qalandarīs had finally degenerated, lost their importance, and when their different branches had become amalgamated with other Sufic orders which still flourished at that time, especially the Qādirīs and Chishtīs. For the whole of the earlier period (of at least VI–IX/XII–XVc.) of Qalandarism the compiler gives only fantastical stories of 'Abdu'l-'Azīz Makkī, who lived no less than a little over 600 years, and of Khiḍr Rūmī, who possessed a no less enviable longevity. These legends, which may be exceedingly interesting for a student of folklore, are, unfortunately, considerably spoilt by the attempts of the author to give them a rationalistic and verisimilic form.

The work is divided into 12 *aṣls* each containing a detailed biography of the saints of the main line, and giving information concerning their disciples, descendants, etc:

1 (f. 2v) عبد العزيز مكي عرف عبد الله علمبردار،

2 (f. 12v) خضر رومي قلندر كبير،

3 (f. 20) نجم الدين قلندر غوث الدهر،

4 (f. 28) قطب الدين بينا دل سرانداز غوثی جونپوری (d. 925/1519)

5 (f. 35v) شاه محمد قطب قلندر،

6 (f. 36) شاه عبد السلام قلندر (شاه علن) (d. 976/1568–1569)

7 (f. 38) شاه عبد القدوس قلندر جونپوري (d. 1052/1642)

8 (f. 41v) شاه مجا قلندر لاهرپوري (d. 1084/1673)

9 (f. 48) شاه فتح قلندر جونپوري (d. 1118/1706)

10 (f. 55) شاه الله دیه قلندر لاهرپوري (d. 1147/1734–1735)

11 (f. 60) شاه باسط علي قلندر اله ابادی (d. 1196/1782)

12 (f. 98v) شاه محمد كاظم (d. 1221/1806, cf. ff. 183-183v)

The latter was the father of the author, and this is why his biography is very detailed and contains a great number of additional notes on his different relations, disciples, some of his teachings, etc. All of these saints possessed apparently only very limited local importance, and it would be of no great use to give here a complete list of them. Beg. of the treatise:

بعد حمد خدائیکه لا اله الا الله وحده لا شریک له الخ

The copy was completed on the 29th Muḥarram 1275/, the 8th Sept. 1858. Some marginal notes, by different hands.

Ff. 267; S 10,25 × 6,75; 7,75 × 4,5; ll 19, no jadwals. Or. pap. Legible Ind. nast. Cond. fairly good. Slightly worm-eaten and repaired.

84. منبهات فی علم الاموات

Manbahāt fī 'ilmi'l-amwāt. II 441.

A collection of biographies of various well known Indian Sufic saints (chiefly those belonging to the Chishtī affiliation), and of a few poets, princes and noblemen. Only very few notes are original, the others are extracts from earlier compilations. The author, who calls himself (f. 10v, top) Ghulām Naqī b. Muḥammad Fatḥ 'Alī Balgrāmī Chishtī Ṣābirī, was born on the 17th Ram. 1231/the 11th Aug. 1816 (f. 111v). He gives (f. 10v) the chronogram for the date of compilation of his work منبهات في علم الاموات هادی احمد حاج, i.e. 1292/1875. But later on he states that the work has been completed, in the *Jāmi'-masjid* madrasa, at Ḥaydarābād, the 4th Dhī'l-Qa'da 1298/the 28th Sept. 1881 (f. 110). The latest date, however, referred to at the end of the book (f. 111v) is the 10th Rab. I 1299/the 30th Jan. 1882. Concerning himself, except a short biographical note on f. 111v, the author mentions only his visits to this or that shrine, or meetings with various persons involved in the narrative.

The biographical notes are poor in detail. There appears to be no system whatever in their arrangement, only an approximately chronological sequence is observed to some degree. The dates of births and deaths are given, also the length of the lives, places of burial, sometimes a few anecdotes and references to the sources from which the information has been derived. Some of the authorities are referred to as having already been lithographed. Their number is considerable, and it is strange that the compiler has so little benefited from their perusal. It is not impossible, however, that many references are only second hand, or entered to swell the list.

The great majority of works referred to here are the well known theological, Sufic and hagiological treatises. The lesser known

ones are: *Taysīru'l-ma'sūr fī tarjumat sharḥi's-ṣudūr* (f. 19), by Muḥammad Irtiḍā Khān Gūpāmawī, of Madras (end XIII/XIXc.). A portion of this book has been lith. in Madras, 1281/1865.

Mawāhibu's-Sa'diyya (f. 20), by Ghulām Naṣīri'd-Dīn Sa'dī Balgrāmī, also a modern compilation.

Anīsu'l-wā'iẓīn (f. 23v), by Abū Bakr Qurayshī Sind'hī (lith. Bombay, 1886).

Sarmāya-i-masākīn (f. 36v), by Muḥammad Manṣūr 'Alī b. Muḥammad 'Alī (completed 1287/1870, also lith.).

Maẓhar-i-Jalālī (f. 40v), apparently a biography of Jalālu'd-Dīn Bukhārī.

Siyar-i-shuyūkh-i-Muḥammadiyya (ff. 23, 49, frequently), apparently the same as the *A'rās-i-shuyūkh-i-Muḥammadiyya*, on f. 42.

Ḥirzu'l-'āshiqīn (f. 55), by Ḥabību'l-lah Bījāpūrī, with the *takhalluṣ* Ḥāmid, d. 1041/1631.

Gulzār-i-aṣfiyā (ff. 72, 82, etc.), by Ghulām Ḥusayn Khān, surnamed Khān-Zamān Khān, also a modern work.

Miṣbāḥu'n-nasab-i-'aliyya-i-Shāh Yāsīn Qalandar (f. 81v), also apparently XIII/XIXc.

The author frequently refers to his own earlier work, the *Khazāna*.

The copy may be contemporary with the author himself, but although there is a note on f. 9, stating that the MS. is an autograph, there are no direct indications in it to this effect. On ff. 1–8v there is a list of the biographies given in the work, and of notes on different subjects. A few marginal notes are found on several folios. Beg. (f. 9v):

هو الله الذي لا اله الا هو .. اما بعد ، اینکه مردمان بحث میکنند الخ

Transcribed in the beg. of xiii/xix *c*.

Ff. 111; S 8,5×6,5; 6×4; ll 11; no jadwals. Europ. pap. Vulgar Ind. nast. Cond. good.

3. Biographical varia.

85. اخبار برمکیان

Akhbār-i-Barmakiyān. I 127.

The story of the family of the Barmakides, who have been exterminated by Hārūn, the Abbaside khalif (170–193/786–809), and his successors. It is based on historical and traditional information, and has a didactic tendency, glorifying the virtue of generosity. The author of this version, the well-known historian Ḍiyā'u'd-Dīn Baranī (flourished in India about the middle of the VIII/XIVc.), translated it from Arabic (f. 4), and dedicated to Fīrūz Shāh of Dihlī (752–790/1351–1388). There were prob-

ably several different works from which portions have been translated. The author of one of them was Abū'l-Qāsim Ṭā'ifī (f. 4v), who is also called Muḥammad (f. 13), or Muḥammad Aḥmad (f. 15), or even Abū'l-Ḥasan (f. 36v). Many authorities are quoted as *rāwīs*, and it is not always clear whether Baranī refers to them directly or translates the text of the Arabic original. In the end, however (f. 142v), he calls the author of the work in question, Muḥammad 'Ubaydu'l-lah b. Muḥammad al-Abarī. For references see EIO 569, EB 308, R 333, etc. Cf. also Elliot, Hist. of India, III, 93, VI, 484; C. Schefer, Chrestomathie Persane, II, p. 6 sq. Lith. Bombay, 1889. Cf. also Bl I 633 where another version of the biographies of the Barmakides is described.

In the colophon the work is called *Ta'rīkh-i-Barmakī*. Beg as usual:

کتاب اخبار برمکیان که بنده ضیای برنی از عبارت عربی بپارسی ترجمه کرده است الخ

Dated the 29th Muḥarram 1285/the 22nd May 1868.

Ff. 141; S 10,25 × 6,25; 7,25 × 3,5; ll 13, no jadwals. Eur. pap. Clear modern Ind. nast. Cond. tol. good; slightly worm-eaten. A few notes on f. 1.

86.

(تذکرهٔ خوشنویسان)

(Tadhkira-i-khūshnawīsān). II 430.

A brief *tadhkira* of the eminent early calligraphers and famous scribes of later periods with special reference to those of them who flourished under the Indian Timurides. The author does not mention the exact title of his work, the date of its completion, nor his own name in the usual places. His information is very poor, and he gives few facts and dates. Instead of these, pages of florid poetical quotations are given. From an incidental reference on f. 40 it appears that the name of the author was Ghulām Muḥammad, surnamed Haft-Qalamī, probably with a *takhalluṣ* Rāqim. The latest dates which he mentions, in connection with the biographies of his contemporaries, are 1227/1812 (cf. f. 50), and 1228/1813 (cf. ff. 43v, 49v), and the work may have been completed shortly afterwards. For a biography of the author see R 532, where another copy of the same work is described. It has been published, 1910, in the Bibliotheca Indica, by M. Hidāyat Ḥusayn, with an index. The copy is bad and defective, with lacunas after ff. 16, 27, and several places left blank. Beg.

ای قطعهٔ لطف زیر مشق کرمت ، اوراق عطا ز جزودان رقمت ،

At the end of the volume, on ff. 51–57v, there are two appendices, having no connection with the preceding work:

1. (ff. 51v–53v). *Risāla-i-dah tāj-i-Nūshīrwān*, dealing with several moral maxims said to have been inscribed on the ten crowns of Anushirwan. Beg.

روایت کنند که نوشیروان را ده تاج بود الخ

2. (ff. 53v–57v). *Waṣāyā az ḥukamā mardumānrā*. Moral maxims ascribed to Aristotle, Bahman, Plato, Socrates and various lengendary sages. Beg.

از بوی خوش خود را نیکو ساز یعنی با مردم نیکوئی کن الخ

Transcribed towards the middle of the xiii/xix c.

Ff. 57 (two are inserted in binding, blank); S 7,75 × 5,5; 5,75 × 4,25; ll 11, no jadwals. Yellowish Or. pap. Vulgar modern Ind. nast. Cond. not good, much 'repaired.'

87. (رساله در احوال زمینداران کاکوری)

(Risāla dar aḥwāl-i-zamīndārān-i-Kākūrī). I 1046.

An autobiography of Muḥammad Fayḍbakhsh b. Ghulām Sarwar Kākūrī, together with numerous biographical notes on his relations, friends, etc., who belonged to different zamīndār families of Lucknow, Fayḍābād and other districts, now forming parts of the United Provinces. There are also many references to the political life of India, contemporary with the author. For details of his biography see R 309 (where his history of Fayḍābād is described); also cf. Elliot, Hist. of India, VIII, 175 and JASB, vol. 23 (old series), p. 248. There is no exact title given in the text, nor the date of composition. The latest dates are 1229/1814 (cf. f. 32), and 1230/1815 (cf. f. 70); the last one is called the current year at the time of compilation. There is no proper arrangement in the work, and it appears to be a long series of notes which have not undergone final classification.

The present copy contains a great many marginal notes in the same handwriting as that of the original text, and may have been subject to a special revision. There are, however, no direct allusions as to its possibly being an autograph. Beg.

بعد حمد و صلواة مکشوف و مبرهن میگرداند که الخ

Transcribed early in the xiii/xix c.

Ff. 240; S 9,25 × 6,5; 7 × 4; ll 13, no jadwals. Or. pap. Bad Ind. shik.-nast. Cond. rather bad; worm-eaten, repaired. On ff. 239v and 240 there are stray poetical quotations and a prose note, of Sufic contents.

III. GEOGRAPHY, COSMOGRAPHY, TRAVELS, ETC.

88. عجائب المخلوقات و غرائب الموجودات

'Ajā'ibu'l-makhlūqāt wa gharā'ibu'l-mawjūdāt. III 71.

A translation of the famous cosmographical work of Zakariyā b. Muhammad b. Mahmūd al-Kamūnī al-Qazwīnī (f. 1v), who died in 682/1283. The translator does not mention his own name or the date of his rendering the original work into Persian. It is apparently the same version as that described in EIO 712, 713, RsBr 279, Br 126, EB 397, 398, Pr 367, R 462, Fl II 506–508, Dorn C. 258, etc. Lith. Tehran, 1848 and Lucknow, 1866. The original text was edited by F. Wüstenfeld, 1848, and translated into German by H. Ethé, 1868 (only one vol.). This work, being exceedingly important, is referred to by many authors, but such references usually are made to the original Arabic text, and will therefore be useless when dealing with the Persian translation.

As in other copies, referred to above, there is no mention of the fact that the work is a translation. But the language is strongly mixed with Arabic expressions. The dedication, mentioned in R 462 is not found here.

Only a few of the numerous drawings and tables, which are usually found in copies of this work, have been executed, although space has been reserved for them throughout the volume. Beg.

العظمة (الظمة here) لک و الکبریاء لجلالک اللهم یا قایم الذات

(اللذات here) و مفیض (مفض here) الخیرات الخ

Dated the 16th Rajab of the 40th year of Aurangzīb's reign, i.e. 1108/ the 8th Feb. 1697.

Ff. 410; S 9,5×6; 6,5×3,25; ll 19, no jadwals. Or. pap. Clear Ind. nast. Cond. fairly good. A few glosses on the margins.

89. نزهة القلوب

Nuz'hatu'l-qulūb. I 1043.

The well-known cosmography of Hamdu'l-lah b. Abī Bakr b. Hamd Mustawfī Qazwīnī (f. 2v), who died *ca.* 750/1349. The work was composed in 740/1339, because this year is sometimes mentioned by the author as being current at the time of composition (cf. f. 25). For details concerning the work and its compiler, see Bl 657–663, Br 121, 122, RS 136–137, EB 406–412, R 418, 811, Fl II 514,515, Aum 64; *Ind. libr.* Bh 98,99, Bk 633, etc. Cf. also S. de Sacy, Mémoires sur diverses antiquités de la Perse, 1793, pp.

234,235; B. Dorn, Auszüge aus den Muhammedanischen Schriftstellern, pp. 81–87 (texts). It has been lithographed, Bombay, 1894; the geographical part of it was translated by G. Le Strange, 2 vols, 1915, 1919 (in the Gibb Mem. Ser.); cf. also Mesopotamia and Persia under the Mongols in the fourteenth century A.D., by G. Le Strange, RAS Monographs, 1903.

The work is divided into a *muqaddima*, a *fātiḥa* (f. 5v), a *dībācha* (f. 37v), three *maqālas* (ff. 41,87), and a *khātima*. The present copy contains only about half of the whole work, as far as the middle of the second *maqāla*. Beg.

چون واهب مواهب بی علت علت کلمة که مبدع مخترعات الخ

A quite modern transcript, dating from the end of the xiii/xix *c.*

Ff. 108; S 13×8; 9,5×5,25; ll 19, no jadwals. Europ. paper, embossed 1855. Modern Indian nast. Cond. still good, but paper is discoloured and decaying.

90. اخبار حسینه در اخبار مدینه

Akhbār-i-ḥasīna dar akhbār-i-Madīna. I 17.

The same Persian version of Samhūdī's well-known work on the places of worship at Medina as described in IvASB 281, where references to other catalogues and details concerning the treatise are given. The text of the present copy is slightly different in the beginning. Apparently only the first leaf has been altered, because, from f. 2 the text coincides precisely with that of D 23. The eight *bābs*, into which the work is divided, begin: I on f. 4; II on f. 25; III on f. 46; IV on f. 64v; V on f. 118v; VI on f. 144; VII on f. 152; VIII on f. 157v. There are a few lacunas at the end, but the work seems to be complete. Beg.

الحمد لله ... اما بعد ابن کتابیست مشتمل بر جمیع احوال مدینه الخ

Transcribed in the xii/xviii *c.*

Ff. 199; S 10×5,75; 7×3; ll 17; no jadwals. Or. pap. Good. Ind. nast Cond. fairly good, although it is worm-eaten.

91. (تحفة عین الحیاة)

(Tuḥfat 'ayni'l-ḥayāt). I 653.

A short work on cosmography and general geography, the same as the one described in EB 421. In the present copy (which is defective), the name of the author, the title of the work, and the date of composition are not found. The dedication to Sulṭān Maḥmūd Khān, referred to in EB 421, is also missing here. The general style of the work, and the character of the information which the author gives concerning India, renders absolutely untenable H. Ethé's suggestion that this treatise should have been written in Qandahār *ca.* 1130/1718. The author seems to have had very little knowledge of India; he narrates only fairy

tales, and even his orthography is sometimes peculiar (he writes دلّی for دهلی on ff. 42v, 65, etc.). This seems to be impossible for an inhabitant of Qandahar in the beg. of the XVIIIc. It may be safely taken that the author was an inhabitant of the N.-W. of Persia, and in fact he shows a much better knowledge of those provinces.

The date of composition may be traced to some extent, although it is not mentioned explicitly. The year 968/1560–1561 (f. 6v) is referred to in connection with a discussion of eras. It is not improbable, judging from the context, that it was exactly the date of compilation. There are almost no other allusions ; references to the authorities are rare, and the works referred to are of an early origin : *Ṣiwaru'l-aqālīm* (f. 58), the well-known treatise of the VIII/XIVc. ; *Tuḥfatu'l-gharā'ib* (f. 34v), which may be, as far as the contents and chronology are concerned, identical with the work, described in R 871 (composed before 813/1410). There are many dates, all belonging to the early periods, usually given in connection with biographical details of princes or celebrities like Ghazālī, etc.

The work is divided into a *muqaddima*, on general astronomical principles, and three (actually four) *maqālas*. It is peculiar that there are two chapters with the heading مقالهٔ دویم, just like in the Bodleian copy. The *muqaddima* begins on f. 2v ; the heading of the first *maqāla* coincides with a lacuna ; the *second maqāla* (f. 7), divided into 10 *faṣls*, has the heading :

در معرفت هیئات (*sic*) افلاک و کواکب بطریق اجمال ،

The *third* (here the second) *maqāla* is divided into seven *iqlīms* (f. 24) :

در معرفت زمین و اقسام او باقالیم ،

The *fourth* (here the third) *maqāla*, is divided into two *qisms* (f. 58v) :

در تعداد بلاد و ولایات و جبال و بحار و انهار و بحیراتی که در ربع مسکونست ،

This last chapter contains an account of cities in every *iqlīm*, countries (f. 62), seas (f. 67v), small seas or bays (f. 68v), rivers (f. 70), and hills (f. 72v). Beg. as in EB 421 :

شکر و سپاس و حمد بیقیاس مر صانعی را که نقاش قدرت او الخ

The copy apparently dates from the end of the x/xvi c., but many portions of it are restored in a modern handwriting, as ff. 1–3, 12–18, 20–21, 69–71, 74, 75.

Ff. 75 ; S 8 × 5,5 ; 5 × 3,25 ; ll 14, double jadwals in the older parts, no jadwals in the modern portions. Or. pap. Good old Herati and modern Ind. nast. Cond. fairly good, but the old parts are rather dirty. Several astronomical drawings and paintings on ff. 8, 9, 9v, 10, 10v, 11v, 19v, 24v.

92. زينة المجالس

Zīnatu'l-majālis. I 483.

A slightly incomplete copy of this well-known work, composed in 1004/1595 by Majdu'd-Dīn Muḥammad Ḥusaynī, surnamed Majdī, see IvASB 284. Of the nine *juz'* into which the work is divided, the first begins on f. 1v; the second on f. 102; the third on f. 148; the fourth on f. 172v; the fifth on f. 187v; the sixth on f. 206; the seventh on f. 214v; the eighth is apparently omitted; the ninth on f. 257v. Beg.

ثنای نا متناهی و حمد نا محصور بر ایزدیست که الخ

Transcribed towards the middle of the xii/xviii c.

Ff. 309; S 14 × 8,5; 11,25 × 6; ll 25, within jadwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired.

93. تاریخ چین

Ta'rīkh-i-Chīn. I 129.

A historico-geographical description of China, being a translation from the work of a Christian missionary, here called امکیبیوس or ریکیبیوس, by Muḥammad Zamān, surnamed Farangī Khān. The said missionary, as stated in the introduction, travelled to China in 970/1563, and after a long sojourn in that country wrote an interesting book, which had become famous in Europe. The author of the Persian paraphrase saw it in the library of a Christian missionary at Jahānābād, whom he calls یورزنو.

With the assistance of Mr. Johan van Manen and Rev. H. Hosten, S.J., these details, which look obscure, have been explained.

The book in question is De Christiana Expedicione Apud Sinas (probably ed. of 1615; there were, however, several other editions, in different European languages, which appeared about the same time), by Matteo Ricci (born 1552, d. at Pekin, 1610). He started on his journey in reality in 1578, not in 1563 (probably an approximate date). The present Persian version contains an almost literal rendering into Persian of chapters II–X of the *first book*.

The identity of the translator is established by Rev H. Hosten in his article in the Catholic Herald of India, 1924, pp. 737–738. He was a convert to Christianity, also called Paulo Zaman, mentioned in Storia do Mogor, II, 17. He studied in Rome, where he was sent by Shāh 'Abbās I to prepare himself for polemics with Christian missionaries; but having become himself converted, he retired to India, under Shāhjahān, and lived in Kashmir

during a part of the reign of Aurangzīb. He was also a good painter (cf. V. A. Smith, Hist. of Fine Art in India and Ceylon, pp. 466, 467, referred to by Rev. H. Hosten).

The name بورنو is simply a slightly corrupt form of بوزيو = Buzeo, or Ḥenry Busi, S.J., a Dutchman of Nymegen, whose real name was Uwens. He came to Agra in 1648, was attached to the court of Dārā Shikūh, and died at Dehli on the 6th April 1667. He was a very learned missionary.

The work must therefore have been compiled about the middle, or towards the end of the XI/XVIIc.

The translation follows the original text rather closely. The II chapter of Ricci's work was split up by the translator into two separate sections, but the other eight are preserved as they are in the original, and together form ten *faṣls* :

1 (f. 3v) در تحقیق اسم چین و اشتقاق آن ،

2 (f. 4v) در بیان وسعت و بزرگی چین و وضع آن ،

These two correspond to Libr. I, cap. II, De nomine, situ, et magnitudine Regni Sinarum (pp. 3–9).

3 (f. 6v) در ذکر انچه حاصل می شود در ممالک چین ،

(*c*. III, Quarumrerum sit ferax Sinensis ager, pp. 9–18).

4 (f. 11) در بیان صنایع جزئیه اهل چین ،

(*c*. IV, De artibus apud Sinas Mechanicis, pp. 18–25).

5 (f. 13) در بیان صنایع کلیه اهل چین و علوم و مراتب ایشان ،

(*c*. V, De artibus apud Sinas liberalibus, deque litteratorum gradibus, pp. 25–42).

6 (f. 21v) در بیان عمل و تدبیر و ملک داری اهل چین ،

(*c*. VI, De Sinensis Reipublicae administratione, pp. 42–63).

7 (f. 33) در ذکر رسوم اداب اهل چین ،

(*c*. VII, De Sinarum ritibus nonnullis, pp. 63–85).

8 (f. 45) در بیان شکل و هیئات (*sic*) و کسوت و بعضی ضوابط و قواعد مردم چین ،

(*c*. VIII, De corporis lineamentis, cultu habituque et aliis apud Sinas consuetudine receptis, pp. 85–92).

9 (f. 48) در بیان قواعد افسانه آمیز و رسوم لغو و بیهوده اهل چین ،

(*c.* IX, De ritibus apud Sinas superstitiosis et aliis erroribus, pp. 92–104). در مذهب اهل چین و اختلاف آن ، (f. 53) 10

(*c.* X, Variae apud Sinas falsae Religionis sectae, pp. 104–116).

At the end there is a brief note in Hindustani. A fihrist is given on a fly-leaf in the beg. of the volume. Beg.

بر حضرات مطالعه کنندگان پوشیده نماند که از قدیم الایام الخ

Transcribed by Muḥammad Najmu'd-Dīn Dihlawī, in 1900 "Hijrī," apparently of the Sambat era, or 1843.

Ff. 60; S 10,5 × 7,5; 8 × 5,5; ll 13–15, no jadwals. Greyish Or. pap. Vulgar Ind. nast. Cond. good; slightly worm-eaten.

94. بدیعیات

Badī'iyyāt. I 93.

A short treatise on different wonderful phenomena (*'ajā'ib wa gharā'ib*), which have been observed in India in the XI/XVIIc., during the reigns of Jahāngīr, Shāhjahān, and the beginning of that of Aurangzīb. The author does not mention his own name. Many anecdotes contain the date of the year to which the narrative refers, the latest being 1080/1669 (ff. 333 and 333v), and 1085/1674 (the 18th of Aurangzīb's reign, p. 336v). It seems, from the epithets accompanying Aurangzīb's name, that the work has still been compiled in his reign. Beg.

ژرف نگهان دور بین که بدیدهٔ اعتبار جمال بدایع الخ

Transcribed towards the end of the xii/xviii *c.*

* Ff. 324v–342; S 11 × 6,5; 8 × 4,25; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

95. بهجة العالم

Bahjatu'l-'ālam. I 118.

A compilation on general geography by Mahārat Khān Iṣfahānī, who composed it *ca.* 1130/1718, see EIO 729 and R 992. In the colophon it is called the first volume, but from the preface of the author it appears that the second volume, with the title *Rauḍatu'l-afrāḥ*, had still to be compiled and was to be an independent composition dealing with the same matters. This volume is divided into a description of every separate *iqlīm*, the I on f. 2; II on f. 6; III on f. 13; IV on f. 39v; V on f. 65v; VI on f. 70v; VII on f. 76v; also details concerning: Turkey (f. 80), India (f. 90v), famous islands (f. 108v), mountains

(f. 113v), rivers (f. 117v), brooks (f. 119v) ; and a description of the Maghrib (f. 120).

All information is taken from different early, mostly well known works (such as Qazwīnī's *'Ajā'ibu'l-makhlūqāt, Hasht-bihisht, Āīn-i-Akbarī*, and a book called *Anīsu'l-'ārifīn*). The author gives very few observations of his own, and his ideas about the countries outside Persia and Muhammadan India, are very vague and out of date. Beg.

الحمد لله ...... و بعد، چون دریافت غرائب مبدعات و عجائب مصنوعات الخ

Copying completed on the 19th Ramadān 1175/the 13th Apr. 1762, by Ghulām 'Alī al-Qurayshī al-Ḥaydarī. It was collated with the original the 28th of the same month.

Ff. 129; S 13 x 8,5; 8,5 x 4,75; ll 19, no jadwals. Or. pap. (pasted to more modern margins, of Europ. pap.). Legible Ind. nast. Cond. tol. good. Marginal notes. A few seals in the beg. and end.

96. شگرف نامهٔ ولایت

Shigarf-nāma-i-wilāyat. III 34.

A description of a journey from India to England in 1180–1183/1766–1769, by I'tiṣāmu'd-Dīn b. Tāji'd-Dīn of Pājnūr (f. 2, پا جنور as clearly written here, or as in the Britsh Museum copy, Tājpūr). The work is described in detail in EB 1854 and R 383, where information concerning the author's biography and the contents of his book are given. It is only necessary to add that both the British Museum and the Bodleian copies give the date of composition as 1199/A.H. (i.e. 1785 A.D.). The present copy clearly gives the date as 1199 of the Bangla era, i.e. 1206/1791–1792. This may, however, be a mistake of the copyist.

The present copy is slightly incomplete at the end. Beg. differently from the two copies mentioned above :

الحمد لله ... سبب تالیف این کتاب، بر سیاحان روزگار و جهاندیدگان تجربه کار پوشیده نماند که الخ

Transcribed early in the xiii/xix c.

Ff. 147; S 8,25 x 5,25; 6,5 x 3,5; ll 15, no jadwals. Or. pap. Ind. nast. Cond. almost good. Worm-eaten in a few places.

97. خاتمهٔ حدیقة الاقالیم

Khātima-i-Ḥadīqatu'l-aqālīm. II 402.

A supplement to the modern cosmographical work, *Ḥadīqatu'l-aqālīm*, which was compiled in 1202/1788, by Qāḍī Murtaḍā Ḥusayn, surnamed Allahyār 'Uthmānī Balgrāmī, at the request of

a British official, Capt. Jonathan Scott (for references see IvASB 286). The present work, as stated in the introduction, has been composed at the request of the same Capt. J. Scott, with his substantial assistance, if not entirely under his guidance. The author of the supplement is not explicitly mentioned, but it seems highly probable that he was the same Allahyār. On f. 3 he is called, apparently in a quotation from a letter of J. Scott, یار وفادار, and on f. 3v : دوست یکرنک و رفیق بی بدل . The reason why he has not mentioned his name was most probably the fear of accusations of heresy on account of the exposition of the system of Copernicus (cf. f. 3v).

The work is entirely based on English sources (see f. 2), extracts from which were probably made under the direction of J. Scott. It deals with the system of Copernicus, with general information concerning the globe, the description of the countries of Europe, America, and with the history of England (f. 35v). Beg.

الحمد لله و المنت که بمساعدت توفیق فرق لم یزلی الخ

Dated Lucknow, the 21st Rab. II 1231/the 21st March 1816, corresponding to 1873 of the "Samwat" era.

Ff. 53 ; S 10,25 × 6 ; 8,25 × 4,25 ; ll 15, no jadwals. Brownish Or. pap. Coarse Ind. nast. Cond. tol. good.

98.

Tuḥfatu'l-'ālam. تحفة العالم

II 356

An incomplete copy of the well known description of a journey from Persia to India and Europe, together with some information concerning different Persian provinces, especially that of Shūshtar. The author, 'Abdu'l Laṭīf b. Abī Ṭālib b. Nūri'd-Dīn Ḥusaynī Mūsawī Shūstarī, died (as stated in RS 84) in the Deccan in 1220/1805 or 1221/1806. See Bl 646, RsBr 238, RS 84, EB 323, Pr No. 98, R 383. *Ind. libr.* Bh 95 (the autographic nature of this copy seems highly suspicious), etc. Lith. Bombay, 1847. The work has been composed in 1216/1801–1802 (cf. f. 85), but the original notes have been made in 1214/1799–1800 (cf. f. 126v, etc.). There is a special appendix (incomplete in this copy, beg. on f. 310v), called *Dhaylu't-tuḥfa*, which has been written in 1219/1804. The contents of the book have been described in detail in R 383–384. It would perhaps be useful for literary research to draw attention to a few biographies of some poets and theological writers, contemporary with the author. His information concerning them may be reliable. They are (in the alphabetical order of their names) :

1. Ādhar, Lutf 'Alī Beg (d. 1195/1781) .. .. f. 111v
2. Aqdas, S. Riḍā b. S. Nūri'd-Dīn Shūshtarī (d. 1194/1780) f. 50v
3. 'Āshiq, Āqā Muhammad Iṣfahānī (d 1181/1767–1768) .. f. 113
4. 'Ayshī Isfahānī, Muhammad Riḍā (was alive in 1206/1791) f. 51v
5. Faqīr, S. 'Abdu'l-lah Shūshtarī (b. 1112/1701, d. 1173/1759–1760) f. 41
6. Hādī Kamāngar Shushtarī, *see* Qawwās.
7. Hātif Iṣfahānī, S. Aḥmad (d. 1198/1784).. .. f. 122v
8. Hazīn, Muhammad 'Alī Jīlānī (d. 1181/1767–1768) .. f. 268v
9. Khiḍrī, Muḥammad Khiḍr Shūshtarī (beg. xiii/xix) .. f. 99
10. Majīd Ṭālqānī (end xii/xviii c.) f. 124
11. Muhammad Abdāl of Shūshtar (end xii/xviii c.) .. f. 92
12. Mushtāq, S. 'Alī Ḥusaynī 'Abbāsābādī Iṣfahānī (d. middle xii/xviii c.) f. 109v
13. S. Ni'matu'l-lah Shūshtarī (b. 1050/1640, d. 1112/1700–1701) f. 32v
14. Niyāzī, Aḥmad Mīrzā (end xii/xviii c.) .. f. 123v
15. S. Nūru'd-Dīn Shūshtarī (b. 1088/1677, d. 1158/1745) f. 38v
16. Qawwās, Muhammad Hādī Kamāngar Shūshtarī (d. beg. xiii/xix c.) .. .. ff. 47v, 92
17. Rafīq, Mullā Ḥusayn Iṣfahānī (d. beg. xiii/xix c.) .. f. 117
18. Ṣabāḥī, Sulaymān Bīdgilī (Kāshānī) (end xii/xviii c.) f. 121
19. Sayyid Āqāī, S. Ni'matu'l-lah Shūshtarī (d. 1151/1738) f. 48
20. Shihāb, Mīrzā Aḥmad of Kirmānshāh (beg. xiii/xix c.) 98v
21. Ṭūfān Hazārjarībī of Māzandarān (end xii/xviii c.) f. 120

The copy opens with the section dealing with the description of Shūshtar, with the words :

...... پریدند و غرقه بحوض کردیدند الخ

Slightly defective in the beg. and end. Transcribed probably in the beg. of the xiii/xix c. (judging from the old pagination, 14 leaves have been lost at the beginning).

Ff. 315 ; S 8,25 × 5,25 ; 7 × 3,25 ; ll 17, no jadwals. Eur. pap. (J. Whatman, 1801). Legible Ind. nast. Cond. almost good, except in the end, where the paper is rotting and damaged by worms. An astronomical map is added (on different paper, after f. 183).

99.

(رسالهٔ نهرها)

(Risāla-i-nahrhā). I*a* 102.

A short fragment of three leaves, containing the 19th *faṣl* of a work, of which the title is not given, and dealing with the tradition about the eight sacred rivers of the world, such as the Euphrates, Tigris, Nile, Oxus, etc. The author's name also is not stated. Beg.

فصل نوزدهم در ذکر نهرهای عظیم که در دنیا بقدرت الهي الخ

Dated Lucknow, 1241/1825–1826.

Ff. 3 ; S 7 × 4,5 ; 5,5 × 2,25 ; ll 11, no jadwals. Or. pap. Bad Ind. shikasta. Cond. fairly good.

100.

یادگار مغلیه

Yādgār-i-Mughuliyya. I*a* 261.

A few anecdotes concerning Mumtāz Maḥall, the wife of Shāhjahān, and Akbar, together with some lists of materials pur-

chased, and the workmen engaged for the construction of the famous Tāj-Maḥall in Agra (the figures seem to be unreliable). The name of the compiler is not mentioned. To this a *printed* translation, in bombastic English, is added, by H. M. Azeez Hassan (Agra, 1903, pp. 15). Its title 'A brief history of the old imperial buildings situated at Agra and in its vicinity' by no means conveys the exact idea of the contents. Beg.

بعد حمد خدائی جهان آفرین و نعت سید المرسلین الخ

A modern copy, probably prepared a few years ago, beg. xiv/xx *c.*

Ff. 7; S 13 × 8; 12 × 6,5; ll 29, within jadwals. Eur. pap. Modern Ind. nast. Cond. fairly good. Ugly vignette and decorations in vulgar red and green combinations.

IV. TALES, LEGENDS, ANECDOTES.

1. Religious Legends.

101. مناقب انبيا

Manāqib-i-anbiyā. II 346.

A short collection of legends about pre-Muhammadan prophets, with brief notes on Muḥammad and his first successors, at the end. The author calls himself Muḥammad Ṣādiq, but gives no information whatever as to the date of composition or the title of the work. The latter is given, apparently in the same handwriting as that of the whole of the book, in the upper corner of f. 1; as far as can be deciphered there it is called the first part of the book (الجزء الاول). The work must have been completed before the 21st Shawwāl 1038/the 13th June 1629, when it was transcribed at Agra. Beg.

حمد و ثنای واجب الوجودی را که افسر و لقد کرمنا الخ

Ff. 25; S 7,5 × 4,25; 5,5 × 2; ll 17, no jadwals. Or. pap. Good Ind. nast. Cond. tol. good; in some places worm-eaten. A seal, dated 1036 AH., is found on f. 1.

102. (تاریخ انبیا)

(Ta'rīkh-i-anbiyā). II 337.

A brief work on legends about the ante-Muhammadan prophets (ff. 1–13v), a very brief summary of the chronology of the legendary Persian kings and Sasanides (ff. 13v–22v), and a very condensed note on Muḥammad, his successors and posterity. The author does not mention his own name. It is possible that the present work may be an extract from a larger one. The chief attention of the compiler is devoted to the establishment of the chronology, especially of mythical personages like Adam, Noah, etc. He refers to a considerable number of authorities. The work cannot have been compiled before the second half of the X/XVIc., because the *Rauḍatu'ṣ-ṣafā* is often referred to (cf. ff. 2v, 7v, 8, 18), and the year 935/1528–1529 is mentioned on f. 2. Most probably it was written sometime towards the end of the X/XVIc. or in the beg. of the XI/XVIIc. Beg.

بعد از حمد الهي و نعت حضرت رسالت پناهي نموده میشود الخ

Transcribed about the end of the xi/xvii c.

Ff. 23 (several lacunas); S 8 × 4,75; 6,5 × 3, 5; ll 23, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Several seals, all illegible.

103. مرآة مسعودی

Mir'āt-i-Mas'ūdī. I 136.

The life of the legendary Muhammadan saint of India, Mas'ūd Sālār Ghāzī, whose death is usually placed in 424/1033. The author calls himself (f. 7) 'Abdu'r-Raḥmān Chishtī and is apparently the same writer as the compiler of several well known Sufic hagiological works, who flourished in India in the second half of the XI/XVIIc. See R 1029, cf. Elliot, Hist. of India, II, pp. 513–549. This work is different from the version referred to in IvASB 322 and R 1015 (the last one has been transcribed from the Society's copy). Beg. as in R 1029:

الحمد لله رب العالمین عالم الغیب و الشهادت الخ

Dated the 16th Rab. II 1233/ the 23rd Feb. 1818.

Ff. 50; S 8,5 × 5.5; 6,5 × 3,5; different number of diagonal, transverse, etc., lines. No jadwals. Different Or. pap. Ind. nast. and shikasta, different hands. Cond. fairly good. Notes on the fly-leaves.

2. Anecdotes and fairy tales.

104. جامع الحکایات و لوامع الروایات

Jāmi'u'l-ḥikāyāt wa lawāmi'u'r-riwāyāt. II 392.

The well known early collection of historical and didactic anecdotes by Nūru'd-Dīn Muḥammad 'Awfī, completed shortly after 625/1228 (referred to in the beg. of the book, ff. 2, 2v), and dedicated to the Mamlūk ruler of India, Shamsu'd-Dīn Īltutmish (607–633/1210–1236). Its title often appears in the form of *Jawāmi'u'l-ḥikāyāt*, etc.; even in the present copy it is so given in several places, cf. f. 220v, etc. For details about the contents and the biography of the author see Br. Lit. Hist. II, 477–479, GIPh 332, EIO 600-604, RsBr 59, RS 391–392 (the headings of the chapters are given), EB 324–331, R 749 sq. (especially for the biography of the author), Fl I 410, Aum 56–57, etc. Cf. also Elliot, Hist. of India, II, 155–203; Mélanges Asiatiques, vol. III, p. 728; C. Huart, Documents persans sur l'Afrique, Recueil de Mémoires Orientaux, 1905 (extracts). More notes on the author's biography are given in E. Browne's prefaces to his edition (both parts) of the *Lubābu'l-albāb*, 1903, 1906.

In the present copy, unfortunately, of the four parts (*qisms*) into which the work is divided, the third is entirely left out:

I (f. 4) قسم اول .... در معرفت آفریدگار،

II (f. 220v) قسم دوم .... در بیان اخلاق حمیده و سر مرضیه ،

IV (f. 308v) قسم جهارم ...... در بیان احوالهاء عجائب بحار و بلاد و حیوانات ،

Each *qism* is divided into 25 *bābs* (for their headings and the contents see R 749–750 and RS 391). Beg.

ثنا و حمد مبدعی را که بدایع ضایع (i.e. صنائع) وجود یا (i.e. تا) نهایت ارواح عدم هرچند (i.e. چه) هست در حد پادشاهی است الخ

Transcribed in the beg. of the xi/xvii c.

Ff. 372; S 13,75 × 8,25; 8 × 4,5; ll 29, within double jadwals. The old margins have been cut off and replaced by new ones. Or. pap. Legible Ind. nast. Cond. fairly good; worm-eaten in many places in the beg. Three good vignettes (ff. 1v, 220v, 308v).

105.

طوطی نامه

II 401.

Ṭūṭī-nāma.

The well known 52 tales of a parrot, composed *ca.* 730/1330 by Diyā'u'd-Dīn Nakhshabī, who died towards the middle of the VIII/XIVc. For the contents of the work, biography of the author, references to the extensive literature dealing with the subject of these tales, and other copies see GIPh 258, 324–326, 335, EIO 743–751, 2851, Br 308–309, EB 444–448, Pr 985, R 753 sq., Aum 53–54, Leyden C. I 355–356, etc. *Ind. libr.* Bh 440–441. Cf. also ZDMG, vol. 21, pp. 505 sq.; Göttinger Gelehrte Anzeigen, 1858, p. 529, etc. An old translation into English was published in 1792 by M. Gerrans. Beg. as usual:

مناجات بحضرت رازق النعمات في عشّه الخ

Dated 1900 of the Samwat era, i.e. 1843.

Ff. 320; S 8,75 × 5,25; 6 × 2,75; ll 13, within double jadwals. Or. pap. Modern Ind. nast. Cond. good. A bad vignette and 23 very mediocre illustrations in gaudy colours, on ff. 7v, 28, 43v, 49v, 57, 80, 87, 105v, 118, 121v, 135v, 145, 150v, 157, 177, 197v, 209, 219, 230, 243, 283, 287, 316. A few interlinear glosses in the beginning.

106.

عیار دانش

II 391.

'Iyār-i-dānish.

The well known version of the book of Kalīla and Dimna, based on Naṣru'l-lah's translation, compiled by Abū'l-Faḍl b.

Mubārak 'Allāmī (d. 1011/1602), see IvASB 292, where references to other catalogues are given (add RsBr 182). Beg. as usual :

سپاس ازل و ابد خداوندی را که کران تا کران از آشکار و نهان الخ

Dated 1904, apparently of the Samwat era, i.e. *ca.* 1847.

Ff. 444; S 11 x 6; 7 x 3,25; ll 14, within double jadwals. Or. coloured paper. Ind. nast. Cond. good. A good vignette and mediocre paintings on ff. 7, 29, 37v, 48v, 54, 71v, 78, 101v, 121, 135v, 179, 185, 205, 238, 262, 284v, 306v, 315v, 325, 416. The style and the handwriting is the same as of Nos. 105 and 108.

107. بهار دانش

Bihār-i-dānish. II 388.

A collection of fairy tales, combined with the story of Jahāndār Sulṭān and Bahrawar Bānū, comp. in 1061/1651 by 'Ināyatu'l-lah Kanbū (d. 1082/1671), the same as described in IvASB 302, where references to other catalogues are given. Add RsBr 60 and 183. Beg. as usual :

فاتحهٔ کتاب مستطاب آفرینش و پیرایهٔ صحیفهٔ دانش الخ

A fairly good copy transcribed by Ghulām Mahdī 'b. Ḥaydar 'Alī b. Shaykh Muḥammad Mashhadī, and dated the 25th Shawwāl 1168/the 4th Aug. 1755.

Ff. 256; S 9,25 x 5,25; 7 x 3; ll 15, within double jadwals. Or. pap. Ind. good nast. Cond. not quite good; dirty and worm-eaten. Many marginal and interlinear glosses. Notes on the fly-leaves at the end.

108.

The same. II 387.

Another copy of the same work, dating from the middle of the XIII/XIXc. (its handwriting and general style closely resemble that of Nos. 105 and 106). Beg. as usual, see the preceding No. 107.

Ff. 448; S 9,25 x 5, 75; 6 x 3,25; ll 13, within double jadwals. Or. pap. Modern Ind. nast. Cond. good. Bad vignettes on ff. 1v, 6v. Bad and gaudy paintings on ff. 10, 18v, 98, 99v, 102v, 109v, 144, 156, 188, 246, 256, 272, 297, 328v, 353, 367, 393, 410, 420v, 431v. Some folios are left blank.

109. قصهٔ کامروپ

Qiṣṣa-i-Kāmrūp. II 397.

The story of Kāmrūp and Kāmlatā, in prose and verse, apparently the same as referred to in GIPh 251, EIO 821–822, Pr 995, R 763, etc. The authorship in this particular copy is ascribed to Himmat Khān, whom Rieu (R 697) identifies with Mīr 'Īsā b. Islām Khān Badakhshī, an official under Aurangzīb,

who died in 1092/1681. Here his name is mentioned in the opening line, before the usual beginning:

قصه کامروپ و رانی کام لتا تصنیف همت خان بهادر،

and in the colophon:

تمام شد قصه کامروپ و رانی کام لتا از تصنیف همت خان بهادر،

In the copy described under the next number, which entirely coincides with the present one, this is not explicitly stated. The beginning is the same as the opening line given in the other copies, referred to above, but the last 4 folios (ff. 68–71), are written in verse. The text in both copies seems to be quite correct as to sequence, but the versified portion cannot be treated as an incidental appendix. The tale has been translated into English by W. Franklin, 1793. Beg., after the line quoted above, as usual:

قصه پردازان غرایب آثار و داستان طرازان سوانح روزگار الخ

Transcribed at Lahore in 1826 of the 'Samwat' era, or *ca.* 1769 A.D., by Dīwīsahāy Dankāl دیویسهای دنکال.

Ff. 71; S 7,75 × 3,75; 7 × 2,75; ll 21, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Stray quotations on the last folio.

110.

II 399.

The same.

Another copy of the same work, dated "the 27th Shawwāl of the 23rd year," apparently the end of the XII/XVIIIc., by Gharībdās, son of Dībīdās. No indication as to the author's name, but the text agrees fairly well with that of the preceding copy. Beg. as in No. 109 (only instead of آثار there is اعصار).

Ff. 64; S 9,5 × 6,25; 7 × 3; ll 17, within jadwals. Coloured Or. pap. (new margins of cheap Europ. pap. are added to the text). Ind. nast. Cond. rather bad; damaged by dampness and worms.

روز نامچهٔ تسخیر قلعهٔ گلکنده

111.

I 93.

Rūznāmcha-i-taskhīr-i-qal'a-i-Golkonda.

The well known satirical story of the siege of Golkonda, in 1097/1686, by Ni'mat Khān 'Ālī, usually called *Waqā'i'-i-Ḥaydarābād*, see IvASB 826 (4). At the end there is (on f. 395) a letter, and another (f. 395v) with the heading *Ruq'a-i-Ni'mat Khān 'Ālī*; also several notes (ff. 395v–396v) of different contents, mostly religious. Beg. as usual:

دمی که مدرس کشاف صبح در صفه صدق و صفا نشسته الخ

Transcribed towards the end of the xii/xviii c.

*Ff. 365–396v. For measurements, etc., see No. 94.

112.

The same. II 279.

Another copy of the same work, here called in the colophon *Waqā'i'-i-Ni'mat Khān.* Numerous marginal and interlinear glosses and notes. Beg. as in the preceding copy No. 111.

Dated the 20th Rab. II of the 16th year of Muḥammad Akbar's reign, i.e. 1236/ the 25th Jan. 1821, by Aḥmad Ḥusayn.

*Ff. 119v–150; S 12,25 x 6,5; 9 x 4; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. fairly good, but the paper is decaying. The seal of the scribe.

113. گشایش نامه

Gushāyish-nāma. II 393.

A collection of stories and anecdotes concerning different cases of rescue from a critical situation, by Rājkarn (f. 2v). It was compiled in 1101/1689–1690, as expressed by a chronogram in the introduction (f. 6v). See GIPh 330, EIO 825, R 767. It is divided into seven *gushāyish*. Beg. as usual:

قربان آن قادر بیچون که فضای افلاک را با این همه نقوش الخ

Transcribed, at کلیاک, a village in the province of Ḥaydarābād, the 22nd Jum. I 1175/ the 19th Dec. 1761, by 'Ināyat 'Alī Khān.

Ff. 88; S 9 x 5; 7,5 x 3,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Stray notes on the fly-leaf.

114. قصهٔ حاتم طی

Qiṣṣa-i-Ḥātim-i-Ṭayy. III 80.

The well-known collection of anecdotes about the Arab hero Ḥātim-i-Ṭā'ī, or as written in this copy, Ḥātim-i-Ṭayy. This version differs very little from that described in IvASB 308, where references to other catalogues are given. The copy is slightly incomplete at the end. Beg. as usual:

سپاس بیقیاس مر پروردگاری را جل شانه و هزاران نعمت بران محمد مصطفی الخ

Transcribed in the beg. of the xiii/xix c.

*Ff. 1–215v; S 8,75 x 6; 6,5 x 3,75; ll 12, no jadwals. Or. pap. Careless Ind. shikasta-nast. Cond. tol. good. Slightly worm-eaten.

115. افسانهٔ سیف الملوک و بدیع الجمال

Afsāna-i-Sayfu'l-mulūk wa Badī'u'l-jamāl. I 70.

A version of the story of prince Sayfu'l-mulūk and princess Badī'u'l-jamāl closely following the one described in IvASB 318 (2),

where references to other catalogues are given. As in almost every other copy, the wording of the text in this transcript does not coincide with that in the version referred to above, although there is apparently no discrepancy in the sequence of the ideas. Beg.

راویان اخبار و حکیمان روزگار و زیرکان با وقار و ناقلان اثار چنین آورده اند
که در سلطنت سلطان محمود غزنوی قصه آورده اند الخ

Transcribed towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 29; S 10×5,5; 7,75×3,75; ll 17, within jadwals. Or. pap. Clear Ind. nast. (all the same as in Nos. 116, 121, 122, which probably are disjoined parts of one volume). Cond. not good; worm-eaten and injured by moisture. A few marginal glosses.

116.

افسانهٔ مهر و ماه

I 72.

Afsāna-i-Mihr-u Māh.

The story of the loves of prince Mihr and princess Māh, the same as already described in IvASB 310, where references to other catalogues are given. There are minor discrepancies in the wording, usual in the texts of fairy tales in different MSS. Beg.

راویان اخبار و ناقلان اثار چنین روایت کنند که در دیار مشرق پادشاهی
بود نام او خاور شاه الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 60; S 10×5,5; 7,75×3,75; ll 17, within jadwals. Or. pap. Good Ind. nast. (all the same as in Nos. 115, 121, 122). Cond. tol. good. Slightly worm-eaten, injured by dampness. Occasional glosses.

117.

مظفر نامه

II 183.

Muẓaffar-nāma.

A collection of didactic stories, some autobiographical matters and historical notes, by Gul-Muḥammad b. 'Ināyati'l-lah of Chūnda in Patyāla.[1] The author, as may be inferred from some allusions (cf. f. 141v, where he reflects on the period when he was living in freedom), may have been imprisoned, or exiled, and the present work was perhaps only a device to reach the ears of the sulṭān, who, judging from the compiler's eulogies, was at that time the son and successor of Aurangzīb, Shāh 'Ālam I (1119-1124/1707-1712). The greater part of the book (ff. 7-137v) contains anec-

[1] Here not well legible, or by mistake written as تیاله.

dotes and stories tending to illustrate some special moral virtues. Then, of a sudden, the author proceeds to give some information about himself, his childhood (f. 137v), etc., chiefly dwelling on his poverty (فقیری) and destitution (نا مرادی); all these complaints, etc., are addressed to himself. At the end, ff. 164–175v, he gives a short review of the troubled state of politics of India which preceded the reign of Aurangzīb and followed his death, when his sons fought each other.

The book is of little value, because it has little substance, but is inflated by florid rhetorics which entirely obscure even the few original thoughts conceived by the author. There is apparently not a single date in the book. The title, as given above, has been altered (on f. 2v, and in the colophon), by different hands, and is also added on the margins. In a note on the fly-leaf it appears in the form of *Muḍtarr-nāma*, which better suits a book of complaints like the present work. Beg.

ستایش و نیایش مر عتبهٔ کبریائی احدیت جل جلاله و عم نواله الخ

Copied some time in the xii/xviii c. There are many alterations, additions, etc., on the margins, but their handwriting is not always the same, and also different from that of the text.

Ff. 175; S 8,25 × 6; 6,25 × 3; ll 23, within jadwals. Brown Or. pap. Ind. nast., different hands. Cond. tolerably good.

118. قصهٔ هیر و رانجها

Qiṣṣa-i-Hīr-u Rānjhā. II 396.

A love story, originally composed in Hindī, about Hīr and Rānjhā (cf. IvASB 918), written in super-florid and ultra-bombastic style, with numerous versified passages. The date of completion is given as 1157/1744, expressed by the chronogram قصهٔ عاشقی تمام (f. 84). There is also another chronogram: عشق رانجها و هیر صادق بود, which gives 1158/1745 (ibid). The name of the author is apparently not given in the copy, but the work seems to be the same as the one described in R 770, which has been composed in the same year and gives the same chronogram. If so, the author's name must be Mansārām Munshī. Beg. (differently from R 770):

انتخاب کتاب دانش و عنوان دیوان بینش ستایش الخ

Copying of this transcript was completed, at Multān, in the same year, viz. the 26th Shawwāl 1157/the 2nd Dec. 1744, for one Lāla Ṣāḥib.

Ff. 84; S 9 × 5,5; 6,5 × 4; ll 16, within jadwals. Or. coloured pap. Ind. nast. and shikasta. Cond. tol. good.

119. ملاحت مقال

Malāḥat-i-maqāl. I 982.

A collection of anecdotes, witty sayings, etc., of historical and mixed contents, by Dalpat Rāy, or Dalpat Sing'h, who completed it (cf. the colophon) in 1177/1763–1764. For details concerning the contents and the author's biography see R 1005–1006. Beg.

ملاحت مقال از مدح محمودحیست که الخ

Copied in Shāhjahānābād, 1235/1819–1820, the 15th year of Akbar II, by Kishchand.

Ff. 87; S 8×6; 6×3,75; ll 14, no jadwals. Or. pap. Bad Ind. shikasta. Cond. not good, dirty and worm-eaten.

120. قصهٔ ملکه شاهي

Qiṣṣa-i-Malika Shāhī. II 398.

A collection of a hundred difficult questions, dealing with the most different matters, chiefly Muhammadan theology. They were put by a daughter of Kayqubād, the king of Rūm, called Malika Shāhī, to her competing bridegrooms, amongst whom one, called 'Abdu'l-'Alīm, finally succeeded in answering all these puzzles. This familiar motive of folklore is probably taken from some real popular tale and may deserve attention. Beg.

حمد بیحد و ثناء بیعد مر پادشاهی را که گیتی پدید آورد الخ

Transcribed in the beg. of the xiii/xix c.

Ff. 17; S 7,5×4,5; 5,75×2,75; ll 13, within jadwals. Brownish Or. pap. Good Ind. nast. Cond. tol. good.

121. افسانهٔ تولد شدن راجا بیر بکرماجیت

Afsāna-i-tawallud shudan-i-rājā Bīr Bikramājīt. I 69.

Two stories, apparently belonging to one of the numerous versions of tales about Vikram, with which are connected the well known tales of *Baytal pachisī* and *Sing'hasan battisī*. The first story gives details of the miraculous birth of Bikramājīt, begotten on princess Padmāwatī by a Gandharva.

The second, here called *Afsāna-i-Baytāl* (f. 5v), seems to be a continuation of the preceding one, and deals with the adventures of an ascetic, Baytāl, and his dealings with Vikram. Both tales are apparently not a translation of some Hindu work on the subject, because there are great many poetical passages, Persian and Arabic, many references to the heroes of *Shāhnāma*, and many ideas which are purely Muhammadan. Unfortunately the author does not mention his own name, and does not even give

his *takhallus* in any of the poetical passages. The tale described under the next No. 122, in which prince Vikramāditya also plays a part, may have originally been connected with this story.

Beg. of the *first* story (f. 1v):

راویان اخبار و ناقلان اثار در ولادت راجا بکرماجیت چنین آورده اند که راجائي بود ضابط خطه اجین مون نام الخ

Beg. of the *second* story (f. 5v):

راویان اخبار و ناقلان اثار و واقفان اسما و عالمان سرکذشت عجایب و غرایب رایان باستان قنوج و مولفان خطه ملتان الخ

Transcribed towards the beg. of the xiii/xix c.

Ff. 19; S 10×5,5; 7,75×3,75; ll 17, within jadwals. Or. pap. Clear Ind. nast. Cond. tol. good. Glosses on the margins.

122.

افسانهٔ مانینی منوهر و رتناوتی

Afsāna-i-Mānīnī Manūhar wa Ratnāwatī. I 71.

A story of various adventures of prince Vikram. It is most probably a portion of the same original cycle to which the preceding tales (No. 121) belong. The style is practically the same as that of the latter, but there are fewer poetical passages. Beg.

راویان اخبار و ناقلان اثار چنین اورده اند که شبی رای بکرماجیت بخواب دید که در دریای قلزم الخ

Ff. 19. For the date and description see above, No. 121. Condition fairly good.

123.

نکارستان امین

Nigāristān-i-Amīn. II 324.

A collection of stories from Indian life, written in a bombastic and inflated style, completed by Amīn in 1232/1817, as stated in the concluding lines (f. 282). The author mentions his own name only as Amīn (f. 282), and does not give any information about himself. He rarely deals with historical matters (cf. 94v sq., where Aurangzīb is often referred to). His full name may have been Khwāja Muḥammad Amīn Khān, whose friend the scribe claims to have been, as in the colophon:

... از دستخط فقیر حقیر کاتب الحروف لاله بهرون سنکه که رفیق خواجه محمد امین خان بود،

Beg. of the stories :

بعد از حمد و سپاس خالق بیچون و بی شبیه و بی نمون که الخ

Copying completed, by this Lāla Bharwan Sing'h, at a place called Pīl Kāmūn Rājā (پیل کامون راجا), the 4th Dhī'l-Qa'da 1233/ the 5th Sept. 1818.

Ff. 282 ; S 9 × 5 ; 6,75 × 3,5 ; ll 12, sometimes written transversely or obliquely, no jadwals. Or. pap. Very bad Ind. shikasta and nast. Cond. almost good. Scrappy notes and quotations on the fly-leaves. Seals on f. 2.

124.

(Majmū'a). (مجموعة)

I 93.

Extracts, chiefly giving instructive moral stories, from different well known works. There are:

1. (ff. 342v–343v). A brief extract from the 34th *bāb* of the *Akhlāq-i-Muḥsinī* (here written اخلاق المحسنين), on some principles of physiognomy. Cf. IvASB 1386 (corresponds to ff. 95–97 of E 8).

2. (ff. 343v–348v). Several didactic anecdotes. There are no indications as to the work from which they are extracted.

3. (ff. 348v–355). Extracts from the *Al-faraj ba'da'sh-shidda*, cf. IvASB 296 (Persian version).

4. (ff. 355v–356). A few lines from the *Rauḍatu's-ṣafā* and the *Ḥabību's-siyar* (see IvASB 10 and 34). Follows (in a different and more modern handwriting) a brief version of the apocryphal *waṣāyā*, last will of Muḥammad, addressed to 'Alī.

Ff. 342v–356 (356v is blank). For the date, measurements, etc., see No. 94.

V. EPISTOLARY MODELS, OFFICIAL LETTERS, SPECIMENS OF ORNATE PROSE, RHETORIC AND LOGOGRIPHS.

I. Epistolary models and official letters.

125. رسائل الاعجاز

Rasā'ilu'l-i'jāz. Ia 86.

The *third*, *fourth*, and *fifth risālas* from the well known work of Amīr Khusraw Dihlawī (d. 725/1325) on the theory of composition, stylistics and poetics. It is often also called *I'jāz-i-Khusrawī*, etc. For references see IvASB 334.

The *third risāla*, beg. (f. 1):

الرسالة الثالث (*sic*) فی اللطایف من المصنوعات ، تشتمل علی خطین

It deals chiefly with alliteration, word-play, rhyme, etc.

The *fourth risāla*, beg. (f. 36v):

الرسالة الرابع (*sic*) في البدايع من المعنوي (*sic*) تشتمل علي خمسة خطوط ، الخ

It deals with various stylistic matters and gives many letters as illustrations of the rules.

The *fifth risāla*, beg. (f. 112v):

الرسالة الخامسة في السوابق من المنشئات ، تشتمل علی ستة خطوط

On different forms of letters, etc.

Copied in 1221/1806–1807, the 48th year of Shāh 'Ālam's reign. Ff. 110v–112 blank.

Ff. 171; S 10,25 × 6,5; 7,5 × 3,5; ll 14–21, no jadwals. Or. pap. Good Ind. nast., apparently by different scribes. Cond. rather bad in some places; badly injured by worms. Many notes and glosses, marginal and interlinear.

126. عنوان نامهٔ خیالات

'Inwān-nāma-i-khiyālāt. III 33.

A short collection of epistolary specimens, chiefly dealing with Sufic matters, by the same Amīr Khusraw. It is also called

Inshā-i-Amīr Khusraw. See EIO 1221. The present copy contains a sort of preface, which is apparently not found in the India Office copy, beg.

عنوان نامه خیالات از مسنوی (*sic*) صاحب کمالات صوری و معنوری (*sic*) امیر خسرو دهلوی الخ

And a little further on there begins the initial passage from the *Duwalrānī Khiḍr Khān* :

سر نامه بنام آنخداوند، که دلها را بخوبان داد پیوند،

The beginning of the *inshā* itself, as given in the India Office copy, appears on f. 2v, top :

عجیب و غریب نامه که خود قاصد شده اظهار حال عاشق الخ

Copying completed at K'hudapah (کهدپه), the 10 Dhī'l-Qa'da 1155/the 6th Jan. 1743.

Ff. 37; S 9,5×5; 8×3,75; ll 16, no jadwals. Or. pap. Ind. shikasta. Cond. good. A few glosses on the margins.

127.

Sharḥ-i-Shabistān-i-nukāt. شرح شبستان نکات II 526.

A commentary on the well known *Shabistān-i-nukāt wa gulistān-i-lughāt*, comp. in 843/1439–1440 by Yaḥyā Sībak Fattāḥī, or Khumārī, or Asrārī, of Nīshāpūr (d. 852/1448), see IvASB 339. In the present copy the whole of the introduction is lost, and the text opens with the initial words of the main text :

م حمد خدائي را که چشمهٔ میم حمدش دریای است در حد کمال کرم، ش کمال کرم حرف میم است الخ

Without collation it is impossible to ascertain whether this commentary is identical with the one described in EIO 2040. The latter is composed by Muḥammad Bahrām b. Ākhūnd Mullā-Zāda, also called Mullā-Zāda-i-Mullā Ghiyāthu'd-Dīn, whose chronology is not clear.

Of the eight *bābs* into which the original work is divided, the *first* beg. on f. 20; II on f. 35v; III on f. 44; IV on f. 52; V on f. 60v; VI on f. 76; VII on f. 88; VIII on f. 113v.

The text of the *Shabistān* is complete in this copy, but towards the end (ff. 120v-124v) the commentary has not been added, although space is reserved for it.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. No colophon.

Ff. 124; S 10×6,5; 6,5×3,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good. Marginal notes and glosses in the beg. Note of purchase at Baghdad, undated, and a seal.

128.

رياض الانشاء

Riyāḍu'l-inshā'. II 326.

A modern copy of the beginning of the well known collection of epistolary specimens by 'Imādu'd-Dīn Maḥmūd b. Muḥammad Gīlānī, surnamed Khwāja-i-Jahān, or Maḥmūd-i-Gāwān (d. 886/1481). See for references to other catalogues, etc., IvASB 343. This volume contains only a small part of the work corresponding to ff. 1v–70v, l. 2, of the MS. F 30 (IvASB 343). Beg. as usual :

يا من توحد ببدايع الابداع و الانشاء الخ

Transcribed towards the end of the xiii/xix *c.*

Ff. 77; S 8×5; 5,75×3; ll 13, no jadwals. Thin Europ. pap. Ind. modern nast. Cond. good. Scrappy notes and poetical quotations in Hindustani on the fly-leaves in the beg. and end.

129.

(منتخب انشای جامي)

(Muntakhab-i-Inshā-i-Jāmī). I 462.

A number of *ruq'as* taken from the well known collection of epistolary models by Jāmī, see IvASB 612(28). The selections are not in the same order as in the original. Beg.

هر چند راه ذره بی راه روی نیست، کو خویش را وجود نهد پیش افتاب،

Transcribed in the xii/xviii *c.*

Ff. 10 (*bayāḍ*); S 4,5×7; 3,5×5,5; ll 10, no jadwals. Or. pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Notes on f. 10v.

130.

انشای مروارید

Inshā-i-Marwārīd. I*a* 15.

Epistolary specimens, collected by 'Abdu'l-lah b. Muḥammad al-Marwārīd, or, to give him his full name, Shihābu'd-Dīn 'Abdu'l-lah b. Muḥammad Kirmānī, *surn.* Marwārīd, with the *takhalluṣ* Bayānī. He was an official in the reign of the Timuride prince of Herat, Abū'l-Ghāzī Ḥusayn (872–912/1469–1506), under the famous wazīr Mīr 'Alī Shīr. After the death of the latter (the 12th Jum. II 906/ the 3rd Jan. 1501), he was appointed his successor, but after the death of Sulṭān Ḥusayn, he retired and he died in 922/1516 (see R 1094, where his other works are mentioned). Although there are frequent references to Marwārīd's *inshā* in different works on stylistics, and even many quotations from it, the work itself seems to be rare, and probably the only other known copy is EB 1360 (where the title is given as *Sharaf-nāma*). The great majority of the specimens collected here are original documents, chiefly written by the author on behalf of the govern-

ment. Therefore they contain many valuable materials for the history of that period. A complete list of the more important entries is given here:

1. (f. 2v). To Amīrak Qāsim Ṣadr, appointed a *ṣadr*.

2. (f. 5v). To Abū Naṣr of Mayhana, appointed a *shaykhu'l-islām*.

3. (f. 7). To Sayyid Abū Ṭayib Baqlānī (?), appointed a *ṣadr*.

4. (f. 8v). To Niẓāmu'l-Mulk, appointed an amīr.

5. (f. 12). A passport for the *ḥajj*, to Aḥmad Tawakkul Birlās, an official.

6. (f. 13v). To Sayyid Ikhtiyāru'd-Dīn Ḥasan, appointed a *qāḍī* of Herat.

7. (f. 17v). To Shamsu'd-Dīn Muḥammad (b.) Sayyid Yūsuf, an official.

8. (f. 20v). To Niẓāmu'd-Dīn Mīrjān, a scribe.

9. (f. 22). To one Ḥāfiẓ 'Alī, a divine.

10. (f. 23v). To Afḍalu'd-Dīn Muḥammad, appointed governor of Shāfilān.

11. (f. 25v). To Mu'izzu'd-Dīn Ḥusayn.

12. (f. 28). To Sulṭān 'Alī Muḥtasib, appointed to his office, at Herat, dated the 3rd Ṣafar 890/ the 19th Febr. 1485.

13. (f. 30). To Ṣadru'd-Dīn Ibrāhīm, appointed a professor in the Badī'iyya madrasa.

14. (f. 32). To Ghiyāthu'd-Dīn Muḥammad Dihdār Tarkhān.

15. (f. 33). To Shamsu'd-Dīn 'Alī Munshī, conferring tarkhānship.

16. (f. 35). To 'Amīdu'l-Mulk, appointed a 'guardian of the seal' (داروغکی تمغا)

17. (f. 35v). To one Zāhidī, appointed a muḥtasib.

18. (f. 38). To Sayyid Ghiyāthu'd-Dīn Muḥammad, putting him in charge of the *waqfs*.

19. (f. 40). To Kamālu'd-Dīn Bābā Maḥmūd, on the same subject.

20. (f. 41v). To Niẓāmu'd-Dīn 'Abdu'l-Qādir, appointed a *naqīb*.

21. (f. 44v). To Shujā'u'd-Dīn Muḥammad Burundaq Birlās, appointed an amīr of falconry.

22. (f. 46), 23 (f. 48), 24 (f. 50). To different minor officials.

25. (f. 52). To Ahlī, the poet, leave for the purpose of *ḥajj*.

26. (f. 53). To Sayfī, the poet, on the same subject.

27. (f. 54), 28 (f. 55v), 29 (f. 59), 30 (f. 59v), 31 (f. 62), 32 (f. 64), 33 (f. 64v), 34 (f. 66), 35 (f. 68v), 36 (f. 69), 37 (f. 70), 38 (f. 73v), 39 (f. 76), all to different minor officials, divines, etc.

40. (f. 77). To Sulṭān Iskandar Mīrzā, leave granted.

41. (f. 79), 42 (f. 80), 43 (f. 81v), 44 (f. 83v), 45 (f. 84v), 46 (f. 87), 47 (f. 88v), 48 (f. 89v), 49 (f. 90v), different appointments of officials, divines, etc.

50. (f. 92). A manifesto to the officials of Samarqand, apparently from Sulṭān Ḥusayn-i-Bayqarā (872–912/1468–1506). He mentions Sulṭān Aḥmad (873–899/1469–1494) and Maḥmūd (899–900/1494), calling both his 'brothers,' as already dead (ff. 92v, 93), and refers to his sons Badī'u'z-Zamān Bahādur (d. 921/1515), Muẓaffar Ḥusayn Gūrgān and Ḥaydar Muḥammad (f. 93v).

51. (f. 94). To Shaykh Najmu'd-Dīn, an official.

52. (f. 94v). A letter of recommendation to Ghiyāthu'd-Dīn پادشاه هند, who may be the Khiljī prince of Mālwa (who reigned 880–906/1475–1500), for one Sayyid Nūru'd-Dīn Muḥammad Ḥusaynī, proceeding to India.

53. (f. 96). A letter to Sulṭān Aḥmad (cf. above, 50).

54. (f. 97). To Rustam Beg, the Āq-Qoyūnlū prince (897–902/1491–1496).

55. (f. 99). To Ya'qūb Āq-Qoyūnlū (884–896/1479–1490), concerning the appointment of Mīr 'Alī Shīr as governor of Astrābād.

56. (f. 101). To Shāh Isma'īl I, the Safawide (907–930/1502–1524), concerning politics in Astrābād.

57. (f. 103v). To Rustam Beg (cf. No. 54).

58. (f. 104v). To Ya'qūb Beg (cf. No. 55).

59. (f. 105v). A letter of 'Alī Shīr to Shīrwān Shāh Farrukh-Yasār (867–906/1462–1500).

60. (f. 107). To Nūr 'Alī Beg, a governor, concerning politics in Central Persia.

61. (f. 108v). To Rustam Beg (cf. No. 54).

62. (f. 110v). To Farrukh-Yasār (cf. No. 59).

63. (f. 111v). To Bāyazīd II of Turkey (886–918/1481–1512), from 'Shaykhu'l-islām' (whose name is not mentioned).

64. (f. 114). To Quṭbu'd-Dīn Muḥammad Lāhijī, a divine.

65. (f. 115). To Jāmī, thanks for his *Bihāristān* (completed in 892/1487).

66. (f. 116) and 67 (f. 117), also to Jāmī.

68. (f. 117v). To Jalālu'd-Dīn Abū Sa'īd Pūrānī, a Sufi.

69. (f. 118). To 'Shaykh Najm' in 'Irāq (cf. No. 51).

On f. 120 there is apparently the beginning of a new section, although there is no heading (space, however, has been reserved for it). It deals with short *ruq'as* of different contents, mostly private letters of the author, of Mīr 'Alī Shīr, and also those written on behalf of Sulṭān Ḥusayn.

70. (f. 128). A letter to Khwāja 'Ubaydu'l-lah, i.e. apparently the famous Naqshbandī Shaykh, Khwāja Aḥrār.

71. (f. 129). To Mīr 'Alī Shīr.

Ff. 129v–135v. Several private letters (amongst them one, on f. 134, to a poet Zamānī), apparently from the author himself.

Ff. 135v–170v. Specimens of ornate prose, dealing with praises to summer (f. 135v), winter (f. 137v), autumn (f. 138v); letters of condolence (f. 140 sq.), and *ruq'as* of different contents. On ff. 170v–176 there is a *fatḥnāma* dated 892/1487. On ff. 176–188 some more specimens of ornate prose are given.

There is apparently no division into chapters. Beg.

ای کرده بکلک صنع ترکیب بشر، ز انشای تو نقش بسته اجسام و صور،

الخ ... انشای حمدی که مترسلان صحائف ابداع املا نمایند الخ

The copy is apparently slightly incomplete at the end. Its bulk is an old MS. dating from the end of the x/xvi c., written in excellent old handwriting, somewhere in Herat or Turkestan. There were, however, lacunas (ff. 59–93, 150–171, 186–188), which, according to a note on f. 1, have been filled in from another copy by one برجاعل, a Hindu scribe, in very bad shikasta. This was done in 1267/1851.

Ff. 188; S 6,5 × 4,5; 4,5 × 2,5; ll 12, within blue and gold jadwals. Or. pap. Excellent Herati nast. (in the old portion) and bad careless Ind. shikasta (in the modern portions). Cond. deplorably bad. Badly damaged by moisture and worms. The paper in the modern portion is decayed in several places. Incidental glosses and notes on the margins.

131. گلشن بلاغت

Gulshan-i-balāghat. II 312.

An interesting small collection of letters, apparently the same as EIO 288, written by 'Abdu'l-Wahhāb b. Muḥammad Ma'mūrī al-Husaynī, with the *takhalluṣ* 'Anā'ī (f. 2). He was apparently an official in Persia; about 1000/1592 he started for India. The years 992/1584 (f. 35), 1000/1592 (f. 44), and 1001/1593 (f. 48v) are mentioned in connection with his journey, as also places like Abarqūh (f. 23), Shīrāz (f. 16), Yazd (f. 26v), Farāh, etc. He mentions that he stayed in India as the guest of Abū'l-Faḍl 'Allāmī (f. 47); one of his letters is written to I'timādu'd-Daula (d. 1031/1622), on f. 35v; Shāh 'Abbās (the 1st, 995–1037/1587–1628) is spoken of (f. 35) in terms implying that he was alive at that time; on f. 73 Sulṭān Salīm (afterwards emperor Jahāngīr) is referred to. Chronologically he may be identical with 'Abdu'l-Wahhāb Ma'mūrī, often referred to in the rare epistolographic work of 'Abdu'l-Laṭīf 'Abbāsī, cf. IvASB 364 (unfortunately his full name is not given in that work).

The majority of his letters are addressed to his two brothers, Khalīlu'l-lah and especially 'Abdu'r-Razzāq; the latter was a *bakhshī* in Gujrāt. The author tells them many things, connected with the politics of his time, which may be very interesting for a historian. Amongst the epistles addressed to other people there

are also several, which may have been written by the author on behalf of his superiors, like a report to Mīrzā Luṭfī, a wazīr of Shāh Muḥammad Khudābanda (985–995/1578–1587) about the suppression of the rebellious qalandars at Fahliyān (North of Shīrāz, on the borders of Khuzistān), etc.

Unfortunately in a great number of letters the headings, written in red ink, have faded under the influence of dampness, and there is no mention of the addressee in the text. Beg.

فرخنده انشائی که مترسلان بلاغت آئین الخ

Transcribed about the middle of the xii/xviii c.

Ff. 74 ; S 8,25 × 4,75 ; 6 × 2,75 ; ll 17, no jadwals. Brownish Or. pap. Ind. nast. Cond. bad. Injured by dampness and worms. Notes on the fly-leaves.

132. مکاتبات علامی

Mukātabāt-i-ʻAllāmī. III 27.

A complete set of all three *daftars* of the well known collection of letters of Abū'l-Faḍl b. Mubārak ʻAllāmī (d. 1011/1602), see IvASB 352. This copy contains :

The *first daftar* (letters written on behalf of Akbar), beg. as usual :

کونا کون نیایش مر داوری را که وجود بشر را الخ

The *second daftar* (letters of Abū'l-Faḍl himself). The beginning of this section is not marked by any special heading, and there is no interruption in the text (f. 53v) :

بحضرت شاهنشاهی ، عرضه داشت کمترین بندها الخ

The *third daftar* (specimens of ornate prose in the form of prefaces and epilogues to different works). Again no special heading. Beginning (on f. 150v) as usual :

خطبهٔ تفسیر بعضی از آیات سورهٔ فتح الخ

Transcribed by ʻAbdu'l-Quddūs in 1040/1630–1631.

Ff. 266 ; S 11,25 × 7 ; 8 × 4,25 ; ll 15, within jadwals. Or. paper. Good Ind. nast. Cond. tol. good ; worm-eaten. Incidental marginal glosses. A few notes and stray quotations on the fly-leaves. Several seals of different officials of Shāhjahān, and a few عرض دیده.

133.

The same I 464.

Another copy of the *first*, and the larger part of the *second daftar* of the same work, corresponding to ff. 1–119, l. 13 of the preceding transcript. The beginning of the *second daftar* (f. 59v), is not specially marked, and there is only added on the margins

by a different hand آغاز دفتر دویم. There is a lacuna between ff. 120 and 121, and the text at the end does not coincide with that in the preceding copy. Beg. of both parts as in No. 132.

Transcribed in 1020/1611.

Ff. 121; S 7,75 × 4,5; 4,75 × 2,25; ll 19, within jadwals. Or. pap. The margins are of more recent origin. Good. Ind. nast. Cond. tol. good, slightly injured by dampness. A mediocre vignette.

134. (شرح مکاتبات علامی)

(Sharḥ-i-Mukātabāt-i-'Allāmī). II 504.

A brief commentary on Abū'l-Faḍl's epistolographic work, containing: (1) explanations of some selected letters (f. 1); (2) an alphabetical list of some rare words, mostly Arabic, explained in Persian (f. 5v); (3) a Persian translation, with explanations of the Arabic passages found in the work, with the heading (f. 9v):

قسم دوم در تشریح نثر و اشعار عربیه معلقه ،

(There is apparently no other heading in the MS., and it is not clear what portion constitutes the *first qism*). The author's name is found twice: on f. 5v, in a passage which seems to be a preface to the *second* section, and at the end of it, f. 9v. He calls himself Muḥammad Sa'īd Kambū. At the end, in the colophon, against the concluding words on the margin, there is written by the same hand by which the bulk of the text was copied: سنه ۱۹۸ هجری ;

it probably stands for 1098/1687, and may be the date of completion. Besides, the Safawide Shāh Ṣafī (1037–1052/1628–1642) is referred to on f. 4v. In the old collections of the A.S.B. there is another commentary on the same *Mukātabāt*, with the title *Basātīnu'l-lughāt*, compiled by Muḥammad Sa'd (B 11, f. 11v, cf. IvASB 355), which is a different work. A Muḥammad Sa'd, or as in other copies, Muḥammad Sa'īd (see IvASB 541, Bh 313 and cf. Spr 551) has composed in 1097/1686 a commentary on the *Gulistān*. It seems probable that all three names refer to one author, and the present commentary may be an earlier version of the *Basātīn*. Beg.

بعد از شرح و بیان حمد و سپاس ایزد منان و تعداد تذکار الخ

The copy is dated the 4th Ṣafar 1104[1]/the 15th Oct. 1692, and is in a very bad state of preservation.

Ff. 16; S 9 × 4,5; 7,25 × 3; ll 25, no jadwals. Brownish Or. pap. Ind. nast. Cond. very bad. Worm-eaten and 'repaired.' Many marginal and interlinear notes and glosses.

[1] The date is not clearly written, as ۱۱۰۴ or ۱۱۱۴, but it cannot be read 1114 A.H. because the 4th Ṣafar in that year was not a Wednesday, as stated in the colophon.

135. نافع الطالبين

Nāfi'u't-ṭālibīn. II 352.

A very interesting historical and philological commentary on the first two *daftars* of Abū'l-Faḍl 'Allāmī's *Mukātabāt*, by Muḥammad Ḥafīz of Jāland'har (Jullundur). He started his work at Jaunpūr in 1184/1770–1771 (ff. 3,169), under the auspices of his spiritual guide Miyān Sayyid Rūḥ Jīw (cf. f. 2), but completed it in 1213/1798–1799 (f. 169v), long after the latter's death, which took place the 20th Ṣafar 1202/the 1st Dec. 1787 (this date is given as in the chronograms يافت روحي وفات, etc. ; as given in words it is only 1200, but then the day of the week, Saturday, is incorrect).

The work has been based on many standard historical books (cf. f. 2v), such as *Ā'īn-i-Akbarī*, *Jahāngīr-nāma*, *'Ālamgīr-nāma*, etc. It is divided into three *qisms* :

The *first qism* (f. 3) deals with the pedigree of Akbar, from Adam, and gives in detail the history of Humayun, ending with 963/1556. The heading is :

قسم اول در تعداد القاب ابای و اجداد کرامي حضرت شاهنشهي (و شمه
از کیفیت و کمیت ایشان) '

The *second qism* (f. 44v), is devoted to a detailed comment of the *first daftar*, also giving general notes on the ranks of the officials, and an account of the different rulers of Akbar's time. The heading :

قسم ثاني در معاني لغات و شرح بعضی رموزات و اشارات نامه
و فرامین حضرت شاهنشاهي که بپادشاهان والا اقتدار و بشهزاده های عالی
تبار و به خوانین نامدار ارسال و صدور یافته از دفتر اول نسخه ابو الفضل مغفور
مرحوم مرقوم نموده شد '

The *third qism* (f. 111) deals similarly with the *second daftar*, but gives a more philological than historical commentary. At the end (ff. 167v–169) are given the dates of the deaths of various princes, and a very succinct note on the principal provinces of India. The heading :

قسم سیوم در شرح دفتر دوم که شیخ الفضل (*sic*) از طرف خود بجناب
حضرت شاهنشاهي و شهزادهای از عرائض و خطوطات که به برادران و امرایان
وغیره نوشته '

Beg. of the introduction :

بعد از ادای الوف حمد و ثنای بحضرت خداوندی الخ

Dated 1854 of the Sambat era, i.e. 1797–1798, or 1213 AH. As this is the year of completion of the work itself, the copy may be an autograph.

Ff. 169 ; S 10,5 × 6,5 ; 8,5 × 4,5 ; ll 18, no jadwals. Brownish Or. pap. Coarse Ind. nast. Cond. not quite good. Incidental marginal glosses. Note on the fly-leaf.

136.

مفتاح الموصلات

Miftāḥu'l-muwaṣṣilāt. II 515.

A brief vocabulary explaining the more uncommon, chiefly Arabic expressions in the *Mukātabāt-i-'Allāmī*, arranged in alphabetical order. The author calls himself 'Abdu'l-Mannān (b.) Shaykh Burhān Sīkrīwāl (سیکری وال). No indications as to the date of composition. The title as above gives a numerical equivalent of 1127, and if it is a chronogram, the book may have been compiled in 1127/1715. At the end the work is called *Farhang-i-Abū'l-Faḍl.* It seems to be quite different from RS 169 II and IV. The list begins with انفس جهانیان. Beg.

ستایش و نیایش و منتهای بی منتای (sic) مرقادری را سزاد که الخ

Copied apparently about the middle of the xii/xviii c.

* Ff. 1–17 ; S 9,5 × 6 ; 7,5 × 4 ; ll 14–16, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Many notes and glosses on the margins.

137.

رقعات ابو الفضل

Ruq'āt-i-Abū'l-Faḍl. III 18.

A small collection of Abū'l-Faḍl's private letters, compiled by Nūr Muḥammad (f. 1). See EIO 287, cf. R 396. *Ind. libr.* Bh 270. Beg. as usual : بعد از انشای حمد و ثنای حضرت خدواندی الخ

Transcribed in the beg. of the xiii/xix c.

* Ff. 1–26v ; S 9 × 5,25 ; 6,5 × 3,75 ; ll 14, no jadwals. Or. pap. Modern Ind. shikasta-nast. Cond. fairly good.

138.

منشئات محمد اصفهاني

Munsha'āt-i-Muḥammad Iṣfahānī. II 316.

Epistolary models for official and private correspondence, arranged according to the rank of the persons by whom and to whom the letters are written. In the colophon the author is called Ghiyāthu'd-Dīn Muḥammad Iṣfahānī. There are apparently no real original letters in the collection ; in all of them the names

of the correspondents and the dates are omitted. On ff. 7–9 a *Fatḥ-nama-i-Baghdād* is given, addressed to Herat. The names of Abū'l-Ghālib Sulṭān Muḥammad Mīrzā and of one Muḥammad Khān may be fictitious. On ff. 13–15 there is a document about the appointment of a governor (whose name is not given) to the provinces of Astrābād, Sārī, Kabūdjāma, etc. The document is dated (f. 15) Rajab 971/Febr. 1564. It seems impossible to determine whether the date is reliable, or imaginary. On ff. 22v, 25, there appears the date 10, which may stand for 1000 AH., or perhaps for 10 . . . , indicating that the letter is to be dated 'one thousand and so much.' The copy itself is dated 1063/1653, and it seems therefore probable that the work was written in Persia in the beg. of the XI/XVIIc.

There is no proper doxology. The preface occupies only a few lines, and it may be that the present copy has been transcribed from a defective MS. Beg.

...... بذکر من جری بامره القلم ، ...... چون محرر این وثیقه و مسطر این ذمیقه الخ

The text begins a few lines below, with کتابت از ملوک بسلاطین.

Transcribed by one Muḥammad Sa'īd, son of Yūsuf Ṣiddīqī, at a place, the name of which is illegible, in the time of Nawwāb Muḥammad Ḥayāt, and dated the 26th Sha'bān 1063/the 22nd July 1653 (an incantation is added: هر كه دعوى كند دعوى او باطل كردد, apparently to prevent misappropriation of this copy).

Ff. 59; S 9×5,5, 7×3,75; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Dirty, worm-eaten, damaged by moisture. Interlinear glosses on many folios. Notes on the first and the last leaves, also seals dated 1173 AH.

139.

(رسائل ظهوري)

(Rasā'il-i-Ẓuhūrī). I 93.

The well known stylistical compositions of Ẓuhūrī, with his full name Nūru'd-Dīn Muḥammad Turshīzī (d. *ca.* 1025/1616), see IvASB 356, cf. ibid 362. Copied, in a *majmū'a*, towards the end of the XII/XVIIIc. It contains:

1. *Dībācha-i-Nauras* (ff. 191v–196), beg. as usual:

سرود سرایان عشرتکدهٔ قال الخ

2. *Dībācha-i-Gulzār-i-Ibrāhīm* (ff. 196–201), beg. as usual:

خرمي چمن سخن بطراوت حمد بهار پیرائیست الخ

3. *Dībācha-i-Khwān-i-Khalīl* (ff. 201–211), beg. as usual:

ای از تو بر اهل تخت و اکلیل سبیل ، الخ

4. *Mīnā-bāzār* (ff. 211–224v), beg. as usual :

عصمتیان رو پوش حیا پرور و خلوتیان عفت کوش پاک نظر الخ

5. *Panj ruq'a*, or *Munsha'āt* (ff. 225–242v), beg. as usual :

شهید تبسم دیت عشوه خون بها الخ

* Ff. 191v–242v ; S 11 × 6,5 ; 8 × 4,25 ; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

140.

بیت الشرف معاني

Baytu'sh-sharaf-i-ma'ānī. II 277.

Models of compositions in ornate prose and epistolary style, by Naṣīrā, or, quoting his full name, Muḥammad Naṣīr al-Imāmī al-Hamadānī, who d. in 1030/1621 (see RS 318 II), cf. ff. 5v, 13, 25v, etc. Isolated letters by this author, or extracts from his compositions, are often found in different anthologies, but copies of this work are apparently rare. It is divided into two *bābs* and a *khātima* (cf. f. 5, top). The *first* of them contains the *dībāchas* in flowery prose with many versified passages, *mu'ammās*, etc. Apparently only two of them contain dates : 1014/1605–1606 (f. 27) and 1015/1606 (f. 24). Shāh 'Abbās (I, 995–1037/1587–1628) is referred to on ff. 14, 27, etc. There are apparently no official documents. The *second bāb* is devoted to private letters (*ruq'āt*), f. 34. The *khātima* is not distinguished by a special heading. Numerous comments and glosses on the margins. Beg.

مبدعي كه سبعه معلقات هفت آسمان الخ

The copy is dated the 14th Jum. II 1259/the 12th July 1843, transcribed by Muḥammad Ḥamīdu'l-lah, at Dādarī (the seal of the scribe, dated 1255 AH. is found on f. 34).

Ff. 53 ; S 8,5 × 6,25 ; 5,75 × 3,5 ; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Notes on the fly-leaves.

141.

ارشاد الطالبین

Irshādu'ṭ-ṭālibīn. II 321.

A bad, incomplete copy of this well known work on epistolography, usually called *Inshā-i-Harkaran*, comp. *ca.* 1040/1631 by Harkaran, son of Mat'huradās Kanbū Multānī, see IvASB 363. One folio in the beginning is apparently lost, and the book opens in the middle of the preface. Of the seven *bābs* into which it is divided, the 1st beg. on f. 1 ; 2nd on f. 4 ; 3rd on f. 7v ; 4th on f. 11 ; 5th on f. 18 ; 6th on f. 27v ; the heading of the seventh *bāb* does not appear, although the final leaves probably belong to it. Apparently

there is a large lacuna coinciding with almost the whole of the 6th and 7th *bābs*.

Dated the 8th Ramaḍān 1232 the 22nd July 1817.

Ff. 29; S 10 × 6,5; 8,25 × 4.25; ll 15, within jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Interlinear glosses.

142. تحفهٔ سلطانیه

Tuḥfa-i-sulṭāniyya. II 284.

A collection of models of official, legal and business documents, the same as IvASB 411. The name of the author is here given as Ḥasan b. Gul Muḥammad. There are no headings in each of the three *bābs* into which the work is divided (cf. f. 3); first are given specimens of correspondence between princes (f. 3); the next section gives a collection of *firmāns* addressed to different people (f. 21). The last section در مکاتبات شرعیه begins apparently on f. 34v. As in other copies, all proper names are replaced with فلان and all dates with کذا, so that there is no key to the real date of the composition, but the work may belong to the XI/XVIIc., because the Paris copy (Bl 1063) is dated 1044/1634. Beg.

اول نامه بنام کردکاری که نگارنده لوح و القلم (*sic*) و بر آرنده الخ

Copied at Khānpūr (distr. Mihrābād), by Muḥkamu'd-Dīn, dated the 25th Dhī'l-ḥijja 1262/the 14th Dec. 1846.

Ff. 44; S 7,5 × 4,5; 6 × 2,75; ll 13, within jadwals. Brownish Or. pap. Ind. nast. Cond. fairly good.

143. (رساله در انشا و غیره)

(Risāla dar inshā wa ghayruhu). II 325.

A treatise of encyclopædic contents, with special attention paid to poetics, versification, questions of style, and calligraphy. The author, who does not mention his own name, composed it for the instruction of his own son (whose name is given on f. 3 as Kamālu'd-Dīn Muḥammad Qāsim). In some of his verses the author uses the *takhallus* Fāḍil, cf. f. 34v. Almost all questions pertaining to elementary education are dealt with to some extent. The work has been completed, as explicitly stated on f. 66, the 6th Sha'bān 1069/the 29th April 1659, in the pargana of Bāwal (پرگنه باول, somewhere near Sūrat). The same date, 1069/1659, is referred to on ff. 46 and 65v in expressions implying that it was the current year at the time of composition. Numerous quotations are given on ff. 33v–52v from different poets, old and modern, the latest probably being Ṣā'ib (ff. 33v, 36v). Amongst others the

rarer ones are (f. 34v) Ibrāhīm Ad'ham ; (f. 36v) Bū Turāb, Sa'd-i-Gul, Nādirī, Naqī and Raḍī (or Riḍā) Kamānī ; (f. 38v) Shahīdī, etc.

This work occupies ff. 1–68v in the volume. Beg.

املا چه عبارتي ز خط آرائي است ،

انشا چه کنايتي زخوش کويائي است ،

On ff. 69–78 there is a collection of epistolary specimens from different authors, with the heading :

رقعات متفرقه من کلام ملا عبد العزيز مرحوم ،

Besides the letters, of 'Abdu'l-'Azīz referred to here, others are given from Naṣīrā (see No. 140), on ff. 76–77v ; Jalālā (f. 77v) ; Bāqir 'Alawī (f. 78) and Kamālu'd-Dīn Ḥusaynī (f 78). It is not clear, whether this collection has any internal connection with the preceding work. Beg. مسند جاه و جلال بوجود فائض الجود الخ

Transcribed in the beg. of the xii/xviii c., both parts apparently by the same hand. Many marginal notes. At the beginning there is a note on *ḥashw*, and there are also a few stray poetical quotations.

Ff. 78 ; S 8,5 × 5 ; 6,5 × 3 ; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good, although worm-eaten and repaired in many places.

144. بهار سخن

Bihār-i-sukhan. III 49.

A large collection of epistolographic models and specimens of flowery ornate prose, compiled by Muḥammad Ṣāliḥ Kanbū Lāhūrī, and completed in 1074/1663–1664 (cf. f. 73). The latest dates found in the text are 1072/1662 (ff. 272, 278) and 1073/1663 (f. 272v). The flowery preface is by Abū'l-Barakāt Munīr (cf. IvASB 366). See EIO 2090–2092, R 398. The collection contains a great many official letters of Shāhjahān's time, and a few from the beginning of the reign of Aurangzīb. It is divided into four *chamans*, but only the heading of the *first chaman* is found on f. 71v. The headings of other three, as in the British Museum copies are not distinctly marked. Beg. as usual :

ايزد سخن افرين را سپاس که چراغ گفتار الخ

The copy is dated the 7th Rajab 1223/the 29th Aug. 1808, transcribed from an autograph copy by one Nagchand (?) Rāy.

*Ff. 70v–329 ; S 15,25 × 9,25 ; 11 × 5 ; ll 21, no jadwals. Or. pap. Large Ind. nast. Cond. tol. good. Worm-eaten.

145. (منشئات طغرا)

(Munsha'āt-i-Ṭughrā). II 283.

Thirteen compositions in ornate prose by Mullā Ṭughrā of Mashhad (d. in India *ca.* 1078/1667); for references see IvASB 371–373. This volume contains:

1. (f. 1v). *Julūsiyya* (the same as EIO 1586 XIV and R 744 XXIV), a prose eulogy on the accession of Aurangzīb, beg.

جلوسیه طغرا عبارت است ازین رقم الخ ... ای کوکبه ات فروغ سیمای سریر، الخ

2. (f. 15v). *Chashma-i-fayḍ* (the same as EIO 1586 XIII and R 744 XXIX), chiefly dealing with the glorification of Muḥammad's *Mi'rāj*, beg.

چشمه فیض طغرا نام این تازه مقال الخ ... ای ملک وجود بر درت ماوائي، الخ

3. (f. 39). *Thamara-i-ṭibbī* (see EIO 1586 XVI, R 744 XXX). A combination of bombastic sentences, without any definite subject, in which the metaphors, etc., are taken from medical terminology, beg.

ای درد تو بهتر از دوای دگری، ... شکر حکیمی که درد بي درمان الخ

4. (f. 55). (*Risāla*). A short elegy, in ornate prose dealing with the execution, or generally death, of a high official whose name is not given (Dārā Shikūh ?), in 1068/1658, as may be concluded from the chronogram given on f. 56v:

پی تاریخ قتلش یکه تاز خامه عاجز شد،
نبودی کو دوکم کفتی سپهدار از میان رفته،

The title is not given, neither in the beg., nor in the colophon. Beg.

جوید ز تن خلق نشان تیر اجل، ... روزی که اکسیر ساز نهال الخ

5. (f. 58v). *Āshūb-nāma* (see EIO 1586 XXI, R 744 XXI), in praise of the works of Zulālī, beg.

ز نظم و نثر چو منشور بود این انشا، ...... شکر ناظمي که ابیات بروج سپهر الخ

6. (f. 71). *Mi'rāju'l-faṣāḥat* (see EIO 1586 XXII, R 744 XXVIII), a eulogy on Sayyid Bahādur Khān, beg.

معراج الفصاحت طغرا بعرش خيال رفرف معني الخ ... از حق سخن معجزه آئين خواهم الخ

7. (f. 75). *Parīkhāna* (see EIO 1586 XIX, R 744 XXV), a eulogy on 'Abbās II, the Safawide, beg.

پریخانه طغرا چون بنام خدیو ایران ... ای راقم فرد رزق چه صبح (و) چه شام الخ

8. (f. 85v). *Wajdiyya* (see EIO 1586 XV, R 744 XXXI), some reflections on music, beg.

این نامه که آوازه در انشا دارد، ... نغمه دل نشین به ترنم حمد الخ

9. (f. 104v). *Namūna-i-inshā* (see EIO 1586 XVII, R 744 XXXII), in praise of Aurangzīb, beg.

سیمین ورقي ز یاسمینم دادند، ... طغرای ورق انتما چون بتحریر صفت الخ

10. (f. 109v). *Anwāru'l-mashāriq* (see EIO 1586 XVIII, R 744 XIX), reflections on the subject of spring, beg.

ای جوش دل صراحي و جام از تو، ... شب نشینان بزم سخن الخ

11. (f. 123). *Ḍiyāfat-i-ma'nawī* (see R 744 XXVI), on the famine in the Deccan; at the end several letters are added. Beg.

آن مجموعه طبقهای کاغذین است الخ ... به دکن سال غم آسایش دلها قحط است الخ

12. (f. 174v). *Kalimatu'l-ḥaqq* (see EIO 1586 XX, R 744 XVIII), a complaint of insufficient appreciation by his patron, beg.

کلمة الحق طغرا حجتي است الخ ... دوران چو در ستایش مزدی بما نداده الخ

13. (f. 178v). (*Risāla dar hajw*), a short satire on one 'Alī Khān, and some other people in Kashmīr. Beg.

شد منتقم آن که شاه فوق الارض است، ... لهذا چون بنسبت الخ

Transcribed towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 184; S 8,75 × 6,25; 6 × 3,5; ll 15–16, within double jadwals. Or. pap. Ind. nast. Cond. good.

146.

جامع القوانين

Jāmi'u'l-qawānīn. II 323.

An incomplete and very bad copy of the well known collection of epistolary forms, by Khalīfa Shāh Muḥammad Qanaujī, completed in 1085/1674. For references see IvASB 375. The work is divided into four *faṣls*, of which the third is sub-divided into two *qisms*. Here the first *faṣl* begins on f. 4v; the II on f. 35; the III on f. 52v; apparenty the end of this one and the beg. of the *fourth faṣl* are omitted, and the *khātima* is given on f. 65. Beg. as usual:

ستایش و نیایش مر احدیرا که کاتب فصاحت بیان خرد الخ

Transcribed in the xiii/xix *c*.

Ff. 67; S 6,75×4,5; 5,75×3; ll 12, no jadwals. Brownish Or. pap. Vulgar Ind. nast. Cond. tol. good. Numerous glosses, marginal and interlinear. Stray notes on the fly-leaves.

147.

The same. II 322.

An incomplete copy of the same work (ff. 45–80). Its beginning coincides with f. 3v, l. 8 of the preceding transcript, but the end, although all subdivisions are duly found here, seems to be rather different. Most probably there are many lacunas which can be only ascertained by a thorough collation with a good copy. The first *faṣl* begins on f. 45; II on f. 61; III (which is suspiciously short here), on f. 72; IV on f. 74v; the *khātima* on f. 79. It is dated the 2nd Dhī'l-Ḥijja 1234/the 22nd Sept. 1819.

In the same volume ff. 1–44v are occupied by a fragment of another work on epistolography, apparently of bigger size than the preceding one. There are no dates in it, nor is the name of the compiler given. The period to which the letters belong, seems to be approximately the middle of the XII/XVIIIc., because many names of different nawwabs of that time, etc., are found in the addresses of the epistles. The only section, of which the heading is preserved, is found on f. 5v:

فصل چهارم، رقعات از جانب خود بخدمت بزرگان قدردان الخ

In fact it is an extract from the *Gulshan-i-sa'ādat* (see No. 153), and forms a continuation of the copy described here under No. 154. There are many lacunas, as after f. 8. The handwriting and general appearance of this section of the MS. are the same as those of the preceding.

Ff. 80; S 9×7; 7×4,5; ll 15, no jadwals. Brownish Or. pap. Coarse Ind. nast. Cond. bad; damaged by dampness and worms (especially ff. 39–44). Many glosess, marginal and interlinear.

148. رقعات عالمگیری

Ruq'āt-i-'Ālamgīrī. I 463.

A collection of letters of Aurangzīb to his sons Shāh 'Ālam, Muḥammad A'ẓam, and others. Amongst the different collections known under the same title the nearest, as regards the contents, are probably those described in EB 252 and R 801, although the beginnings do not coincide. This very bad and quite worthless copy contains no preamble ; there are no headings to the different letters, and generally, no division whatever, so that the text is continuous. At the end there are a few anecdotes.

Beg. abruptly :

فرزند عالی جاه سعادت توام شاه عالم بهادر حفظ الله تعالی الخ

Dated the 14th Muḥarram of 'the 18th year,' i.e. of Shāh 'Ālam, or 1191/ the 22nd Feb. 1777, corresponding to 1833 of the 'Samwat' era.

Ff. 17 ; S 8,25 × 5,25 ; 7,25 × 4 ; ll 16, no jadwals. Or. pap. Bad, careless, and vulgar Ind. shikasta. Cond. tol. good. Occasional marginal notes.

149. حسن و عشق

Ḥusn-u 'ishq. II 279.

The well known allegorical story, in ornate prose and verse, by Ni'mat Khān 'Ālī, with the full name of Nūru'd-Dīn Muḥammad (d. 1121–1122/1709–1710), cf. above No. 111. For references to other catalogues see IvASB 826(3). Beg. as usual :

حدیث عشق شد زیب بیانم ، چو شمع افتاد آتش بر زبانم ،

At the end there is (on ff. 161v–168) a short note in bombastic ornate prose, without title, name of the author, or date of composition. Beg. شبنم شاداب هر گونه ستایش و ثنا الخ

Copied in 1243/1827–1828, apparently by the same Aḥmad Ḥusayn who copied the other portions of this *majmū'a* (cf. No. 161).

* Ff. 151v–168 ; S 12,25 × 6,5 ; 9 × 3,75 ; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

150. منشئات مادهورام

Munsha'āt-i-Mād'hūrām. I 1003.

A fragment of an epistolographic work, containing models of official correspondence belonging to the end of Aurangzīb's time, and some private letters of the author. It was compiled in 1120/ 1708–1709, as expressed by the chronogram on f. 2v زهی منشیات مادهو رام, by one Mād'hūrām, an employee of Luṭfu'l-lah Khān (who was the son of Sa'du'l-lah Khān), and afterwards of Kokiltāsh Khān. Cf. EB 1412. The book is divided into two *faṣls* : the *first*, dealing with official letters and documents (عرائض و احکام

و اوامر و خطوط); and the *second*, with private letters written to different friends. This fragment contains only a portion of the first *faṣl*. An *inshā* of Mad'hūrām has been lith. in Lucknow 1844, 1864, 1879. Beg.

بر دبیران دقیقه رس و روشنضمیران صبح نفس الخ

Transcribed in the beg. of the xiii/xix c.

* Ff. 1v–25v; S 8 × 6,25; 6,5 × 3; ll 15, no jadwals. Or. pap. Ind. nast.-shikasta, Cond. not quite good. Injured by worms and dampness.

151.

شش جهت

Shish jihat. I 624.

A tale composed in highly bombastic ornate prose, written in such a way that the words at the beginning and end of the lines and three columns in the middle of the text, written in red, if read continually, form another five short stories. The author of this verbal jugglery, Rūp Narāyan, gives the date of the completion of his composition as 1121/1709–1710, in two chronograms, وسط خاتمه (in the introduction), and at the end in the verse مطبوع ششجهت شد بی پای شک و ریب. He may be, from the point of view of chronology, identical with a Hindu of the same name, who in 1129/1717 composed the *Makhzanu'l-'irfān*, see R 62. The tale has been lith. in Dihlī, 1855. The date of this scroll is given twice as the 27th Jum. I 1070 AH., but this date is improbable, firstly, because the tale has evidently been composed after it, secondly, because the appearance of the MS. does not allow us to accept this date, and thirdly, because at the top there are seals, dated 1161/1748, placed in such a way as to suggest their being those of the owner for whom the copy was made. Therefore 1170 AH. should be read, i.e. the 17th Febr. 1757. Beg.

این نامه دلکشا که هر صفحه آن، آراسته کلشنست چون باغ جنان، الخ

A scroll, 6 ft. 7 inches long, lines 5,5 inches long. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

152.

چهار عنصر

Chahār 'unṣur. II 278.

The *first* of the four *'unṣurs*, of 'Abdu'l-Qādir Bīdil 'Aẓīmābādī, see IvASB 387. Beg. as usual:

خداوندا زبان معذور بیصرفه سرائیست الخ

Dated the 1st of Ṣafar 1246/the 22nd July 1830, by Sārāmāl Gurūhārīlāl Kāyat'h.

Ff. 134; S 8,5 × 5; 7 × 4; ll 11, no jadwals. Thick greyish Or. pap. Modern Ind. nast. Cond. tol. good. Stray notes on the fly-leaves.

153. گلشن سعادت

Gulshan-i-sa'ādat. II 313.

A collection of official letters, serving as epistolary models, compiled in 1131/1719 (f. 4), at Arkāt (f. 4v), by Muḥammad Amīn (f. 4). As the latter explains (ff. 4–5), he joined in that year the service of Dak'hnī Rām, who was, as stated in R 1067, a local chieftain under Niẓāmu'l-Mulk Āṣaf-Jāh (d. 1161/1758). This coincides well with the biographical details concerning the author of the *Majma'u'l-inshā'* (comp. in 1146/1734, for references see IvASB 390), Muḥammad Amīn, surnamed Banī-Isrā'il, with whom the present Muḥammad Amīn is probably identical. The present work may therefore be an earlier version of the *Majma'u'l-inshā'*. It is divided into four *faṣls* :

۱ (f. 5v) صحایف نواب سعادت انتساب به بزرگان و عزیزان عالیجناب ،

۲ (f. 9) رقایم رای عالم آرای باحبا و اصدقا ،

۳ (f. 28v) مفاوضات خان‌سراپا فضل و احسان فضل الله خان باعزهٔ دربار و بزرگان روزگار ،

۴ (f. 59) رقعات از جانب خود بجانب بزرگان قدردان و دوستان مهربان ،

The letters are addressed to many noblemen and officials who played prominent parts in the history of the Deccan of that time. Many of them are written on behalf, or addressed to, Sa'ādat Khān, governor of the Carnatic (d. 1145/1732–1733), to Niẓāmu'l-Mulk (see above), as on ff. 5v, 17, 32, 33, etc. ; Mubāriz Khān (d. 1158/1745) (ff. 8, 8v, 12v, 33v, etc.) ; Ghālib Khān (ff. 6v, 11, 12, 13, 13v, etc.) ; Faḍlu'l-lah Khān (ff. 15v, 25, etc.), Qizilbāsh Khān (ff. 16v, 18–23, 40–50, etc.) ; Sulṭān 'Alī Khān (f. 26v) ; Muḥtasham Khān (f. 50), and many others. One (f. 31v) is addressed to Amīru'l-umarā' Ḥusayn 'Alī Khān, who is here called *the wazīr* of Muḥammad Shāh. As this official held this post only in 1131–1132/1719–1720, and was assassinated the 6th Dhī'l-ḥijja 1132/the 9th Oct. 1720 (see Elliot, Hist. of India, VII, 503), the statement of the author that he composed this work in 1131/1719 is corroborated. Beg. شکر شکوریکه عطای توفیق شکرش شایان شکر دیگر الخ

A modern, but good copy, dated the 15th Ṣafar 1262/the 12th Febr. 1846, by Muḥammad Ṣibghatu'l-lah b. Muḥammad Karīmi'l-lah. Numerous emendations and notes on the margins.

Ff. 131 ; S 7,25 × 5,5 ; 5,25 × 3 ; ll 11, no jadwals. Europ. pap. Ind. nast. Cond. good.

154.

The same. II 503.

Another copy of the same work. It is very bad and fragmentary, corresponding only to ff. 2v, l. 3—f. 49v, l. 9 of the preceding transcript. Its continuation, almost to the end, is bound in No. 147, with which it fills the volume.

A modern copy, dating from the end of the xiii/xix c.

Ff. 31; For measurements, etc., see No. 147.

155.

دقائق الانشاء

Daqā'iqu'l-inshā'. II 311.

A treatise on stylistics, rhetoric, poetics, prosody, epistolography, etc., by Ranjhūr Dās, son of Ranjīt (here رنجيب) Rāy of Jaunpūr (f. 1v). He began his compilation in 1145/1732 (f. 1v), and completed it in the next year, 1146/1733-1734 (cf. f. 125v), for which date he gives the chronogram رنگين نسخهٔ نامى. This work is described in detail, with a full list of all the 8 *daqīqas* and their *faṣls*, into which it is divided, in EIO 2120-2121, 2945, see also EB 1403 and Pr 1013. Of these five copies only the last one mentioned is complete, as is the present one. In this copy the *muqaddima*, on forms of composition in general, begins on f. 3v. I *daqīqa* (on the letters of the alphabet, etc.), in 3 *faṣls*, on f. 5. II *daq.* (on words, grammar, etc.), in 10 *faṣls*, on f. 8v. III *daq.* (on prose and verse), in 2 *faṣls*, on f. 33. IV *daq.* (on the defectiveness of various expressions), in 2 *faṣls*, on f. 47v. V *daq.* (on the beauty of various expressions), in 2 *faṣls*, on f. 49v. VI *daq.* (on the arrangement of words in speech and in writing), in 2 *faṣls*, on f. 78. VII *daq.* (on polite expressions, etiquette, etc.), in 3 *faṣls*, on f. 82. VIII *daq.*, which is missing in all except these two copies (an alphabetical list of different useful word-plays, similes, etc.), in 23 *faṣls*, on f. 85v. *Khātima*, on f. 125. Beg. as usual:

حمد وافر و ثنای متكاثر نثار بارگاه صانعيست كه الخ

A modern, but good copy, prepared for چارليس ماريت كالديكت اسكوير i.e. probably Charles Marriet Caldecot, Esq., by one La'ljī, and dated the 12th Oct. 1832 (1248 AH.).

Ff. 126; S 9,5 × 6,25; 6,5 × 3,5; ll 15, no jadwals. Or. pap. Ind. shik.-nast. Cond. good.

156.

مرقع تصوير

Muraqqa'-i-taṣwīr. II 389.

A collection of specimens of florid and bombastic style, dealing with no subject in particular. In the beginning there are

many passages eulogising the Safawides. Later on there are as many eulogies of various Indian noblemen and officials of the XII/XVIIIc. The author, who had an exceedingly high opinion of his work (cf. f. 46), does not give his name, and mentions only his *takhallus* (passim) Mukhliṣ. We learn also that his work has been written in or about 1144/1731–1732 (cf. ff. 18-18v, where two chronograms for this date are given : بی بها مرقع از تصویر and زهی مرقع تصو یرها). There were several poets with this *takhallus*, but the most famous of them, Mukhliṣ Kāshī (d. *ca.* 1150/1737) never came to India. More probably the work belongs to the authorship of Anand Rāy Mukhliṣ of Dihlī, d. 1164/1751. The latter was an official under Nawwāb I'timādu'd-Daula Qamaru'd-Dīn Khān, and there are long eulogies of him on ff. 11v–12. As stated in EIO 1707, Anand Rāy has composed a "collection of letters, edited in 1149/1736-1737." This may refer to the present work. Unfortunately neither Spr 159 and 262, nor the *Riyāḍu'sh-shu'arā'* (D 102, f. 434), nor the *Sarw-i-Āzād* (No. 58 above, f. 32), nor the *Makhzanu'l-gharā'ib*, (EB 395 No. 2683) give its title, or fuller details for proper identification. In the *Hamīsha bihār*, Spr 129, a Mukhliṣ, whose name was Qāsim Khān, is mentioned, but there are no particulars about him. In the colophon the work is attributed (apparently by a latter hand) to the authorship of Ni'mat Khān 'Ālī, which is nonsense. Beg.

سر نامه بنام پادشاهي است ، الخ ... شکفتکي کلشن معاني
رنکين و کل افشاني الخ

Transcribed towards the end of the xii/xviii c.

Ff. 46 ; S 9,75 × 6,25 ; 4,25 × 2,25 ; ll 12, within jadwals. Or. and cheap Europ. paper (new margins are pasted to the text). Ind. shikasta. Cond. bad ; damaged by dampness. A bad vignette.

157.

مسودات کیوال رام

Musawwadāt-i-Kewāl-Rām. III 26.

A collection of epistolary models, giving numerous specimens of correspondence between different Indian noblemen of the end of the XII/XVIIIc., as well as a number of business documents. The latest dates found in them are 1154, 1155 (ff. 77v, 80), and 1156 (f. 46) of the Faṣlī era. The great majority, however, are dated by the 'year of the reign,' but the name of the ruler is omitted. The introduction, and generally about 15 initial folios are badly damaged and partly torn off, so that there is no indication as to the exact name of the author, the title, and the date of composition. The title as given above appears in the colophon (f. 158). From the chronological point of view this

Kewāl Rām may be identical with the author of the *Tadhkiratu'l-umarā'*, Kewāl-Rām, son of Rag'hu Nāth Dās (cf. IvASB 216, and for the biography cf. R 339). It is difficult to say if this identity is real. At the end there are a few additional letters (ff. 158v–160). A note is added on f. 160v.

Of the initial line of the treatise only a few words can be read :

... زمان سعادت اقتران که با ...

There may be a large lacuna after this, and the first letter found in this copy (which, indeed, may not be the first in fact), appears on f. 2, top :

در مبارکباد تولد شاه زاده، حبذا فرخنده ایام میمنت (?) فرجام الخ

Dated (f. 158) Calcutta, the 27th Muharram 1207/ the 14th Sept. 1792. The name of the copyist is given in the concluding lines of one of the additional letters on f. 160, apparently written by the same hand, as Bābū Sadar Shīw Lāl.

* Ff. 1v–160; S 8,25×5,5; 6×3,25; ll 17, no jadwals. Or. pap. Bad Ind. shikasta. Cond. very bad. Worm-eaten and damaged by dampness. A few marginal notes.

158.

(Majmū'a-i-maktūbāt). (مجموعهٔ مکتوبات)

I 93.

A collection of official and private letters and documents apparently gathered from various works on *inshā*, such as the *Munsha'āt-i-Waḥīd* (f. 248v), and others by Ṣā'ib (f. 296), Mīrzā Ḥasan (f. 297, of the same period), etc. They all deal only with Persian matters, and the great majority of them belong to the time of Shāh Ṣafī (1037–1052/1628–1642, cf. ff. 268v, 288v, etc.), and 'Abbās II (1052–1077/1642–1667), cf. ff. 276v, etc. On f. 276v there is an official letter from 'Abbās II (dealing with some religious matters, very florid). The name of the compiler and the date of composition are not given, but the collection cannot have been compiled before Ramaḍān 1137/May-June 1725, which date is found on f. 243v. Beg.

تعلیقهٔ یکی از امرا، حکم عالی شد انکه رفعت و معالی پناه الخ

*Ff. 243–298v. For measurements, date of transcription, etc., see above No. 139.

159.

(Majmū'a-i-munsha'āt). (مجموعهٔ منشئات)

III 26.

A collection of extracts from different works on epistolography. The compiler does not mention his own name, but almost all the dated entries belong to the end of the reign of Muḥammad Shāh (1131–1161/1719–1748). The transcript itself, as stated in several colophons, was prepared at Calcutta in 1207/1792-1793. The contents are as follows :

1. (ff. 178–184). *Dar ta'līf (wa) tarkīb (wa) qawā'id-i-ma-'ānī wa alfāẓ-i-Fārsī.* A short note on Persian compound substantives and some principles of syntax. The author's name is not mentioned. Beg. بدانکه هر امر که بآخر کلمه ترکیب باید الخ

2. (ff. 186–248v). A long series of letters, private and official, written by different scribes on behalf of their masters. Some of them are known as the authors of epistolographic treatises: Manarlāl (ff. 186 sq.); Mād'hūrām (ff. 188v sq., 236 sq., 245 sq.); Narsing'h (ff. 199v sq., 202v sq., 211 sq.); Muḥammad 'Alī (ff. 200 sq.); Shaykh Aḥmad (ff. 200v sq.); I'timād Khān (f. 202); Fāḍil Khān (f. 203); Faḍā'il Khān (ff. 203); Adwīrāj (ff. 204 sq., 274 sq.); Darjīmal (ff. 216 sq., 237 sq., 244 sq.); Sīwārāmdās (ff. 227v sq.), and others. All of them were writing in the second half of the XII/XVIIIc.

3. (ff. 249–256v). *Tadhkira-i-aḥwāl-i-Sayyid Muḥammad Khān.* Some details concerning the career of an official, Sayyid Muḥammad Khān; especially the events of the years 1160 and 1161/1747 and 1748 are discussed at length. The name of the author is not mentioned. Beg. این سپهر لعبت باز را رسمی است قدیم الخ

4. (ff. 257–289). Another long series of epistolary models, from the same authors, see above (2).

5. (ff. 289v–293). A few *firmāns* and other documents emanating from Aurangzīb and A'ẓam Shāh.

6. (ff. 293v–300v). Another series of letters from different officials.

7. (ff. 301v–317). *Tadhkira-i-aḥwāl-i-Sayyid Muḥammad Khān.* Another account of the career of the same S. Muḥammad Khān, as referred to above (3). It is ascribed to the authorship of Manranlāl (? مدرن لال). It was completed in the beg. of 1160/1747. Beg. از آنجا که پیشگاه داور حقیقی اقطاع اقالیم سبعه الخ

8. (ff. 318v–331v). Several astrological notes, horoscopes, etc., calculated apparently after the Hindu system of divination of this kind, and translated into Persian. The notes also belong to the last years of Muḥammad Shāh's reign.

9. (ff. 332–360v). Isolated specimens of ornate and inflated prose, epistolary style, etc., such as some *Munājāt* (f. 332), description of a pony (f. 333), a few other notes. On ff. 337–347 there is a collection of rules as to how to address princes, etc., in epistles. On ff. 347–360v there are a number of letters and notes.

*Ff. 178–360v; S 8,5 × 7,5; 6 × 3,5; ll 19 (in some places diagonal), no jadwals. Or. pap. Bad Ind. shikasta. Cond. rather bad. Worm-eaten and repaired.

160. (بياض انشا)

(Bayāḍ-i-inshā). II 282.

An album of extracts from different well known works, on *inshā*, history, etc., used as specimens of ornate prose. The compiler, who does not mention his own name, states (f. 3) that he has collected the materials and arranged this album in 1171/1757–1758 : از هر گلشني گلي بدامن چيده واز هر کاي بوى بمشام جان شميده در شهور سنه هزار و صد و هفتاد و يک بهارستاني ترتيب دادم الخ

The quotations are arranged under subjects (a list of them is given on ff. 3v–4v), and the names of the authors from whom they are taken, are almost invariably mentioned at the beginning of every extract. Beg.

حمد سخن آفريني که دلهاى صاف باطنانرا الخ

Copied by Kūdar Mal (کودر مل), dated the 29th Ram. 1196/the 7th Sept. 1782.

Ff. 50; S 8,75×5; 7×3,5; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and glosses.

161. فانوس خيال

Fānūs-i-khiyāl. II 279.

A treatise on stylistics, rhetorics, poetical figures, word-plays, etc., to serve as a theory of composition. The author calls himself only ابو العجز ارشد اشرف متخلص بخيال, perhaps for Arshadu'd-Dīn b. Ashraf, with the *takhalluṣ* Khiyāl. He mentions also his son Aḥmad Mukhtār (f. 1v). The work was begun in 1187/1773–1774 (see ff. 7–8, where many chronograms for this date are given) ; but it was completed only in 1190/1776, as stated in the concluding lines, f. 114, where the chronogram چراغ بيدرد is given. The work is written in a very bombastic styl·. It is divided into five *tamthāls*, each subdivided into five *ṭarāz*. At the end there is a *khātima* (f. 84), with the heading :

خاتمه در بيان حروف معجم يعني حروف تهجي و تبدل هر حرفي ازينها با حرفي ديگر

After this there are a hundred chronograms for the date of the completion which appears here as 1188/1774–1775, with the heading (f. 112v) :

صد کلمه مساوي العدد نادر العصر در تاريخ اتمام اين نثر

Beg. of the work :

بعد حمد نا معدود کس بیکسان و درود نا معدود الخ

On ff. 115–115v there are a few notes, and poetical quotations from different poets : Ṣā'ib, Arshad, Muḥammadī, Bīdār, Niẓām Khān Mu'jiz.

On ff. 116–117v, there is a versified exposition of the elementary rules of Persian grammar, called in the colophon *Intikhāb-i-Risāla-i-'Abdu'l-Wāsi' Hānsawī*. The latter, who wrote towards the end of the XII/XVIIIc., is chiefly known as the author of the *Qawā'id-i-lughāt-i-Furs*, see IvASB 1477, which, however, is written in prose. Beg.

بعد حمد حضرت پروردگار، معنی چندین بگویم یاد دار،

Copying completed, by Aḥmad Ḥusayn, on the 15th Jum. I 1244/the 23rd Nov. 1828.

* Ff. 1v–117v; S 12,25 × 6,5; 9 × 3,75; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. good, but paper is decaying. Numerous marginal notes.

162.

(مجموعۂ منشئات)

(Majmū'a-i-munsha'āt). I*a* 211.

A collection of epistolary models and specimens of ornate prose. Although it is arranged into *bābs* and *faṣls*, the general appearance is that of an album. It seems very probable that the compiler planned a work on *inshā*, and collected specimens under appropriate rubrics, but that something prevented him from bringing his work to a completion. He should therefore be identical with the copyist, who was transcribing these extracts. But in fact there are at least three different handwritings, the bulk of the volume having apparently been written by one Ūtamchand of Gujrāt, who wrote at Lucknow in 1192/1778 (cf. the colophon on f. 153v). Some portions of this *majmū'a* have been written as late as 1202/1788, cf. f. 74v. The other scribe's name is illegible (f. 136v), and a third (f. 178v) was Lāl Shīwjī, who wrote in 1191/1777.

The majority of extracts are borrowed from the *Bihār-i-sukhan* (see above No. 144), the well known work on *inshā* by Muḥammad Ṣāliḥ Kanbū, who completed it in 1070/1660 (cf. ff. 10, 78, 89, 91, 98v, 139, 166, 172, etc.). Also many quotations from the *Akbar-nāma* by Abū'l-Faḍl. On f. 154v there is an extract from the *Gharību'l-inshā'*, comp. in 1157/1744 by Krishan Sing'h, with the *takhalluṣ* Nishāṭ (cf. R 795); another work by the same author, the *Bihār-i-khiyāl*, is here apparently given complete (ff. 145–153v). The album is apparently divided into 7 *bābs*, each subdivided into several *faṣls* but the copy is exceedingly fragmentary, the folios have been mixed up, and, as many pages are

left blank and there are no catchwords on them, the proper sequence of the leaves is often doubtful.

Fol. 1–4 may originally have been fly-leaves. They contain several extracts in ornate prose, and in verse (f. 3).

I *bāb* (f. 5), on the *munājāt*, chiefly extracts from the works of Abū'l-Faḍl.

II *bāb* (f. 10), dealing with congratulations (در مبارکباد و تهنیت ها), divided into 11 *faṣls*, according to the occasions on which felicitation is to be offered.

III *bāb* (f. 63), on letters of condolence, etc. (در عیادت وغیره), in three *faṣls*, containing letters sent on the occasion of deaths, etc. Ff. 72–74v, apparently belonging to this section, contain, a versified story of the *sati* of Ṭanūbī's (?) wife. The name of the author is not given. In the colophon it is called *Qiṣṣa-i-Ṭanūbī wa satī shudan-i-zan-i-ū*. Beg.

خداوندا دلی ده شعله سانم ، که از شورش فتد آتش بجانم ،

IV *bāb* (f. 75), on miscellaneous letters, in 6 *faṣls*.

V *bāb* (f. 128), in five *faṣls*. The subject is not stated, and in fact it contains only the *Jangnāma-i-A'ẓam Shāh wa Bahādur Shāh* (the events of 1118–1119/1706–1708), apparently complete. Beg. زین دیباچه سخن نیایش الخ

VI *bāb* (f. 137), in four *faṣls*. Here only half a page.

VII *bāb* (f. 138), in two *faṣls*, dealing with official documents, laudatory descriptions of various cities, and generally compositions in bombastic ornate prose. On ff. 145–153v is given the *Bihār-i-khiyāl* (see above in this note). It is so written that the initial and final words, in red ink, form an independent story. Beg. از کلشن آرائي توحید آن طراوت بخش کلزار کاینات الخ

On f. 154v-155 there is an extract from the *Gharību'l-inshā'* (see above in this note), also on the same kind of verbal jugglery. On ff. 156–165 there are specimens of similar tricks, in verses, or in tablets, etc.

The *fifth faṣl* which appears on f. 166, deals with descriptions of Kashmīr, Shāhjahānābād (f. 172), Kābul, Lahore, etc. (f. 179), and minor items in the same strain. Some headings may be lost, and originally this *faṣl* may have formed a larger section. On ff. 215–215v there is a petition (*arḍadāsht*) from Sīwājī to Aurangzīb.

Ff. 216–232 are filled partly with specimens of word-play, but chiefly with accounts and business letters.

Ff. 232; S 12,25 × 9; 9,5 × 6; different number of ordinary, diagonal, transversal, etc., lines. No jadwals. Or. pap. Mostly bad Ind. shikasta. Cond. tol. good. Marginal notes on some folios.

163. (تصحیف در تجنیس)

(Taṣḥīf dar tajnīs). *Ia* 26.

A few specimens of highly artificial compositions chiefly based on alliterations and word-plays, in praise of Nawwāb Sa'ādat 'Alī Khān Mubāriz Jang, a ruler of Oudh (1212–1229/1797–1814), by one Maḥmūd 'Alī (f. 2v). They were collected, and a special commentary on them has been written, by one Khiyālī, who gives no key as to his identity. At the end a long versified eulogy on the same Nawwāb is added, perhaps by the same Khiyālī (the *takhallus* of the author is not given in the poem). On f. 1v there are three lines in the middle of the page which may be a sort of a 'table of contents'; it is stated there that the book is divided into two *sanads*, the *first* called *Taṣḥīf-i-sharīf*, and *the second—Ṣaḥīfatu't-taṣḥīf*. Beg. of the first *sanad* (f. 2): احمد مرسل احمد، در زمان پیشین حکم حاکم هندوستان الخ

The beginning of the first *waṣf* (f. 3):

جهانبان جهانیان ملک ملک هستي هستي الخ

At the end of this section there is an extract from Amīr Khusraw (f. 8), and from a certain Lāla Amritlāl.

The *second sanad* begins with (f. 8v):

خيالي پيش ازين نثرهای متجانسه از تصنيف جناب مولوي محمود عليصاحب اجتماع كردی و ديباچه را برروی كتاب آوردی الخ

The beginning of the poem in praise of Sa'ādat 'Alī Khān (f. 19):

وزير الممالک سلاطين پنــاه، سليمان بشوکت سکندر بجاه،

Copied about the middle of the xiii/xix c. Seals, dated 1266/1850 are found at the beg. of each section.

Ff. 24; S 9×6; 5,5×3,5; ll 9, no jadwals. Or. pap. Ind. nast. Cond. fairly good.

164. خلاصة الانشاء

Khulāṣatu'l-inshā'. *Ia* 54.

A collection of epistolary models, by Lachmī Rām of Dihlī, composed in 1225/1810 (cf. f. 2v). The letters, apparently almost exclusively private epistles of the author, addressed to his relatives, friends, etc., are heaped together without any system or order. This work has nothing to do with the treatises bearing the same

title, mentioned in R 1017 III and EB 1416. Numerous interlinear and marginal glosses and notes. Beg.

خلاصهٔ ترکیب لفظ و معنی انشای دلکشای حمد الخ

Dated the 18th Dhī'l-ḥijja 1241/ the 24th July 1826 (corresponding to 1884 of the Samwat era).

Ff. 121; S 8,5 × 5,25; 5,5 × 2,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. bad. Much injured by worms.

165. لمعهٔ صادقه

Lam'a-i-ṣādiqa. II 280.

A collection of epistolary models, completed the 14th Sha'bān 1246/the 28th Jan. 1831 (cf. f. 109v), by Fakhru'd-Dīn Ḥusayn (cf. f. 3v). It is dedicated to prince Muḥammad Shāhrukh Bahādur (cf. f. 5v, and passim). The work contains letters from and to the most different people (one is even addressed to a son of Colonel Gardener, f. 53v); some epistles may be useful for historians. The author mentions another work of his, the *Riyāḍ-i-ṣādiq* (f. 4). There is apparently no system in the arrangement of the letters. Beg. خامهٔ تیز زبان و ناطقهٔ فصیح البیان که الخ

No date, but the copy seems to be contemporary with the period of composition, i.e. the middle of the xiii/xix c.

Ff. 111; S 8,5 × 5,75; 6 × 3,5; ll 11, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes by a different hand.

166. (مجموعهٔ انشا)

(Majmū'a-i-inshā). II 315.

A collection of three works, written in bombastic ornate prose, all connected the one with the other.

1. (f. 1v). *Bihār-i-'aẓīm.* An imitation of Ẓuhūrī's well known *Gulzār-i-Ibrāhīm* (see No. 139,2), composed in 1250/1834–1835 (see f. 14, where several chronograms are given), by Shā'iq 'Alī Khān (f. 2v), or simply Shā'iq (cf. f. 14), apparently a nobleman, but untraceable in all *tadhkiras* as a writer (he cannot be identified with Shā'iq mentioned in Spr 569). Beg.

عظمت سخن حمد عظیمیکه مناصب علو مرتبتی الخ

2. (f. 14v). *Bihār-i-a'ẓam.* Another similar work on the same subjects as the preceding one, and even almost with the same arrangement. It has been completed in 1258/1842 (cf. f. 23, where several chronograms for this year are given), by Ghulām 'Abdu'l-Qādir with the *takhalluṣ* Shams (f. 15), or with his full name (cf. f. 28v), Ghulām 'Abdu'l-Qādir Shamsu'd-Daula Bahādur

I'tidād Jang; in a note on f. 1 he is called the son of Nawwāb 'Aẓīmu'd-Daula. The latter may be identical with Nawwāb 'Aẓīmu'd-Daula Wālā Jāh, of the Carnatic, who d. 1231/1816. The work begins with:

بنام آنکه اسم اعظم او، بصد شان جلوه پرداز است هر سو، الخ

3. (f. 23v). *Inshā-i-Shamsī.* A collection of private epistles, by the same author as of the preceding work. It is incomplete at the end, and the date of composition is not given. The letters do not contain any dates or names. On ff. 26v–28 there is a eulogy of نواب عظیم جاه (his real name is not given), and on ff. 28–28v a similar glorification of Shā'iq 'Alī Khān, the author of the first entry in this volume, to whom the author acknowledges his indebtedness in literary achievements (f. 28, ll. 12–15). The title as above is given in the heading at the beginning (f. 23v), but is apparently not mentioned in the text. Beg.

هر نہالیکه از پردهٔ عدم بعرصهٔ ظهور سر بر کشد الخ

Copied apparently towards the end of the xiii/xix c.

Ff. 68; S 8,25 × 5,5; 6,25 × 3,5: ll 15, no jadwals. Europ. pap. Good Ind. modern nast. Cond. good, but paper is almost decayed, and will not last long. Note on f. 1.

167. انشای صبیان

Inshā-i-ṣibyān. **II 320.**

An incomplete copy of a treatise on epistolary models, the same as the one described in IvASB 404. The present copy also does not reveal the name of the compiler or an exact date of composition. It is stated in the introduction that it is divided into three *daftars*, twelve *bābs* in each. But the present copy contains only the first 12 *bābs* (the last is incomplete).

1. (f. 3), letters concerning different domestic occasions.
2. (f. 7v), concerning sweets and fruits.
3. (f. 13), on different subjects.
4. (f. ?), on the use of word-plays in letters (the beginning is not properly marked).
5. (f. 23v), love letters (*shauqiyya*).
6. (f. 30v), congratulations.
7. (f. 36), letters of condolence.
8. (f. 38v), on titles and addresses.
9. (f. 41v), letters to seniors.
10. (f. 42v), letters to equals.
11. (f. 44), letters to juniors.
12. (f. 45), petitions, etc. (apparently incomplete at the end).

The work seems to be of modern origin. Beg.

حمد بیحد خدایرا که منشي عقل همه دان الخ ... این نیازمند که نامش بتوشیح هر مصرع مدح ممدوحي نشاني دارد الخ

A quite modern copy, dating apparently from the end of the xiii/xix c.

Ff. 47; S 7,25 × 5,25; 5 × 3; ll 11, no jadwals. Europ. pap. Good modern Ind. nast. Cond. good. Interlinear glosses, mostly in Hindustani.

168. هفت تصویر

Haft taṣwīr. I 1105.

A short composition in highly bombastic ornate prose, dealing with descriptions of the beauty and perfection of the human body. The author's name appears in the end as Maṣḥafī; in the colophon he is called Maliku'sh-shu'arā' Miyān Maṣḥafī. There are no indications as to the date of composition, nor any reference to any person known from other sources. One Muḥammad Tawfīq Kashmīrī is referred to on f. 17, but he cannot be identified. Beg.

تصویر اول که چون ماه چهارده بکمال حسن و خوبي الخ

Dated the 9th Dhī'l-Ḥijja 1241/the 15th July 1826, by one Dātarām.

Ff. 19; S 7 × 4,5; 5,5 × 2; ll 11, no jadwals. Or. pap. Bad Ind. shikasta. Cond. tol. good.

2. Prosody, rhyme, poetics and rhetorics.

169. مفتاح القوافي

Miftāḥu'l-qawāfī. II 528.

A very condensed abstract of chapters 1, 2, 4, 5 of the second *qism* of the *Al-Mu'jam fī ma'āyīr ash'āri'l-'Ajam*, by Shams-i-Qays (cf. f. 6v), which is a detailed old work on prosody, comp. shortly after 628/1231, see RS 190 (it has been published in 1909 as the Xth vol. of the Gibb Memorial series). A collation with the printed text (pp. 173–297) shows that although the contents are the same, the original text is briefly summarised, and all examples are omitted. In the colophon (f. 11v) the author of this brief version is called Muḥammad Riḍā Shīrāzī, son of Ḥājjī Sirāju'd-Dīn Nīshāpūrī. There are no indications as to the date of compilation. The pamphlet is divided into: the *muqaddima* (f. 6v), in a few lines summarising the contents of the first *bāb* of the *Mu'jam* (II *qism*). The first *bāb* (f. 6v) در حروف قافیه (=the first half of the second *bāb* of the *Mu'jam*); II *bāb* (f. 8v) در اقسام روی (corresponding to the end of the second *bāb* of the *Mu'jam*);

III *bāb* (f. 10) قوافي (i.e. حدود) در حدو (*bāb* IV of the *Mu'jam*), and the *khātima* (f. 10v) در عیوب قوافي (the fifth *bāb* of the *Mu'jam*). The work seems to be of a modern origin. Beg.

جواهر محامد منظوم متکلمي را که دهان شیرین لبان الخ

Copied in a small *majmū'a*, by Muhammad 'Alī Masīh, in 1255/1839.

*Ff. 6-11v; S 11 × 6,75; 8,5 × 4; ll 17-18, no jadwals. Or. pap. Bad Ind. nast. Cond. good.

170.

انیس العاشقین

I 90.

Anīsu'l-'āshiqīn.

The well-known collection of poetical figures describing the beauties of different parts of the human body, by Hasan b. Muhammad ash-Sharaf, surnamed Sharaf ar-Rāmī, see IvASB 337. It is more often called *Anīsu'l-'ushshāq*, but the title as above is here given on f. 5. The present copy contains a dedication (f. 2v) to Sultān Shaykh Uways (757-776/1356-1374), which is rarely found in other transcripts. Beg. as usual:

حمد و ثنای مبدعی را علامت کامه (read کلمه) که در مبدء نطق الخ

Several fly-leaves at the beginning and the margins of the first 7 folios are occupied with poetical quotations. On ff. 52v-53 there is a short note with the heading صفتهای زن خوبرو چهل صفت است, dealing with the physical perfections of an attractive woman.

Dated the 18th Dhī'l-hijja 1241/the 24th July 1826 (1883 of the Samwat era), by a scribe whose name is illegible.

Ff. 53; S 7 × 4,5; 5,5 × 2,25; ll 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good; worm-eaten.

171.

رسالۀ قوافي

I 446.

Risāla-i-qawāfī.

Jāmī's well-known treatise on poetics, see IvASB 612 (9). A bad copy. Many notes on the margins. Beg. as usual:

بعد از تیمن بموزون ترین کلامي که قافیه سنجان الخ

Dated the 14th Dhī'l-hijja 1241/ the 20th July 1826 (corresponding to 1883 of the Samwat era). The name of the scribe is illegible.

Ff. 6; S 7 × 4,5; 5 × 2,25; ll 11, no jadwals. Or. pap. Bad Ind. shikasta and nast. Cond. bad. Worm-eaten and repaired.

10

172.

(Majmū'a dar 'arūḍ). (مجموعه در عروض)

Two well-known treatises on prosody, in a modern transcript: II 370.

1. (f. 1v). *Risāla dar qāfiya.* Jāmī's well-known treatise, the same as No. 171; beg. as in that copy.

2. (f. 6v). *'Arūḍ-i-Sayfī.* A treatise on prosody, by Sayfī Bukhārī, surnamed 'Arūḍī (d. *ca.* 909/1503–1504). It was composed in 896/1490–1491. The title is often given in a different form. In the colophon of this copy it is styled *Ar-risālatu's-sayfiyya* (f. 50); other titles are *'Arūḍ-i-qāfiya* or *Mīzānu'l-ash'ār.* See Br. Lit. Hist., III, 458, GIPh 344, EIO 2046–2048, RS 191, Pr 116, 131, 142, 187, R 525. Edited and translated by H. Blochmann, 1867 (text only) and 1872 (text with a translation); lith. Cawnpore 1855, Calcutta 1865; cf. also G. S. A. Ranking, The Elements of Arabic and Persian Prosody, Bombay, 1885. This copy is quite modern, but the only complete one in the collection. Beg. as usual:

الحمد لله الذي جعل علم العروض ميزان الاشعار الخ

The first item is dated the 7th Rajab 1243/the 24th Jan. 1828, the second the 1st Dhī'l-Qa'da 1243/the 15th May 1828, both transcribed by one Tajammul Ḥusayn Rūmī (or Rūḥī ?).

Ff. 50; S 9 × 5,75; 7,75 × 4,25; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes and glosses.

173.

Risāla dar qāfiya. رسالهٔ در قافیه

A short treatise on rhyme, by (Burhānu'd-Dīn) 'Aṭā'u'l-lah b. Maḥmūd Ḥusaynī, d. *ca.* 929/1523. As stated in the preface, it is an extract from the larger work of this author, the *Takmīlu'ṣ-ṣanā'at*, which has been written before 906/1501, because it was dedicated to Mīr 'Alī Shīr, who died in that year. The work is divided into 9 short chapters, here called *ḥarf.* For a detailed description, in which the original headings are given, see EIO 2052–2054 and RS 191 III. Beg. as usual:

سپاس بیقیاس صانعی را که تاسیس بدایع مصنوعات الخ

The *ḥarfs* begin: I on f. 2; II on f. 2v; III on f. 5; IV on f. 6; V on f. 7v; VI on f. 8v; VII on f. 9; VIII on f. 10v; IX on f. 11. At the end, ff. 12–16v a series of examples are given to illustrate different rules, discussed in the treatise; numerous marginal notes.

Transcribed towards the end of the xii/xviii c., by one Qādir-bakhsh.

Ff. 16; S 10 × 3,75; 7,5 × 2,25; ll 25, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

174.

The same. II 381.

Another copy of the same work, quite modern. Beg. as in the preceding transcript, No. 173. The *ḥarfs* begin: I on f. 2v; II on f. 3; III on f. 7v; IV on f. 8; V on f. 11; VI on f. 12; VII on f. 13v; VIII on f. 16; IX on f. 17v.

Transcribed towards the end of the xiii/xix c.

Ff. 19; S 9 x 5,75; 7,5 x 3,75; ll 17, no jadwals. Or. pap. Ind. coarse nast. Cond. not quite good. Worm-eaten.

175. رسالهٔ قافیه

Risāla-i-qāfiya. II 528.

A brief treatise on rhyme and rules of versification, by Hilālī (see f. 12, and the colophon), who may be identical with the famous poet, who died in 936 or 939/1529–1533. It follows chiefly Shams-i-Qays (who is mentioned on f. 15v), cf. No. 172, 2. Beg.

الحمد لله الواهب المنول و الصلوة على صاحب ديوان الكمال الخ

Dated 1255/1839, by Muḥammad 'Alī Masīḥ.

* Ff. 12–16; for measurements, etc., see above No. 169.

176. مجمع الصنائع

Majma'u'ṣ-ṣanā'i'. II 371.

A portion of a concise treatise on poetics, comp. in 1060/1050 (cf. the chronogram غني on f. 30), by Niẓāmu'd-Dīn Aḥmad b. Muḥammad Ṣāliḥ aṣ-Ṣiddīqī al-Ḥusaynī, see EIO 2088, 2089, 2937, 2938, RsBr 68, R 814, 821, 999; *Ind. libr.* Bh 263, 264. The title is given on f. 30, bottom. The work is divided into four *faṣls*, and a *khātima*: I *faṣl* (f. 32) در تقسیم کلام (in this copy it is incomplete); the remainder of the work is lost: II در بیان بدایع لفظي; III در ذکر صنایع معنوي; IV در سرقات شعري; the *khātima*, در بیان بعضی از الفاظ که بدین فن مناسبت دارد. Beg.

شکر زیاده از آنچه در تحریر و تقریر گنجد صانعی را الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

* Ff. 29v–36v; S 8 x 5,5; 6,5 x 3; ll 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

177. عطیهٔ کبری

'Aṭiyya-i-kubrā. II 371.

A treatise on rhetoric and stylistics, by Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169/1756), cf. f. 2v, see IvASB 394. Beg. as usual:

دیباچه بیان معانی ' سپاس حضرت سخن افرین است الخ

Dated the 11 Ṣafar of the 18th year of Muḥammad Akbar Shāh, i.e. 1238/the 28th Oct. 1822 (the scribe's name is damaged).

* Ff. 1v–28v; S 8,25 × 6; 6,5 × 4,5; ll 10, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and pasted over. Scrappy quotations at the end.

178. الرسالة الوافية في علم العروض و القافية

Ar-risālatu'l-wāfiya fī 'ilmi'l-'arūḍ wa'l-qāfiya. II 528.

A portion of the treatise on prosody and rhyme, by Shamsu'd-Dīn 'Abbāsī with the *takhalluṣ* Faqīr, or Maftūn (d. *ca.* 1181/1767), completed in 1161/1748. Its text is given complete in the *Riyāḍu'sh-shu'arā'* of 'Alī-Qulī Wālih Dāghistānī (see IvASB 230). The present copy contains only less than half of the treatise, corresponding to ff. 348v–350v, l. 6, of the MS. in the Society's collection, D 102. Beg. as in that copy:

بعد تقدیم حمد مبدعی که بیت دنیا و آخرت الخ

Transcribed probably in the same year, 1255/1839, as the other entries in this *majmū'a* (see Nos. 169, 175). The last folio is written by a different hand.

* Ff. 1–5; for measurements, etc., see above, No. 169.

179. (مجموعه در عروض)

(Majmū'a dar 'arūḍ). I 441.

A collection of five treatises on prosody, almost all fragmentary:

1. (f. 1). *'Arūḍ-i-Sayfī* (see above No. 172,2). An incomplete copy, beginning with the first *faṣl*, without an introduction. The text in the beginning sometimes deviates from the usual one, but at the end coincides fairly well. Beg. (corresponding to f. 6v, l. 15 in No. 172,2):

بدانکه شعر در لغت دانستن است و باصطلاح سخنی موزون الخ

2. (f. 21v). *Risāla-i-ṭālibī dar 'ilm-i-'arūḍ wa qawāfī* (cf. f. 22v). A treatise on prosody and poetics, in two *bābs*, by Abū Ṭālib Khān b. Muḥammad Beg Khān Iṣfahānī Tabrīzī (d. 1220 or

1221/1805–1807). For his biography see R 378–379. The exact date of completion of the treatise is not given. Beg.

بعد حمد بیحد [و] مرصانع ناظمي را که به پیشکاري عروضیان الخ

3. (f. 40v). *'Arūḍ-i-Sayfī.* Another copy of Sayfī's work on prosody, incomplete at the end. See above, 1. Beg. as usual :

الحمد لله الذي جعل العروض ميزان الاشعار الخ

4. (f. 64). (*Risāla dar 'arūḍ*). A fragment of a larger work of which the title is not mentioned here. It is only the 6th *bāb*, dealing with prosody, beg.

باب ششم در استفتاح عروض ' اسم هاى بحور الخ

The work must be of a quite modern origin, because Bīdil (d. *ca.* 1133/1720), and even Wālih (d. *ca.* 1170/1757) are often referred to (cf. ff. 69, 69v, 71v, etc.).

5. (f. 72v). *Risāla dar fann-i-shi'r guftan.* A paraphrase of Sayfī's treatise on prosody, slavishly following its original. It is ascribed to the authorship of one *Fayḍī* ; no details as to his real name are given, so that it is difficult to say if he is identical with the poet Fayḍī of Akbar's time (d. 1004/1595). It seems to be a fake of much later origin. Beg.

الحمد لله ... اما چنین کوید احقر العباد فیضی که این رسالهٔ ایست در

فن شعر کفتن که آنرا علم عروض کویند الخ

Only the first item is dated (f. 19), the 1st Dhī'l-Qa'da 1245/the 24th Apr. 1830, by Muḥammad Murtaḍā Riḍawī. All other items, although apparently dating from about the same time, are written by different scribes. Most probably they were bound together quite accidentally. On ff. 20–20v there are scrappy quotations, illustrating different metres.

Ff. 90; S 9,5 × 6; and approximately 6,5 × 4. The number of lines is different, 18, 14, 13, 15. The last item was originally written on leaves of a larger size, now folded. Or. pap. Different Ind. nast. Cond. not quite good. Worm-eaten, pasted over. Marginal notes and glosses, especially towards the end.

180.

(مجموعه در عروض)

(Majmū'a dar 'arūḍ). I 443*a*.

A collection of short treatises on prosody and poetics, by different authors (the poetical works in the same volume will be described in the section dealing with poetry).

1. (f. 1v). (*Risāla dar sharḥ-i-ba'ḍī ash'ār*). A collection of notes on isolated verses from the dīwān of Ḥākim, or, to give him his full name, 'Abdu'l-Ḥakīm Lāhūrī (d. *ca* 1200/1786, cf. R 1086), and of a few other poets, by Sirāj 'Alī Khān Ārzū (d. 1169/1756). The compiler of this collection calls himself Wārasta,

and is probably identical with Siyālkūtī Mal Wārasta, a poet of the end of XII/XVIIIc. (cf. R 1089). He states in the opening lines that he saw the notes in question written on the margins of a copy of the dīwān of Ḥākim. They inspired him with so much enthusiasm that he decided to collect them in a separate book. It was completed the 27th Muḥarram 1193/the 14th Febr. 1779, at Farrukhābād (f. 6). The copy may be an autograph. Beg.

درین روزها که خان سخندان، حکیم بیگخان حاکم تخلص از دهلی بلاهور تشریف فرمودند بنده وارسته بحکم دیرین محبتها بخانه خان معنی دان سری کشیدم الخ

2. (f. 6v). (*Mu'ammayāt*). Two long logogriphic poems, one in the form of a *mathnawī*, on the names of God, and the second in the form of a *qaṣida*, on different names. In the first the *takhallus* of the author seems to be Sayfi. Beg. of the first poem (f. 6v):

پارهائي دل نمود از ذره بیش، بیدلي شب در میان آه خویش، الخ

Beg. of the second poem (f. 8):

صبح بیند مطلع حسن تو در بر آفتاب،
مطلع حسني که دارد صد شرف بر آفتاب،

Numerous glosses. The first poem was transcribed in 1193/1779, at Farrukhābād, in the Dīwānkhāna of Mīr Raushan 'Alī.

3. (f. 9v). *Khāfiyatu'l-mathal*. A brief versified paraphrase of Sayfī's work on prosody (cf. Nos. 172,2 and 179,1,3), compiled in 1107/1695–1696 (f. 9v, chronogram فیض ریز), by Muḥammad b. Muḥammad Sa'īd Anṣārī Dihlawī, for the purpose of facilitating its memorising. The title is given on f. 10, top. Beg. of the preface:

نظم محامدی که سخن سنجان صورت و معني موزون الخ

Beg. of the versified exposition (f. 10, top):

لله الحمد در صباح و مسا، بر عطائي تواتر نعما، الخ

In the versified colophon (f. 15v) it is dated the 22nd Jum. II 1192/the 18th July 1778.

4. (f. 16v). *Riyāḍu'ṣ-ṣanā'i'-i-Quṭb Shāhī*. A treatise on prosody and poetics, by Ulfatī b. Ḥusaynī Sāwajī, as he calls himself. He is referred to in the *Safīna-i-Khūshgū* (cf. RS 111, where his name is given in exactly the same form). He compiled it in 1048/1638–1639 (cf. f. 30), and dedicated it to 'Abdu'l-lah

Quṭb Shāh (1020–1083/1611–1672). See Br 181, where the chronograms are quoted. Beg.

حمد وافر و ثنای کامل مبدعي و صانعی را سزد که الخ

In a versified colophon the copy is dated the 3rd Rajab 1192/the 28th July 1778. Apparently all these have been transcribed by the same copyist.

* Ff. 1v–30v; S 8×5,25; 7,25×4,25; ll 24, no jadwals. Or. pap. Clear Ind. nast. Cond. very bad. Badly damaged by worms. Incidental notes and glosses.

181.

شجرة الاماني

Shajaratu'l-Amānī. II 371.

A treatise on stylistics, rhetoric and Persian grammar, by Muḥammad Ḥusayn with the *takhalluṣ* Qatīl (d. 1230/1815, cf. *Mi'rāju'l-khiyāl*, No. 60 in this cat.; or 1233/1818, cf. R 65). As stated in R 795, where another copy of the same work is described, it has been completed in 1206/1791–1792 (this date is apparently not found in the present transcript). It was written at the desire of Sayyid Amān 'Alī (f. 38), after whom its title has been given. Originally the work is divided into 6 *far'*, which are subdivided into unequal numbers of *thamaras*. In the present copy, which is very bad and seems to be incomplete, all headings are omitted. Beg.

فصیح ترین کلامیکه از جوش صفا کوهر سا الخ

Copied, by different scribes, in the beg. of the xiii/xix c.

*Ff. 37v–79; S 8,25×6; 7×4; ll 11, no jadwals. Or. pap. Bad careless Ind. nast. Cond. not quite good.

182.

رساله در قافیه

Risāla dar qāfiya. II 382.

A short treatise on rhyme, apparently very closely following the corresponding chapters of Sayfī's work. The date of composition is not given. The author calls himself Muḥammad Fā'iq (f. 1). He may be identical with the author of the popular work on epistolography, the *Dastūru'l-inshā'* (often lith. in India: Cawnpore, 1852, 1871, 1887; Lucknow, 1863; Bombay, 1866, etc.), Muḥammad Fā'iq b. Ghulām Ḥusayn, probably a modern writer (see E. Edwards' Catalogue of printed books in the British Museum, p. 461). The treatise is divided into a short *muqaddima*, and seven unnumbered *faṣls*. Beg.

بعد حمد جناب احدیت جل شانه و پس از نعت الخ

Transcribed in the middle of the xiii/xix c.

Ff. 12; S 9×5,75; 6,75×4; ll 15, no jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

183. چهار گلزار

Chahār gulzār. II 310.

A treatise on stylistics, prosody, poetics, some details of Persian grammar, etc., the same as that from which the third and fourth *gulzārs* have been mentioned in IvASB 1483. The name of the author is here given in the form of Nithārī (f. 1v). According to E. Edwards' Catalogue of Pers. printed books in the British Museum, p. 594, he was called Nithār 'Alī b. A'ẓam 'Alī Bukhārī Barīlawī. A corroboration of this may be found just in the beg. where he alludes to his name as ... اضعف بندگان باری نثاری چنین گوید... The date of composition is not given; the title appears on f. 2v, top. The treatise is divided into four *gulzārs*, subdivided into numerous *guls*: I (f. 2v), in five *guls*, on Persian grammar; II (it is here called چهارم, f. 43v), in two *guls*, on ornaments of style (*ṣanā'i'*); III (f. 61), in two *guls*, on forms of prose and poetry; IV (f. 83), in three *guls*, on tropes and rhyme. At the end there is found (f. 87) a خاتمهٔ طبع, transcribed from the Calcutta printed edition of 1240/1825. The work seems to be of very modern origin, and has probably been completed not long before it was printed. It was re-edited several times after this: Bombay, 1844, Lahore, 1864, Cawnpore, 1879, and was apparently used as a school book. Beg.

بعد حمد ایزد صمد لم یلد و لم یولد و نعت سید امجد الخ

Dated the 28th Ṣafar 1260/the 19th March 1844, by Dā'ūd Khān Sipāhī Barārī. A *fihrist* is added after the colophon.

Ff. 88; S 8×5,75; 6,25×3,75; ll 13, within jadwals. Eur. pap. Ind. nast. Cond. tol. good; slightly worm-eaten.

3. Logogriphs.

184. شرح معمای حسینی

Sharḥ-i-mu'ammā-i-Ḥusaynī. II 524.

A detailed commentary on the famous treatise on logogriphs, of Ḥusayn b. Muḥammad Ḥusaynī Nīshāpūrī (d. 904/1499), cf. IvASB 346. The commentator calls himself Muḥammad b. 'Alī al-Yūndākī or an-Nūndākī (f. 1v, not quite clearly written, perhaps Nawandākī, as marked on the fly-leaf). The work is dedicated to 'Abdu'l-'Azīz Bahādur Khān (f. 2v), who apparently was the first Bukhārā prince of the Shaybanide dynasty, in 947–957/1540–1549. There was another 'Abdu'l-'Azīz, a Janide, also at Bukhārā (1055–1091/1645–1680). It is most probable, that the

first one is meant because in his title the usual expression السلطان بن السلطان و الخاقان بن الخاقان is omitted and he is called only (f. 2, bottom) السلطان الاعظم و الخاقان المعظم. In case the second 'Abdu'l-'Azīz should be meant this would be rather strange.

The exact date of completion is not given. Beg.

بعد از تنصیص اثنیه بمالک الملکی که ذات بی مثالش الخ

A bad copy, dating from the beg. of the xii/xviii c. Although well written and in a good state of preservation, it is left without diacritical dots. Headings also are rarely marked.

Ff. 135; S 8,5 × 5; 6 × 2,75; ll 19, blue jadwals. Brown Or. pap. Turkestani nast., almost dotless. Cond. good. A few notes and seals on f. 1, erased. A few marginal emendations.

VI. POETRY.

185. تاريخ دلگشای شمشیر خاني

Ta'rīkh-i-dilgushā-i-Shamshīr-Khānī. I 130.

The well-known prose summary of the *Shāhnāma* of Firdausī, compiled in 1063/1653 by Tawakkul Beg b. Tūlak Beg (here the father's and the son's names are transposed, f. 1v) al-Ḥusaynī of Kābul, see IvASB 423. The original MS. contains here only ff. 56–110, and 125–234; the rest of the copy was supplemented in a quite modern transcript. As usual, there is an appendix on Firdausī's biography, etc., on ff. 230v–234. Beg.

حمد بیغایت و ثنائی بی نهایت واجب الوجود الخ

Dated (the original portion) the 12th Sha'bān of the 17th year of Muḥammad Shāh's reign, i.e. 1147/the 7th Jan. 1735, Ḥusaynābād, by one Māhanmal (or Māhmal ?).

Ff. 234; S 9,25 × 5,75; 7,25 × 3,75; ll 18, no jadwals. Or. and Europ. pap. Ind. nast. and bad shikasta. Cond. tol. good.

186.

The same. III 84.

Another copy of the same work, beg. as usual, see No. 185. The author's name is given as توکل بیگ ولد بولک بیگ. This MS. does not contain the appendix, found on ff. 230v–234 of the preceding copy.

Transcribed towards the end of the xii/xviii c.

Ff. 210; S 12 × 7,5; 8,25 × 4,5; ll 16, within double jadwals. Or. pap. Ind. nast. Cond. fairly good. A bad modern vignette. Seals, dated 1134 and 1217 AH.

187.

The same. II 358.

Another copy, with the same appendix as in No. 185 (beg. on f. 376v). Beg. as usual. The author's name is given (f. 2) as توزک بیگ.

Copied towards the middle or the end of the xiii/xix c.

Ff. 385; S 14 × 8; 9,25 × 4,5; ll 13, within double jadwals. Or. pap. Ind. large nast. Cond. tol. good. Spaces are reserved for pictures, but only one of them has been executed (f. 19). Mediocre vignette.

188.

ديوان منوچهري

II 228.

Dīwān-i-Minūchihrī.

Poems of Minūchihrī, or Abū'n-Najm Aḥmad Dāmghānī, surnamed *Shast-gallu*, d. *ca.* 432/1040–1041, or 439/1047–1048 (Spr 483 gives 483/1090). See Br. Lit. Hist. II, 153–156, GIPh 225–226, Horn 64, 81, 154, Pizzi I, 82–85; RS 206, 212, 224. *Ind. libr.* Bk 14, 15, Spr 483. Partly edited by Biberstein Kazimirski, 1876, and the whole text, with a translation, by the same, 1886. Lith. Tehran, 1297/1880, and apparently at least once more, in Persia. The dīwān contains chiefly *qaṣīdas*, not arranged in alphabetical order, in praise of different princes; at the end there are a number of so-called *musammaṭāt*, here styled *musaddasāt*. Beg. of *qaṣīdas*, as usual:

همي ريزد ميان باغ لؤلؤها بزيورها،

همي سوزد ميان راغ عنبرها بمجمرها،

Beg. of *musaddasāt* (f. 73):

شير دهد شان بپاى مادر ازير، كودك ديدى كجا بپاى خورد شير،

A modern copy, transcribed soon after 1862 (which appears in the water-marks of the paper).

Ff. 86; S 11×6,5; 8×3,75; ll 14, no jadwals. Europ. pap. (water-marks S. Thomas, 1862). Good modern Ind. nast. Cond. good. Glosses on the margins explaining antiquated words.

189.

ديوان ابو الفرج رونى

II 264.

Dīwān-i-Abū'l-Faraj Rūnī.

Poems, chiefly *qaṣīdas* of Abū'l-Faraj b. Mas'ūd Rūnī (d. shortly after 492/1099), see IvASB 431. A defective copy, incomplete at the end, containing:

1. (f. 1v). *Qaṣīdas*, not alphabetically arranged, in praise of the Ghaznawide sultans, beg. as usual:

سپهر دولت و دين افتاب هفت اقليم، ابو المظفر و شاه مظفر ابراهيم،

2. (f. 49). *Qiṭ'as.* There is a lacuna after f. 48, and it is impossible to determine if the initial *qiṭ'a* given here really is the first one of the series. Beg.

بو الفرج را درين بنا كه دران، اختلاف سخن فراوان كشت،

3. (f. 51v). *Rubā'īs.* There is no heading; the poem, which appears here first, begins:

شاهي كه ملوك را ز عدلت بيم است،
هفت اندامش صلاح هفت اقليم است،

Copied apparently in the xi/xvii c. (this MS. probably formed one volume with No. 190, as the size, paper, and writing are identical in both).

Ff. 53; S 7×3,5; 5×2; ll 17, within jadwals. Brownish Or. pap. Ind. nast. Cond. very bad, injured by moisture; many pages are rendered illegible. Notes on f. 1. Last two folios are torn.

190. ديوان ازرقي

Dīwān-i-Azraqī. II 219.

Poems of Abū'l-Maḥāsin Zaynu'd-Dīn Abū Bakr Azraqī of Herat, who died *ca.* 526/1132 or 527/1133, see Br. Lit. Hist. II 323, GIPh 258, Horn 67, 134, Pizzi I 67, II 308; RS 211, 213, 224, 234, Pr 742–743. *Ind. libr.* Spr 366–367. The dīwān contains almost exclusively *qaṣīdas*, not alphabetically arranged, and without headings (for which, however, space is reserved at the beginning of every one of them). At the end a few *qiṭ'as* and *rubā'īs* are added.

Beg. of *qaṣīdas*, as usual:

ز نور قبهٔ زرين دايره تمثال، زمين تفته فرو پوشد آتشين سربال،

Beg. of *qiṭ'as* (f. 59); only 4 of them are given.

قطعهٔ مدح مرا چون دل و چون ديده خويش،
از پي فخر بدارند بزرگان عجم،

Beg. of *rubā'īs* (f. 59v); there are 36 of them.

گر عقل مكان گير مصور بودی، بر چهرهٔ مملكت نو زيور بودی،

A fairly good, but rather decayed copy dating from the end of the xi/xvii c.

Ff. 62; S 7×3,5; 5×2,25; ll 17, within jadwals. Brownish Or. pap. Ind. nast. Cond. still fairly good, although the MS. is injured by moisture.

191. ديوان احمد جامي

Dīwān-i-Aḥmad-i-Jāmī. II 209.

Poems, ascribed to the authorship of the early Sufic saint, Abū Naṣr Aḥmad b. Abī'l-Ḥasan of Nāmiq in the district of Jām, who used the *takhalluṣes* Aḥmad or Aḥmadī (d. 536/1141–1142). For references see IvASB 436. The present dīwān is different from the one there described; the poems are here arranged alphabetically, unlike in the other copy, and the contents of both versions seem to differ very considerably. The *mathnawī* poems, contained

in the unarranged version, are not found here. On the whole the modern, anyhow 'post-Ḥāfiẓian' form and style of these *ghazals* renders the authenticity of both dīwāns very suspect, and there can be little doubt that even if some poems really belong to Aḥmad-i-Jām, there is also a considerable foreign element, probably due to attempts at emendation on the part of admiring Indian editors, etc., of the last three centuries. The unarranged version is most probably more authentic.

Except for one *mukhammas* at the end (of spurious origin), there are only *ghazals*. Beg.

ساقي سرمست يار آمده در جام ما، خويش شده آشكار كرده بشر نام ما،

Dated the 5th Jum. II 1224/the 18th July 1809, transcribed by Muḥammad 'Aẓīm, son of Muḥammad Niẓām of K'harwar (كهرور), for one Ghulām Muṣṭafā Shāhjīw. Scrappy notes on f. 1 and on the fly-leaves at the end of the volume.

Ff. 90; S 9,75 × 5; 7,75 × 3,5; ll 17, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good.

192. شرح حديقة

Sharḥ-i-Ḥadīqa. II 522.

A revised edition, with a commentary, of Sanā'ī's (d. 525–576/1131–1181) famous *Ḥadīqatu'l-ḥaqīqat*, by 'Abdu'l-Laṭīf b. 'Abdi'l-lah al-'Abbāsī (d. 1048–1049/1638–1640), the same work as the one of which the *second* part is described in IvASB 445. The present copy is slightly incomplete at the beg. and end, and only the text of the *Ḥadīqa* is supplied at the beginning by a modern hand. The opening lines of the Society's copy (IvASB 445) correspond to f. 155v, l. 15 of the present one, and the latter ends (in its original text) on f. 243, l. 6 of the Society's transcript. The *bābs* begin: 2nd on f. 60v; 3rd on f. 126v; 4th on f. 141; 5th on f. 145v; 6th on f. 155v; 7th on f. 183v; 8th on f. 191v; 9th on f. 195; 10th on f. 216v; 11th on f. 230v. The modern beginning is merely that of the *Ḥadīqa* itself: اى درون پرور و برون آراى ، الخ; beg. of the older text (f. 2):

... و مراد از اصبعين صفات جمال و جلال است الخ

Copied apparently in the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 304 (the older text occupies ff. 2–293v); S 10 × 6,25; 7 × 3,75; ll 19 (verses in three columns), within jadwals. Brown Or. pap. (new margins, Eur. pap.). Ind. nast. Cond. fairly good. Marginal notes and additions.

193. شرح قصائد انوري

Sharḥ-i-qaṣā'id-i-Anwarī. I 525.

A commentary on Anwarī's (d. 540–587/1145–1191) *qaṣīdas*, by Abū'l-Ḥasan Ḥusaynī Farāhānī, who wrote towards the end of

the XI/XVIIc., see IvASB 455, where references to other catalogues are given. The present copy does not contain the commentary on the *qiṭ'as*, etc., which forms the second part of IvASB 455. Beg. as in EIO 948, etc.:

سپاسي كه از روى كواهي بر ذمهٔ خانوادهٔ امكان الخ

(The beg. of the Society's copy corresponds to f. 2, l. 14 of this one).

Copied in the beg. of the xii/xviii c.

Ff. 96; S 7,75 × 5; 5,75 × 3,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Scrappy notes on f. 1, and occasionally on the margins.

194.

The same. I 575.

Another copy of the same commentary, slightly defective at the beginning. It opens with exactly the first line of f. 2 of the preceding copy: ... و آبلهاى قدمش سياه شده الخ

It contains also the commentary on the *qiṭ'as*, etc., which is not found in the preceding transcript, beg. (f. 59v), as in Nc 24 (IvASB 455, f. 77v): اى نام تو قالب عبارت را روح ، الخ

It is slightly incomplete at the end, and the last line corresponds to f. 107, l. 12 of the Nc 24 (about half a page is left out).

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 81; S 12,25 × 6,75; 9,5 × 4,5; ll 23, no jadwals. Or. pap. Ind. nast. (different hands). Cond. tol. good.

195.

ديوان خاقاني

Dīwān-i-Khāqānī. II 224.

A good copy of the dīwān of Afḍalu'd-Dīn Badīl Ibrāhīm b. 'Alī Najjār Khāqānī Shīrwānī (d. 582–595/1186–1199). For references see IvASB 456. This copy contains:

1. (f. 1v). *Qaṣīdas*, not alphabetically arranged, beg. as usual:

دل من پير تعليم است من طفل زبان دانش ،
دم تسليم سر عشر و سر زانو دبستانش ،

2. (f. 198v). *Tarjī'bands* and *tarkībbands*, beg.

دلا از جان و دل تا كي يكي جوياى جانان شو ،
چو سلطان اوست بر جانها غلام خاص سلطان شو ،

3. (f. 276v). *Qiṭ'as*, etc., beg.

پاکا ملکا قد فلک را، جز بهر سجود خم نکردی،

4. (f. 344v). Quatrains, *fards*, etc., beg.

ای گوهر کم بوده کجا جویمت، پای بلا در کوی بلا جویمت،

5. (f. 353). After the colophon, some more poetry is added under the heading ايضاً من حضرت خاقاني. There are several *qaṣīdas* which apparently have been omitted in their original section.

Numerous notes and glosses on the margins.

Dated (f. 353) the 10th Ram. 1086/the 28th Nov. 1675, at Sialkot, by Dūst Muḥammad G'hūk'har (کهوکهر) Hastpūrī (?).

Ff. 358; S 10 × 5,75; 6,25 × 3,25; ll 19, within jadwals. Brownish Or. pap. Ind. nast. Cond. fairly good. Worm-eaten.

196.

شرح ديوان خاقاني

Sharḥ-i-dīwān-i-Khāqānī. I 575*a*.

A commentary on the dīwān of Khāqānī, by Muḥammad b. Dā'ūd b. Muḥammad b. Maḥmūd Shādī'ābādī (or Shāhābādī), who wrote early in the X/XVIc., see IvASB 459. The present copy is fragmentary and contains only a small portion of the whole work. Its beginning corresponds to f. 26, l. 2 of the MS. referred to here. Towards the end there are many lacunas.

A bad transcript dating from the end of the xii/xviii *c.*, or the beg. of the xiii/xix *c.*

Ff. 97; S 12,25 × 6,75; 9,75 × 4,25; ll 27, no jadwals. Or. pap. Ind. nast. and shikasta different hands. Cond. not good. Worm-eaten. Marginal notes.

197.

تحفة العراقين

Tuḥfatu'l-'Irāqayn. II 273.

The well-known *mathnawī* poem of the same Khāqānī, see IvASB 461, where references to other catalogues are given. Numerous explanatory notes and glosses, interlinear and on the margins, mostly by the same hand. Beg. as usual:

مائیم نظارگان غمناک، زین حقهٔ سبز مهرهٔ خاک،

Dated the 7th Rab. II 1042/the 22nd Oct. 1632.

Ff. 102; S 7,5 × 4,25; 4 × 1,75; ll 16, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A seal at the end, dated 1068 AH.

198.

The same. II 274.

Another copy of the same work, also with numerous explanatory notes, by a bad scribe, who misspells the second hemistich of the initial *bayt* in the following way: ' زی حقۂ سبز و مهرهٔ خاک '

Dated the 17th Sha'bān of the 12th year of Muḥammad Akbar, i.e. 1232/the 2nd July 1817, copied by Wājid 'Alī, son of Muḥammad Ajwad, of داسنه .

Ff. 119; S 9×6,25; 7×3,25; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

199.

The same. II 275.

Another copy of the same poem, this time with only a few marginal and interlinear notes. Beg. as usual, see No. 197.

Dated the 13th Sha'bān 1284/the 10th Dec. 1867, copied by Luṭf 'Alī Shīrāzī.

Ff. 115; S 9,75×6,5; 7×3; ll 16, no jadwals. Or. pap. Careful Ind. nast. Cond. good.

200. اسکندر نامهٔ بری

Iskandar-nāma-i-barrī. III 1.

The famous poem of Jamālu'd-Dīn Abū Muḥammad Ilyās b. Yūsuf b. Mu'ayyad Niẓāmi'd-Dīn Ganjawī, with the *takhallus* Niẓāmī (d. 598–607/1201–1211), see IvASB 466, 5*a*. This copy contains only the first part of the *Iskandar-nāma*. Beg. as usual:

خدایا جهان پادشاهی تراست ' ز ما خدمت آید خدائی تراست '

A modern copy dating from the end of the xii/xviii c., transcribed by one Tāju'd-Dīn.

Ff. 111; S 7,25×4,25; 6,25×3; ll 15 (double column in the centre of the page and a marginal column outside), within jadwals. Or. pap. Ind. nast. Cond. tol. good. On ff. 13, 17, 37, 55, 80, 95 there are pictures of very inferior value, badly preserved. Bad vignette. Notes on the fly-leaf.

201. اسکندر نامهٔ بحری

Iskandar-nāma-i-baḥrī. I 493.

The *second* part of the *Iskandar-nāma* of Niẓāmī, see IvASB 466, 5*b*. Beg. as usual:

خرد هرکجا گنجی آرد پدید ' ز نام خدا سازد آنرا کلید '

Copied towards the end of the xii/xviii c.

Ff. 121; S 8×5,25; 6,5×3,75; ll 15, within jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and dirty. Notes on the margins and on the fly-leaves.

202. قواعد عليشير

Qawā'id-i-'Alī Shīr. II 527.

A commentary on Niẓāmī's Iskandar-nāmā, by Muḥyī'd-Dīn b. Niẓām, composed in 956/1549 (f. 3v), and dedicated to one Miyān 'Alī Shīr (f. 3v). See R 859 (the title is there given as فوائد عليشيرى), and Spr 522. Beg.

سپاس بیقیاس مر دانای کونین را که الخ

Dated the 10th Rab. II 1082/the 16th Aug. 1671, copied by Naṣīru'd-Dīn.

Ff. 137; S 8,5 × 5,75; 6,5 × 3,25; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Marginal notes. A few medical prescriptions and quotations on the fly-leaves at the end.

203. شرح مخزن الاسرار

Sharḥ-i-Makhzanu'l-asrār. I 599.

A commentary on Niẓāmī's poem, *Makhzanu'l-asrār*, different from IvASB 469. The present copy contains no introduction, and opens with the first verse of the poem:

هست کلید در گنج حکیم، ... مراد از گنج حکیم کتاب حمید است الخ

The name of the author is given at the end of the colophon as Qāḍī Ibrāhīm Ṭhaṭa'ī (مصنف الشرح قاضي ابراهيم تهتّي). The date of composition is not mentioned, but, as there are references to the commentary by Muḥammad Balkhī (cf. f. 81v), which was composed in the end of the XI/XVIIc. (cf. EIO 998), the present work must have been compiled sometime at the end of the XI/XVIIc., or beg. of the XII/XVIIIc.

Copied in the xii/xviii c., by Kamāl(u'd-Dīn ?) Muḥtāj, son of 'Abdu'l-Wāḥid Qurayshī Akbarābādī, at Akbarābād.

Ff. 85; S 9 × 4,75; 7 × 3,75; ll 27, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

204. كليات عطار

Kulliyyāt-i-'Aṭṭār. II 513.

An incomplete *kulliyyāt* of the mystic *mathnawī* poems of Farīdu'd-Dīn Abū Ḥāmid Muḥammad b. Abī Bakr Ibrāhīm Nīshāpūrī, with the *takhallus* 'Aṭṭār (d. 618–627/1221–1230), see IvASB 477. It is divided into two volumes: probably there were originally one or two volumes more, containing the other poems of 'Aṭṭār.

The *first* volume contains:

1. (f. 1v). *Mukhtār-nāma*, sometimes called *Rubā'iyyāt*. It is a collection of quatrains on different mystical subjects, arranged under fifty *bābs*, see EIO 1032, 12, RS 236, I, EB 622, 623, R 576–577, etc. It contains a prose preface, in which 'Aṭṭār refers to his other works (cf. R 577), beg.

حمد و سپاس بیقیاس خداوندی را که اشراق الوهیت الخ

Beg. of the verses (f. 2v):

ای پاکي تو منزه از هر پاکي ، قدوسي تو مقدس از ادراکي ،

The poem is incomplete at the end.

2. (f. 58v). *Jawāhiru'dh-dhāt*, the same as IvASB 477, 13. Beg. as usual:

بنام آنکه نور جسم و جانست ، خدای آشکارا و نهانست ،

3. (f. 171v). *Muṣībat-nāma*, the same as IvASB 477,8. Beg. as usual:

حمد پاک از جان پاک آن پاک را ، کو خلافت داد مشتي خاک را ،

4. (f. 254v). *Ilahī-nāma*, the same as IvASB 477,3. Here it begins in a different way:

الهي نامه را آغاز کردم ، بنامت نامهٔ را باز کردم ،

The *second* vol. contains:

5. (f. 1v). *Asrār-nāma*, the same as IvASB 477,6. Beg. as in IvASB 478,2:

بنام آنکه جانرا نور دین داد ، خرد را در خدادانی یقین داد ،

6. (f. 34v). *Maẓharu'l-'ajā'ib*, see EIO 1031,18, EB 622,5, Pr 154, R 579, Spr 353, etc. Beg. as usual:

آفرین جان آفرین برجان جان ، ز انکه هست او آشکارا و نهان ،

7. (f. 106v). *Lisānu'l-ghayb*, a rare mathnawī, see EIO 1031, 16, 1033,11, EB 622,4, 623,6, 624,13, 625,20, 626,2, etc. Beg.

اسم توحید ابتدای نام اوست ، مرغ روح جملکي در دام اوست ،

8. (f. 164v). *Ushtur-nāma*, see IvASB 485. Beg. as usual:

ابتدا بر نام حي لا یزال ، صانع اشیا و ابداع جلال ،

9. (f. 249v). *Bīsar-nāma*, see IvASB 477,12. Beg.

من بغیر تو نه بینم در جهان ، قادرا پروردکارا جاودان ،

10. (f. 252v). *Miftāḥu'l-futūḥ*, see EIO 1031,11, 1032,9, 1033,4; RS 235,6; EB 622,19, 623,10, 624,7, 627,3. Beg.

پناه من بحق کو نمیرد، بآهي عذر صد عصیان پذیرد،

The authorship of this poem, ascribed to 'Aṭṭār seems to be very suspicious, because the date of completion is given (f. 268v) as the 15 Dhī'l-ḥijja 688/the 30th Dec. 1289:

بسال ششصد و هشتاد و دو چار، شهور سال را بر آخر کار،
ز ذو الحجه گذشته بد ده و پنج، که مدفون کردم اندر دفتر این گنج،

11. (f. 269v). *Haft wādī*, see IvASB 477,4. Beg. as usual:

حمد پاک از جان پاک ان پاک را، کو خلافت داد مشتي خاک را،

12. (f. 278v). *Waṣlat-nāma* (incomplete at the end), see IvASB 477,9. Beg. as usual:

ابتدا اول بنام کردگار، خالق هفت و شش و پنج و چهار،

13. (f. 290v). *Pand-nāma*, see IvASB 477,10. Beg. as usual:

حمد بیحد مر خدای پاک را، آنکه ایمان داد مشتي خاک را،

14. (f. 299v). *Kanzu'l-ḥaqā'iq*, see IvASB 477,15. Beg.

بنام آنکه جانرا نور دین داد، خرد را در خدا داني یقین داد،

15. (f. 314v). *Khiyāṭ-nāma*, see IvASB 486. Beg.

بنام آنکه هستي زو نشان یافت، نفوس ناطقه زو نور جان یافت،

16. (f. 325v). *Kanzu'l-asrār*, see EIO 1031,8; EB 623,20, 624,10, etc. It seems also to be spurious, because, as in all other known copies, the date of composition is given (f. 345) as 699/1299–1300:

رساند نفع این برخاص و عام این، که در ششصد نود نه شد تمام این،

Beg. of the poem as usual:

سپاس حمد بر خلاق عالم، که از خاکي پدید آورد آدم،

Copied about the middle of the xi/xvii *c.* (on f. 253v of the first vol. there is the date: Thursday, the 13th Rajab 699. This is indeed a ridiculous forgery: the appearance of the MS. renders this date incredible, and the 13th Rajab in 699 AH. was Monday, not Thursday).

2 vols. Ff. 312 and 345; S 13,5 × 8,25; 8 × 4,75; ll 24, within jadwals. Brownish Or. pap. Ind. nast. Cond. still fairly good, but paper is decaying. At the beginning of each of the poems there are mediocre vignettes, some in good order, and some damaged or faded. Several seals, the majority dated 1169 AH.

205. منطق الطير

Manṭiqu'ṭ-ṭayr. II 250.

The well-known poem of 'Aṭṭār, see IvASB 477,7, beg. as usual:

آفریـــن جان آفریـــن پاک را ' آنکه جان بخشید مشت خاک را '

Scrappy quotations and notes on the fly-leaves, at the beg. and end.

Dated Thursday, the 25th Ram. 1114/the 12th Febr. 1703. The equivalent of this date, 'the 3rd year of the reign' makes it rather suspicious, and, as the 25th Ram. 1114, was Monday, not Thursday, it must be definitely wrong. Place of copying Peshawar, scribe Muḥammad Ja'far.

Ff. 185; S 7,75 × 4,25; 5,25 × 2,25; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. fairly good. A seal of Shāh 'Ālam, dated 1119 AH., on f. 1. Bad vignette. Marginal notes.

206. وصلت نامه

Waṣlat-nāma. III 52.

A Sufic *mathnawī* poem, dealing chiefly with the legend of Ḥallāj, by the same Farīdu'd-Dīn 'Aṭṭār (cf. here No. 204), see IvASB 477 (9), where references to other catalogues are given. Apparently exactly this particular copy is described in Spr 370. It is peculiar to find that in the colophon the poem is attributed to the authorship of Shaykhu'sh-shuyūkh Shaykh Bahlūl. Accordingly, there are many places in which his *takhallus* is mentioned (ff. 2v, 49v, 51v). This is certainly a most impudent forgery. A collation shows that the text is the same, except for some lacunas, chiefly coinciding with places in which 'Aṭṭār mentions his *takhallus*. The beginning of the poem is not its real beginning, but a fictitious stopgap, and corresponds to f. 390v in IvASB 477, or approximately the 48th *bayt* of it:

عاشقـــا این دم در آ در سر جـــان '
تـــا بیـــابی ســـر عشـــق لا مـــکان '

The concluding *bayt* of the introduction is here omitted. It is in the original (f. 391):

گفت وصلت نامه را عطار پیر ' ختم کردان یا الهی دستگیر '

In the penultimate verse 'درد پهلویش همه حاصل شود' is changed into 'درد بهلولش مکر حاصل شود'. It gives a good idea of the artfulness of the "Shaykhu'sh-shuyūkh." The text of the *Waṣlat-nāma* comes to the end on f. 47, but some more poetry is given, probably also stolen from some other of 'Aṭṭār's works, or partly

extemporised by the plagiarist himself. The acme of his impudence is reached on f. 49v, where he says :

آنچنانم گفت عطـــار امین ، در کتاب منطـــق از نور یقین ،
سایه در خورشید گم کردد مدام ، خود همه خورشید کردد و السلام ،
قطره اندر بحـــر دریا اوفتد ، در در خورشیـــد والا اوفتد ،
گفتهٔ عطار خود از مغـز بود ، لیک اندر صد لباس لغز بود ،
گفتهٔ بهلـــول از جانان بود ، هرچه گوید آیت برهان بود ،
گفتهٔ بهلـول را توحیـــد دان ، دایما در ترک و در تجرید دان ،

It is difficult to identify the plagiarist. There was a poet with the name Bahlūl in the X/XVIc. (cf. IvASB 673).

Dated Ramaḍān 1066/June-July 1656 (?), copied by Muḥammad Fāḍil.

Ff. 52; S 7,75 × 4,5; 5,25 × 2,25; ll 15, within jadwals. Blue Or. pap. Good Ind. nast. Cond. fairly good. In some places worm-eaten and 'repaired.' A bad vignette, probably of a modern origin.

207. مثنوی مولوی

Mathnawī-i-Mawlawī. II 256.

The famous mystical *Mathnawī* of Jalālu'd-Dīn Muḥammad b. Muḥammad Bahā'i'd-Dīn b. Ḥusayn Balkhī, afterwards Rūmī (d. 672/1273). For references, etc., see IvASB 490. The present copy contains all six *daftars*, as usual, beg. with the prose introduction :

هذا كتاب المثنوي المعنوي و هو اصول اصول اصول الدين الخ

Beg. of the poem (f. 2) :

بشنو از نی چون حکایت میکند ، از جداییها شکایت می کند ،

For the beginnings of other *daftars* see IvASB 490. The only difference is that the fifth *daftar* here also contains a prose preamble, beg. (192v) :

و عنده مفاتیح القلوب و صلی الله ... این مجلد پنجم است الخ

The *second daftar* beg. on f. 48v; III on f. 91v; IV on f. 147; V on f. 192v; VI on f. 245v.

A good copy, collated with the MS. from which it was transcribed, by Mu'izzu'l-Mulk 'Alī Akbar, in 1026/1617 (cf. ff. 48, 91, 146v, 192, 245), and probably completed shortly before that time. The date of copying in the colophon is mutilated by a more modern hand, and changed into 989/1581. The scribe gives his name as *Maḥramī* (?) b. Shāh Muḥammad Bukhārī.

Ff. 303; S 9,75 × 6,5; 6,5 × 4; ll 24, within jadwals, four columns. Or. pap. Ind. nast. Cond. fairly good. Good vignettes at the beg. of every *daftar*; some of them have fallen out. Numerous marginal notes in the beg. Notes on f. 303v.

208.

جواهر الاسرار و زواهر الانوار

Jawāhiru'l-asrār wa zawāhiru'l-anwār. II 523.

An early commentary on Rūmī's *Mathnawī*, by Ḥusayn b. Ḥasan (f. 4), or Kamālu'd-Dīn Ḥusayn b. Ḥasan Khwārizmī (d. 840–845/1436–1442), see IvASB 505. The present copy contains only the commentary on the *first daftar*. It is incomplete at the beginning, but not much has been lost. At the end (ff. 330v–332) there is a *qaṣīda*; its authorship is ascribed in the colophon to Kāshifī (!).

Dated the 1 Rab. I 1163/the 8th Febr. 1750, copied by Dūst Muḥammad b. La'l Muḥammad b. Aḥmad Balgrāmī. A very bad copy.

Ff. 332; S 7,25 × 4,75; 6,25 × 3,5; ll 16, no jadwals. Or. pap. Ind. nast. Cond. very bad. Worm-eaten and 'repaired.'

209.

The same. I 597.

Another copy of the same commentary. It is a few years older than the preceding one, but very incomplete, as there are many lacunas. Beg. as usual:

حمد بیحد و غایت و ثنای بیعد و نهایت حضرت پادشاهي را الخ

At the end there is (ff. 211v–212) an incomplete copy of Jāmī's well-known commentary on the first *bayt* of the *Mathnawī*, also called *Nay-nāma* (see IvASB 493, 612,12), beg.

عشق جز نائي و ما جز ني نيم ' الخ

Dated the 21st Jum. I 1158/the 21st June 1745, copied by Khalīfa Naṣru'l-lah.

* Ff. 125v–212; S 10,5 × 7,5; 8,5 × 5,5; ll 21, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, and repaired. Almost all folios are misplaced, and many have been lost.

210.

شرح مثنوی

Sharḥ-i-Mathnawī. I 596.

A commentary on Rūmī's *Mathnawī*, by Shāh Mīr Muḥammad Nūru'l-lah Aḥrārī, who wrote towards the end of the XI/XVIIc. See IvASB 510. The first *daftar* beg. on f. 1v, the *second* on f. 43v; III on f. 74v; IV on f. 106v; V on f. 129v; VI on f. 153. Beg. as usual:

الحمد لله العلی الاعلی الوهاب الذي انزل علی عبده الخ

A modern copy, dating from the beg. of the xiii/xix c., on bad greenish paper which is decayed and begins to crumble to pieces.

Ff. 181; S 12 × 8; 9 × 4,5; ll 19, no jadwals. Or. pap. Ind. nast. Cond. not quite good; in the beginning the paper of several folios has crumbled away.

211. شرح مثنوى

Sharḥ-i-Mathnawī. I 597.

A commentary on Rūmī's *Mathnawī* by one Shukru'l-lah (f. 1v), composed in the time of Aurangzīb at the request of 'Āqil-Khān Rāzī (here called 'Ālamgīrī), who d. 1108/1696. It is difficult to say whether this Shukru'l-lah is identical with the father of 'Āqil-Khān, Shukru'l-lah Khān Khwāfī, who died in the same year 1108/1696–1697. The expressions in which 'Āqil-Khān is referred to, do not explicitly mention such a relation. There are references to other commentaries on the *Mathnawī*, such as those of Jāmī, of Ḥusayn Khwārizmī (see above, Nos. 208–209), who is said to have composed a commentary only on the first three *daftars*; and of 'Abdu'l-Laṭīf (ff. 2–2v). The sections dealing with the different *daftars* begin: I on f. 1v; II on f. 41v; III on f. 54; IV on f. 66v; V on f. 76v; VI on f. 89v. Beg.

الحمد لله العظيم العلى عن احاطة الخ

Dated* the 26th Sha'bān 1157 (the 27th of Muḥammad Shāh), or the 4th Oct. 1744, copied by Naṣru'l-lah.

* Ff. 1v–124v; S 10,5 × 7,5; 8,5 × 5,5; ll 21, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture. A few glosses on the margins. The order of folios: 1–16, 26–33, 17–25, 34–66, *lacuna*, 67, 69, 68, 70–105, 112, 106–111, 113–117, *lacuna*, 118–124.

212. گلستان

Gulistān. I 844.

The well-known work of Musharrifu'd-Dīn b. Muṣliḥi'd-Dīn, or Sharafu'd-Dīn Muṣliḥ b. 'Abdi'l-lah Sa'dī Shīrāzī (d. 690–691/1291–1292), see IvASB 532. The present copy contains numerous marginal and interlinear glosses and notes. Beg. as usual:

منت خدايرا عزو جل كه طاعتش موجب قربتست الخ

Dated the last day of Jum. I 930/the 5th Apr. 1524, copied by Khayru'd-Dīn al-Qaraṣū'ī.

Ff. 125; S 6 × 4,25; 4,25 × 2,5; ll 13, no jadwals. Or. pap. Perso-Turkish nast. Cond. tol. good. Notes on the fly-leaves at the beg. and end.

213. گلستان و بوستان

Gulistān and Būstān. II 306.

1. Another copy of the *Gulistān*, incomplete both at the beg. and end. It corresponds to f. 2, l. 11 to f. 110, l. 9 of the preceding copy. There are also many lacunas in the middle.

2. On the margins there is a copy of the *Būstān*, see IvASB

529. It is also incomplete at the beginning and at the end, and corresponds to f. 2, top,—f. 211, l. 3 of the copy described under the next No.

An old calligraphic copy, dating from the beg. of the x/xvi c. Ff. 103–141 are of more modern origin, written by a different hand.

Ff. 154; S 8 × 5,5; 5,75 × 3,75; ll 9 and a marginal column, within jadwals. Old Or. pap., brownish and thick. Excellent Herati nast. Cond. rather bad. Dirty, worm-eaten, faded, repaired. Marginal notes and glosses.

214. بوستان

Būstān. II 205.

Another copy of the same poem, see No. 213, 2, beg. as usual.

Dated the 14th Muḥarram 1263/the 2nd January 1847 (1903 of the Samwat era).

Ff. 228; S 8,75 × 6; 6 × 3,5; ll 10, within double jadwals. Or. and coloured Europ. pap. Modern Ind. nast. Cond. good. Vignette. Paintings of inferior quality on ff. 47, 85, 97, 120v, 148, 158, 167.

215. شرح گلستان

Sharḥ-i-Gulistān. I 593.

A commentary on the *Gulistān*, composed towards the end of the XI/XVIIc., by Nūru'l-lah Aḥrārī, see IvASB 540, cf. also here No. 210. Beg. as usual:

منت مر خدایرا عز و جل که زبان گویا را بکار دل الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 92; S 8,25 × 5,75; 7 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten.

216. پند نامه

Pand-nāma. II 263.

Sa'dī's well-known didactic poem, also called *Karīmā*, see IvASB 543. In this copy it is written in such a way that there are given: a transliteration in Nagari characters under every word; then, in the next line, the meaning of every word, in Hindi. Lines 4 and 5 give first a transliteration of the whole hemistich, and then its connected translation. Beg. as usual:

کریما به بخشای بر حال ما، که هستم اسیر کمند هوا،

Copied in the xiii/xix c.

Ff. 57; S 7,25 × 13,5; 4,5 × 10,5; ll 2 (10), within double jadwals. Or. pap. Ind. large nast. Cond. good. Gaudy vignette and other decorations on many folios.

217.

ايجاز مفاتيح الاعجاز

Ījāz Mafātīḥi'l-i'jāz. II 177.

An incomplete copy of an abbreviation of the well-known commentary on the *Gulshan-i-rāz* of Maḥmūd Shabistarī (see IvASB 553), by Muḥammad b. Yaḥyā b. 'Alī Lāhījī Nūrbakhshī (d. *ca.* 912/1506–1507), see IvASB 555. In the introduction the abbreviator calls himself Muḥammad b. Maḥmūd, *surn.* Dihdār. He had another surname, Fānī, and is the well-known Sufic writer, who died in 1016/1607–1608, cf. R 816, 1094, Fl III 455, etc. As he states in his introduction, he did not alter the original diction of the *Mafātīḥ*, so that this work cannot be regarded as an original composition. Beg.

الحمد لمن له الحمد في الاولي و الآخرة الخ

Copied towards the end of the xi/xvii c.; ff. 166–170, by a different hand, must have been written much later.

Ff. 170; S 8,75 × 5; 4,75 × 2,25; ll 16, within double jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Marginal notes and additions.

218.

خمسهٔ خسرو دهلوی

Khamsa-i-Khusraw Dihlawī. I 836.

An incomplete copy of the well-known *Khamsa* of the *mathnawī* poems imitating the works of Niẓāmī, by Yamīnu'd-Dīn Abū'l-Ḥasan Amīr Khusraw b. Lājīn Dihlawī (d. 725/1325); for references see IvASB 558. The present copy is very fragmentary, and contains only four poems:

1. (f. 1v). *Maṭla'u'l-anwār*, beg. as usual:

بسم الله الرحمن الرحيم، خطبه قدس است بملک قديم،

2. (f. 28v). *Majnūn-u Laylā*, beg. as usual:

ای داده بدل خزينه راز، عقل از تو شده خزينه پرواز،

3. (f. 71v). *Āyīna-i-Sikandarī*, incomplete at the end; beg. as usual:

جهان پادشاها خدائي تراست، ازل تا ابد پادشائی تراست،

4. (f. 104v). *Hasht bihisht*, beg. as usual:

ای کشايندهٔ خزانهٔ جود، نقش پيوند کار کاه وجود،

One of the colophons (f. 70v) is dated the 27th Rab. I 1018/the 30th June 1609 (the date of the month seems to be incorrect, because this day was not Friday as given here). This date may be accepted as approximately true. The name of the scribe is given on f. 173 as Fatḥ Muḥammad b. Ḥāfiz Ya'qūb.

Ff. 173 (many lacunas, leaves badly misplaced); S 8,25 × 4,75; 7,25 × 3,5; ll 15 and a marginal column. Or. pap. Ind. nast. Cond. tol. good. On some folios space has been reserved for illustrations, but none of them have been executed. A seal, dated 1276 AH., is found on many folios.

219. قصهٔ بهرام گور

Qiṣṣa-i-Bahrāmgūr. II 395.

A prose version of the same *Hasht bihisht* (see IvASB 558,5 and here No. 218,4). It was prepared by one Sayyid Ghulām Shāh for Charles Byron, probably in the beg. of the XIXc. The copy seems to be incomplete at the end. Beg.

بعد حمد خدای که بهشت و دوزخ نمونه از لطف الخ

Copied in the beg. of the xiii/xix c.

Ff. 25; S 10 × 6; 7 × 4; ll 15, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good.

220. شرح قران السعدين

Sharḥ-i-Qirānu's-sa'dayn. I*a* 177.

A commentary on Khusraw's poem, *Qirānu's-sa'dayn*, see IvASB 563, by Nūr-Muḥammad, *surn.* Nūru'l-Ḥaqq, the son of the famous theologian, 'Abdu'l-Ḥaqq Dihlawī (d. 1052/1642), see Spr 471. It was composed in 1014/1605–1606, as expressed in a chronogram in the introduction, f. 92v: 'چشم عیب از میان بردارند ، میشود شرح قران السعدين', i.e. 1084 *minus* 70. The additional title *Nūru'l-'ayn* is apparently not given in this copy. There is no preface written by a different author, as mentioned in Spr 471, and the work begins: خطبه کبریاء جلال مرپادشاهي را که الخ

Dated the 14th Dhī'l-Qa'da 1207/the 23rd June 1793.

* Ff. 89v–168v; S 8,5 × 5,5; 6,25 × 3,25; ll 19, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

221. شرح قران السعدين

Sharḥ-i-Qirānu's-sa'dayn. I 573.

Another commentary on the same poem, *Qirānu's-sa'dayn* (cf. No. 220). In the colophons of both, this and the next described copies the authorship is attributed to Khayru'l-lah Muhandis of Dihlī. This copy is claimed to be a transcript of his autograph, dated 1135/1722–1723 (rather suspicious). If this date were true he must have flourished in the middle of the XII/XVIIIc. It is

the same work as that described in IvASB 566 (that copy is very incomplete at the end). Beg. as usual:

شکر کویم که بتوفیق خداوند جهان ، الخ ... التوفیق جعل الاسباب الخ

Dated the 22nd Dhī'l-Qa'da 1207/the 1st July 1793. An incantation against misappropriation of or damage to the book at the end.

Ff. 90; S 8,5 × 5,5; 6 × 3,25; ll 19, within jadwals. Or. pap. Ind. shikasta and nast. Cond. rather bad. Worm-eaten, repaired. Ff. 49–53v are left blank. In a note at the bottom of f. 90 (by a different hand), it is stated that there was a lacuna in the original copy, and that for the commentary of the corresponding place in the poem one has to refer to Nūru'l-Ḥaqq's work (cf. No. 220).

222.

I 573*a*.

The same.

Another copy of the same work, newer, but better written than the preceding one. Beg. as in No. 221. It is peculiar, that there is here also a lacuna in the middle of the book, and ff. 53–54v are left blank.

Dated the 22nd Dhī'l-Qa'da 1248/the 12th Apr. 1833. Also a similar incantation against destruction of or damage to the MS.

Ff. 98; S 11,5 × 6,75; 8,25 × 4; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. good, except in the beginning. A few seals.

زاد المسافرین

223.

II 276.

Zādu'l-musāfirīn.

The well-known Sufic *mathnawī* poem of Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī Ghūrī, also called Mīr Fakhru's-Sādāt Ḥusaynī (d. after 729/1329), see IvASB 557. The date of completion is here given as 729/1329. The work is divided into eight *maqālas*, but the headings are not marked here. Beg. as usual:

ای بر تر از آنکه جمله کفتند ، انا که (آنانکه) پدید یا نهفتند ،

Copied in the xii/xviii c.

Ff. 72; S 6,5 × 4,25; 4,25 × 2,5; ll 10, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A few glosses on the margins.

جام جم و ده نامه

224.

II 206.

Jām-i-Jam and **Dah-nāma.**

Two Sufico-didactic *mathnawī* poems of Ruknu'd-Dīn Auḥadī Iṣfahānī, orginally from Marāgha (d. 738/1337–1338). This excellent copy, which is one of the oldest, if not the oldest known, contains on the margins:

1. (ff. 1v–174). *Jām-i-Jam*, see IvASB 574. The date of composition is given as 732/1331–1332 (f. 172v : هفتصد رفته بود و سی و دو سال). Beg. as usual :

قل هو الله لامری قد قال، من له الحمد دایماً متوال،

2. (ff. 175–195). *Dah-nāma*, a short *mathnawī* poem, interspersed with *ghazals*, etc., consisting of ten didactic love letters. See RS 258 III. It was completed the 20th Rajab 720/the 26th Aug. 1320 (cf. f. 194v) :

شب شنبه که بود آغاز هفته، رجب را بیست روز از ماه رفته،
بسال ذال و کاف از سال هجرت، بپایان بردم این از حال فکرت،

The British Museum copy gives ذال و واو=706/1306–1307, but both seem to be unreliable, because in both cases the day of the week is wrong (Tuesday or Wednesday, not Friday).

Beg. as in RS 258 III :

بنام آنکه ما را نام بخشید، زبانرا در فصاحت کام بخشید،

The first poem contains a colophon dated the 20th Shawwāl 877/ the 20th March 1473 (f. 174). The second is transcribed by the same hand, about the same time (در تاریخ مذکور).

Ff. 1v–195 (*in margine*); S 8 × 4,5; 6 × 3; about 25 lines, one inch long, within jadwals. Old Or. pap. Excellent calligraphic Khorasani nast., often vocalised. Cond. fairly good; worm-eaten. A mediocre vignette, probably of comparatively modern origin.

225. جام جم

Jām-i-Jam. II 253.

Another copy of the same *Jām-i-Jam*, slightly incomplete towards the end. It breaks off on f. 139v, l. 12 of the preceding copy, and the last folio contains only the concluding *bayt*. Beg. as in the preceding copy.

Copied apparently towards the end of the x/xvi *c.*, or beg. of the xi/xvii *c.*

Ff. 214; S 6,5 × 4; 4,5 × 2,25; ll 11, within jadwals. Or. pap. Indo-Khorasani nast. Cond. not quite good. Injured by moisture and worms, repaired. A good, but faded vignette. At the end a seal, dated 1045 AH.

226. دیوان بدر چاچی

Dīwān-i-Badr-i-Chāchī. II 220.

Poems of Badru'd-Dīn (or Fakhru'd-Dīn) Muḥammad of Chāch, who used the *takhalluṣes* Badr, or Chāchī; he was a panegyrist of Muḥammad b. Toghluq of Dihlī, and died *ca.* 746/1345–1346,

see IvASB 575. The present copy contains chiefly *qaṣīdas*, with a few *ghazals* and *qiṭ'as* at the end. It is peculiar that almost all *qaṣīdas* are numbered (up to the 86th), and numeration is by the vigesimal system: بیست و یازدهم (f. 23v) for 31; or دو چل ششم (f. 53v) for 86. In this transcript there are numerous marginal and interlinear glosses, all through. Beg. as usual.

حمد آن سلطان عالم را که عالم پرور است،
انس او در راه ایمان انس و جان را رهبر است،

Dated the 12th Ṣafar 1120 (the third year of Bahādur Shāh's reign), or the 3rd May 1708, at Shāhjahānābād, by چهترن ولد سوبهاچند.

Ff. 69; S 8,5 × 5; 6,5 × 3,25; ll 15, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. A few notes and seals on f. 1.

227. کلیات عبید زاکانی

Kulliyyāt-i-'Ubayd-i-Zākānī. III 55.

A collection of the poetical and satirical works of Najmu'd-Dīn (or Niẓāmu'd-Dīn) 'Ubaydu'l-lah Zākānī, who uses the *takhalluṣ* of 'Ubayd or 'Ubaydī (d. *ca.* 772/1370–1371). For his biography and generally his works see Br. Lit. Hist. III, 230–257, GIPh 267, Horn 137–138, Pizzi I 108–109, RsBr, p. 155, RS 264, EB 797–800, Pr 28, 49, R 809, Fl I 548–551, Fleischer, Lpzg, 537. *Ind. libr.* IvASB 1379, Spr 527. Selected works have been printed in Constantinople, 1886, 1888. Some of his *Hazliyyāt* have been translated in J. Scott's Tales, Anecdotes, and Letters, Shrewsbury, 1800. The popular poem, *Mūsh-u gurba*, ascribed to the authorship of 'Ubaydī (it is not included in the present collection), has been lithographed many times in Persia.

The *kulliyyāt* opens with a short preface, originally being an introduction to only his dīwān, collected, as stated here, in 751/1350 (در تاریخ الف و نون و ذال, f. 2), but a *fihrist* of the contents of the volume has been added (f. 2v). Beg.

الحمد لله رب العالمین خالق الخلائق اجمعین الخ

1. (f. 2v). *Qaṣīdas*, not alphabetically arranged, beginning as in Fl I 548 (the poem given as the initial one in RS 264 is found here on f. 18v):

ای ز اقتاب صنع تو یکذره کائنات، فیض تو عقل را مدد و روح را حیات،

2. (f. 36v). *Ghazals*, also not alphabetically arranged (the poem, given as the first one in RS 264 is found here on f. 48). Beg. خدایا تو ما را صفائی بده، بما بینوایان نوائی بده،

3. (f. 63v). *Rubā'īs*, also not alphabetically arranged. Beg. (as in RS 264):

ای در سر هر کس ز تو سودای دگر، در راه تو هر طایفه را رای دگر،

4. (f. 69). *Tarjī'bands, qiṭ'as*, etc. In the colophon this section is called *Risāla-i-taḍmīnāt*, beg. (as in RS 264):

وقت آن شد که کار در یابیم، در شتابست عمر بشتابیم،

5. (f. 83). *'Ishqiyya*, an erotic poem, comp. in 751/1350–1351, beg. (as in RS 264, II and Fl I 549):

خدایا تا ازین فیروزه ایوان، فروزد ماه و مهر و تیر و کیوان،

6. (f. 108). *Nawādiru'l-amthāl*, a treatise on proverbs and maxims, in Arabic. The title is not written here, although space has been reserved for its insertion. It is the same as RS 264 III and Fl I 549 (4). Beg. as usual:

الحمد لله المنزه عن الانداد و الامثال الخ

7. (f. 124). *Dah faṣl* (sometimes also called *Ta'rīfāt*), a satirical book on definitions, the same as RS 264 IV and Pr 28. Beg.

شکر و ثنا حضرت خالق جل ذکره که نوع انسانرا الخ

8. (f. 127v). *Akhlāqu'l-ashrāf*, a satirical treatise on ethics, see IvASB 1379. Beg. as usual:

شکر نا محصور و حمد نا محدود حضرت واجب الوجود را الخ

9. (f. 145v). *Dilgushā*, a collection of obscene anecdotes, the same as RS 264 VI, Fl I 549 (5), Fleischer, Leipzig C., No. 306. Beg.

الحمد لله علی نعمه و نواله و منه و افضاله الخ

10. (f. 171). *Risāla-i-rīsh*, a treatise on the beard, the same as RS 264 VII, Fl I 550 (6). Beg.

شکر و ثنا پادشاهی را که بدست مشاطه قدرت الخ

11. (f. 178v). *Ṣad pand*, items of practical advice, in a very cynical strain, the same as EB 800. Beg.

شکر و سپاس خالقی را که کثرت مخلوقات بر وحدانیت الخ

12. (f. 183v). *Fāl-nāma-i-manthūr*. A parody on an astrological treatise, dealing with predictions based on observations of the constellations of the Zodiac. It is divided into 12 *bābs*, according to the 12 recognised signs. Beg.

این فال نیکو مآل از مصنفات اجل حکماست الخ

13. (f. 193v). *Fāl-nāma-i-murghān wa ṭuyūr wa wuḥūsh wa ghayruhu.* A divination table, of 6 × 6=36 squares, in which are written the names of various birds and animals. One who performs the augury puts his finger, at random, on one of the squares, and has to inquire for its prediction in a special quatrain, of which 36 are given, all of them of a thoroughly indecent nature. Beg.

طریقهٔ این فال آنست که یکی از صور این طیور و وحوش الخ

A good copy, calligraphically written. The majority of the colophons (ff. 36, 63, 68v, 82v, 127) contain dates belonging to the month Jumada II 1278, corresp. to Dec. 1861. The final colophon, however, is dated the 2nd Rajab 1270. There is no difference in the paper or handwriting, and it has therefore most probably to be read the 2nd Rajab 1278/the 3rd Jan. 1862.

Ff. 197; S 8,5 × 5; 5,5 × 2,75; ll 15, within double jadwals. Good Europ. paper. Good modern Ind. nast. Cond. good. A large vignette on ff. 1v, of inferior quality, and smaller vignettes in the beginning of all the entries, except the 13th.

228.

(اشعار سلمان ساوجي)

(Ash'ār-i-Salmān-i-Sāwajī). I 712.

Two poems of Salmān Sāwajī, i.e. Jamālu'd-Dīn Muḥammad Salmān b. 'Alā'i'd-Dīn Muḥammad of Sāwa, d. 778 or 779/1376–1378; for references see IvASB 584. The works in question are:

1. (f. 1v). *Qaṣīda-i-maṣnū'*, the same as described in EIO 1241, in praise of wazīr Ghiyāthu'd-Dīn Muḥammad (d. 736/1336), a minister to Abū Sa'īd, the Mongol (716-736/1316–1335). It contains a prose preface, beg.

بعد از حمد و سپاس بی قیاس مر احدی را الخ

Beg. of the *qaṣīda* itself (f. 2):

صفای صفوت رویت بریخت اب بهار،
هوای جنت کویت ببخت[1] مشک تتار،

The poem is incomplete at the end (f. 10v).

2. (f. 11). *Firāq-nāma*, a long *mathnawī* poem, comp. in 761/1360, at the request of Shaykh Uways Jalā'ir (757–776/1356–1374, to whom it is dedicated, ff. 12–13v), about the loves of Malik and Maḥbūb; see EIO 1243,2, RS 265 VI, R 625 II, etc. The beginning is lost, probably a page or so, and the poem opens with (f. 11):

مبندار کین بی سبب میکند، خداوند خود را طلب میکند،

[1] *Sic.* In EIO 1241 correctly ببیخت.

The first next complete section, در مناجات, begins (f. 11):

الهي الهي خطا کرده ایم ، تو بر ما مگیر انچه ما کرده ایم ،

A good old copy, dating apparently from the x/xvi c.; judging from the remnants of the old folio numbers it may have formed a portion of a *kulliyyāt*.

Ff. 39 (lacuna between ff. 10 and 11); S 8×5; 6,5×3; ll 17, within jadwals. Or. pap. Very good Khorasani nast. Cond. tol. good. Injured by moisture. A good, but faded vignette.

229. دیوان حافظ

Dīwān-i-Ḥāfiẓ. I 389.

Poems of Shamsu'd-Dīn Muḥammad Ḥāfiẓ Shīrāzī (d. 791/1389, or 792/1390, or 794/1392); for references see IvASB 587. This copy contains:

1. (f. 1v). The preface, by Muḥammad Gulandām, beg. as usual: حمد بیحد و ثنای بیعد و سپاس بیقیاس خداوندیرا الخ

2. (f. 5v). *Ghazals*, alphabetically arranged, beg. as usual:

الا یا ایها الساقي ادر کاسًا و ناولها (*sic*)،

که عشق آسان نمود اول ولی افتاد مشکلها،

3. (f. 118). *Qiṭ'as, tarjī'bands, qaṣīdas, mathnawīs*, beg:

دل منه بر دنیي و اسباب او، ز انکه از وی کس وفاداري ندید،

4. (f. 137). *Rubā'īs*, incomplete at the end; beg.

مردی ز کننده در خیبر پرس، و اسرار کرم ز خواجهٔ قنبر پرس،

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 141; S 7,5×4,5; 5,25×2,25; ll 17, within jadwals. Or. pap. Ind. nast. Cond. fairly good. Several lacunas, after ff. 16, 19, 20, 103, 111, etc. Bad vignettes.

230. دیباچهٔ دیوان حافظ

Dībācha-i-Dīwān-i-Ḥāfiẓ. II 176.

Another copy of Gulandām's preface to the dīwān of Ḥāfiẓ. It begins in the same way as that in the preceding transcript (No. 229, 1). Jāmī's *Lawā'iḥ*, also included in the same volume, will be described in the section dealing with Sufism.

A fairly good copy dating from the beg. of the xii/xviii c.

* Ff. 12v–15; S 9,5×3,75; 7,5×2; ll 26, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Marginal notes and emendations.

231. مرج البحرين

Marju'l-baḥrayn. I 549.

A commentary on the *ghazals* and a few *qiṭ'as* in the dīwān of Ḥāfiẓ, the same as noticed in EIO 1269 and Spr 416, l. 20. Two copies of it are mentioned in Bk 160, 161, where the date of composition is wrongly given. The present copy contains a lengthy and verbose preface, from which all the particulars as to the author, which cannot be ascertained from the transcripts mentioned above, may be gathered. He calls himself (f. 8, 8v, etc.) Sayfu'd-Dīn Abū'l-Ḥasan (b.) 'Abdi'r-Raḥmān of Lahore (f. 8v), and his *takhalluṣ* Khatmī appears in many versified passages (cf. ff. 7v, 8, 8v, 9, 9v, 10, etc.). Cf. No. 323, f. 70. It is no wonder that his name is not mentioned in any *tadhkira*: his verses and chronograms are exceptionally bad. The commentary (its title appears on ff. 8, 9v, 211), has been completed in 1026/1617 (f. 211, cf. EIO 1269). But it appears that the author has revised his work afterwards, adding the florid preface, in which there is a dedication to Shāhjahān, in 1041/1631–1632 (see f. 10v). He refers also to some other people with whom he was connected, chiefly the Sufis of the Shaṭṭārī and Qādirī orders, such as his spiritual guide and relative, Miyān Sa'du'l-lah, d. 999/1590–1591 (f. 6v); Kamālu'd-Dīn Surāmī (d. the 22nd Rajab 1006/the 28th Febr. 1598, f. 9); his father, who died in 1031/1622 (f. 7v), etc.

The initial lines are damaged in this copy (there is something like ... ذوالذون سجده ...). On f. 12v there is probably the original beginning:

آغاز کتاب بنام رب الارباب ، بسم الله الخ ، ابتدا میکنم سلوک عرفان الخ

The first *ghazal* begins a few lines further on:

غزل اول از مقالات خواجه بی بدل ، الا یا ایها الخ ، دانا (و) آگاه باش

ای رعنا که الا حرف تنبیه است و یا حرف ندا الخ

Copied towards the end of the xii/xviii c., at Qaṣūr (near Lahore), by 'Abdu'l-lah Khwīshagī.

Ff. 211; S 9,5 × 6,25; 7,5 × 4,5; ll 21, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few emendations on the margins.

232. (مخمسات غزلهای حافظ)

(Mukhammasāt-i-ghazalhā-i-Ḥāfiẓ). I 196.

A series of *mukhammases*, based on the *ghazals* of Ḥāfiẓ, the same as described in Spr 415. The author uses the *takhalluṣ* 'Alī, and is called 'Alī Shīrāzī in the colophon, but there are no

indications as to his date. He cannot have flourished later than the beginning of the XII/XVIIIc., as this copy dates from that time. There is no prose preface as mentioned in Spr 415. Beg.

فتادم در رهٔ عشقش بجست جوی منزلها،
بماندهٔ در نخستین گام پای عقل در گلها،

Dated the 25th Jum. II 1135 (the fifth year of Muḥammad Shāh's reign), i.e. the 2nd Apr. 1723, copied by 'Abdu'r-Raḥmān, a pedlar, at Peshawar.

Ff. 229; S 8,5 × 6; 7 × 3,75; ll 15, no jadwals. Grey and coloured Or. pap. Ind. nast. Cond. tol. good. Dirty.

233.

دیوان مغربی

Dīwān-i-Maghribī. II 225.

Poems of Muḥammad Shīrīn, of Nāin, who used the *takhalluṣ* Maghribī. He died at Tabrīz in 809/1406–1407, see IvASB 599, where references to other catalogues are given. It is of interest to note that a contemporary author, who wrote about 825/1422 in India, places Maghribī's death in 789/1387 (see the *Laṭā'if-i-Ashrafī*, IvASB 1214, f. 598v). The present copy is probably slightly incomplete at the end, and contains :

1. (f. 1v). *Ghazals*, alphabetically arranged, beg. as usual :

خورشید رخت چو گشت پیدا، ذرات دو کون شد هویدا،

2. (f. 72v). *Tarjī'bands*, beg.

آفتاب وجود کرد اشراق، نور او سر بسر گرفت افاق،

3. (f. 87v). *Rubā'īs*, beg. as usual :

ای کشته عیان ز روی تو جان جهان، پیدا شده از نام خوشت نام جهان،

Copied towards the end of the xii/xviii c. A few emendations on the margins.

Ff. 90; S 8 × 5,5; 6,5 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten and injured by moisture. Notes on f. 1.

234.

دیوان نعمة الله ولی

Dīwān-i-Ni'matu'l-lah Walī. II 233.

The well-known Sufic poems of Ni'matu'l-lah, who also used the *takhalluṣ* Sayyid, with his full name Shāh Nūru'd-Dīn Ni'matu'l-lah b. 'Abdi'l-lah b. Muḥammad al-Ḥusaynī al-Kirmānī (d. 834/1431), see Br. Lit. Hist., III, 463, GIPh 299, RS 279, Pr 856–860, R 634, etc. *Ind. libr.* Bk 168–169, Spr 517–518, etc. Lith. Tehran, 1860, and later (apparently only an extract from the

dīwān). For his prose works see IvASB 1239–1240, etc. This copy contains :

1. (f. 9). A series of short *mathnawīs*, *ghazals*, quatrains, etc., as in RS 279 and R 634, collected without any order ; the beginning, some 8 folios, has been lost, and first comes a *mathnawī* which begins with :

کرز خود غائب شدی میکو که هو، کل شي هالـک الا وجهـه،

2. (f. 30v). *Ghazals*, in alphabetical order, beg. (as in RS 279 and R 634) :

جام گیتي نماست سید ما، جان و جانان ماست سید ما،

Their series is not complete, probably a few only wanting.

3. (f. 343). Another series of *qiṭ'as*, short *mathnawīs*, *qaṣīdas* (including the famous one, with prophecies, f. 347), *tarjī'bands* (many of which are nowadays widely known in Persia), etc. There are apparently many lacunas, in the beginning of this section, and at the end. Spiritual pedigree of the author (f. 358v), his family pedigree, ascending to Imām Isma'īl and to 'Alī (f. 373v), etc.

4. (f. 375v). A series, in alphabetical order, of *dūbaytīs*, as they are called in RS 279, i.e. quatrains in non-*rubā'ī* metres. The first is damaged ; that which is given as the initial one in RS 279 is here the third :

سر محبوب خود مکن پیدا، الخ

The series is incomplete, and constitutes probably only a small part of the whole, as it breaks off with the letter ت.

A good copy, probably dating from the xi/xvii c.

Ff. 371 (379 less 8) ; S 9,5 × 5,75 ; 7 × 3 ; ll 19, within jadwals. Brown Or. pap. Calligraphic Ind. nast. Cond. tol. good in the middle, but bad in the beg. and end. Worm-eaten and 'repaired.'

235. دیوان ریاضي

Dīwān-i-Riyāḍī. II 235.

A slightly incomplete copy of the dīwān of Riyāḍī Samarqandī (d. 884/1479–1480), see IvASB 610. It contains, as usual, almost exclusively *ghazals*, with only a few quatrains. The beginning, probably only one leaf, is lost, and the MS. opens with :

این همه نقشی که در عالم بصنع پاک تست،

تا کشد در قید حیرت عقل را از مشک تر،

The poem which is usually placed first, and beginning with: اى پرى از رخ بر افكن طرهٔ طرار را ، الخ, is found on f. 3. The poems are arranged alphabetically.

Copied apparently in the beg. of the xi/xvii c. The date, given at the end, the 26th Rab. II 1265, is purely imaginary, and is written by a modern hand.

Ff. 45; S 7×4; 4,5×1,75; ll about 12, diagonally and transversely written, within jadwals. Brownish Or. pap. Calligraphic Indo-Khorasani nast. Cond. rather bad. Worm-eaten, repaired. Seals, almost all erased.

236. ديوان اول جامي

Dīwān-i-awwal-i-Jāmī. II 244.

The *first* dīwān of Jāmī, or Nūru'd-Dīn 'Abdu'r-Raḥmān b. Niẓāmi'd-Dīn Aḥmad Kharjirdī Jāmī (d. the 18th Muḥarram 898/the 9th Nov. 1492), the same as IvASB 612, 24, 25. It was composed in 884/1479–1480, and has a title *Fātiḥatu'sh-shabāb*. The prose preface is incomplete at the beg. (probably one page has been lost), and it begins with: ... الشعر مزمار من مزامير ابليس ، داخل شده است الخ (corresponding to Ros p. 228, l. 13).

The usual collection of *qaṣīdas*, short *mathnawīs*, *tarjī'bands*, etc., begins on f. 4v, as usual:

زان پیش کز مداد دهم خامه را مدد ،
خواهم مدد ز فضل تو ای مفضل احد ،

On f. 49 (old foliation 51) begins a series of *ghazals* arranged alphabetically, each section having at the top a fine frontispiece. Beg. as usual:

يا من بدا جمالك في كل ما بدا ، بادا هزار جان مقدس ترا فدا ،

They end on f. 299 (old foliation); at the end a *musammaṭ* is added.

On. f. 300 (old 302) begin the *qiṭ'as*:

دلا منشين درين ويرانه چون جغد ، سوى مرغان قدسي آشيان پر ،

Rubā'īs, beg. on f. 305 (old 307):

سبحانك لا علم لنا الا ما ، علمت و الهمت لنا الهاما ،

Copied apparently towards the end of the x/xvi c. The colophon runs as follows:

كليات جامي نهايت تحفه بخط ولايت طلاكار شيخ معصوم ولد شيخ احمد سرهندي
را غلام قادر خان افغان بادشاه كابل نذر داد ، سنه ١٠٣٦

This may mean that the MS. already existed in 1036/1626–1627.

Ff. 317 (here 319); S 10×6,25; 6,25×3; ll 15, within jadwals. Old Or. pap. Excellent nast., of Khorasani type. Cond. not good, the inner part of the folios is injured by moisture. A fine vignette on f. 4v, and several fine smaller frontispieces at the beg. of every letter in the section of *ghazals*. Some of them are faded. Seals and notes at the end.

237. تحفة الاحرار

Tuḥfatu'l-aḥrār. II 272.

The well-known Sufic *mathnawī* poem of Jāmī, comp. in 886/1481, see IvASB 612, 19; to the references given there add: BrRs 46 (p. 38), 50, 170, 251. The present copy contains a prose introduction, different from the usual one (cf. IvASB 612, 19). It opens with:

حامدا لمن جعل جنان كل عارف مخزن اسرار الخ

On. f. 2v there are the usual introductory lines:

در فتح باب سخن به بسمله كه الخ

Beg. of the poem itself (f. 2v), as usual:

بسم الله الرحمن الرحيم، هست صلای سر خوان کریم،

Copied in the beg. of the xi/xvii c. (The last two folios are of a more modern origin). Numerous marginal and interlinear notes on the first three folios, but very few further on in the book.

Ff. 65; S 7,5 × 4,25; 5 × 2; ll 15, within jadwals. Brown Or. pap. (margins are different). Ind. nast. Cond. fairly bad. Worm-eaten, repaired. A bad modern vignette. A seal of Akbar, dated 1013 AH., on f. 1.

238. شرح يوسف زليخا

Sharḥ-i-Yūsuf-Zulaykhā. II 521.

A commentary on the famous poem of Jāmī (cf. IvASB 612, 21). As stated in the preface (f. 2), these comments were originally written as marginal explanations to the text, by Muḥammad Sājid b. Fayḍ Muḥammad Qādirī Jhanjānawī, who completed them the 14th Dhī'l-ḥijja 1157/the 18th Jan. 1745. One Muḥammad Shāh of Rāmpūr afterwards decided to edit these notes in the form of a separate book, for the instruction of intending students. The work is also called *Sharḥ-i-'ajīb*, and contains a detailed commentary on the whole of the poem (which begins on f. 2). Lith. Calcutta, 1862, 1866, Cawnpore, 1877, 1882. Beg. of the preface:

زهی قادر مطلق بیچون که از قدرتش صفحه روی مبارک الخ

Dated the 8th Jum. II 1259/the 6th July 1843.

Ff. 239; S 11,25 × 6,5; 9 × 4; ll 19, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Occasional marginal notes and glosses.

239. شرح رباعیات

Sharḥ-i-rubā'iyyāt. II 192.

The well-known commentary by Jāmī on some of his own *rubā'īs*, see IvASB 612, 14 (to the references given there add BrRs p. 40). Beg. as usual: حمداً لاله هو بالحمد حقیق الخ

Dated the 19th Dhī'l-Qa'da 1298/the 13th Oct. 1881, at Ḥaydarābād, copied by Muḥammad 'Uthmān Khān b. Muḥammad Sulaymān Khān.

Ff. 20; S 9×5,5; 8×4,5; ll 23, no jadwals. Brownish Or. pap. Ind. nast. Cond. good. A few marginal glosses.

240. دیوان معین

Dīwān-i-Mu'īn. I 399.

Religious poems of Mu'īn, Mu'īnī, or Mu'īn Miskīn, as he calls himself. As usual, and as one would expect, there are notes on the first folios to the effect that this is the dīwān of the famous Chishtī saint, Mu'īnu'd-Dīn (d. *ca.* 632/1235), to whom all poems containing the *takhalluṣ* Mu'īn are invariably attributed (just as all those with the *takhalluṣ* Muḥyī, or Qādir, etc., to 'Abdu'l-Qādir Jīlānī). The style of the poems does not allow us to attribute to them such an early origin. Unfortunately there are no dates and no references to historical names or events whatever in these *ghazals*. The only biographical detail concerning the author which I have found is on f. 15v, where he calls himself a native (or a resident) of Herat: مسکین معینی در هری زان نعل دیگر کون زند. All poems are written in a religious and Sufic spirit; the author seems to have been a great admirer of the legend of Ḥallāj, and the expression انا الحق appears on almost every page. There are however no names of Sufic saints. Of a dozen Mu'īns and Mu'īnīs, mentioned in the *Riyāḍu'sh-shu'arā'* none appears to be identical with the present one. The most probable identity which may be suggested is that with the well-known religious writer Mu'īnu'd-Dīn Muḥammad Amīn al-Farāhī al-Harawī (d. 907/1501-1502), who used exactly this *takhalluṣ*, Mu'īn Miskīn (for his other works cf. IvASB 50, 323-325, 1071-1072, etc.). The poems are all exclusively *ghazals*; they are not arranged in alphabetical order. Beg.

حمدی که همچو بحر کرم بیکران بود،
حمدی که شکر نعمت هر دو جهان بود،

An old copy, apparently dating from the end of the x/xvi c.

Ff. 65; S 9×5,75; 5,5×3,25; ll 15, within jadwals. Or. pap. Good nast. of Khorasani type. Cond. not good. The lower part is damaged by moisture. Worm-eaten. A good, but faded vignette. Notes on f. 1, also a seal of Shāyasta Khān.

241.

قصيدهٔ مصنوع

Qaṣīda-i-maṣnū'. II 265.

An ornate *qaṣīda*, in which different words, parts of words, or letters, written in red ink, etc., may be separately read so as to form additional sentences or verses. It is dedicated to Abū'l-Ghāzī Shāh Sulṭān Ḥusayn b. Manṣūr b. Bayqarā (872–911/1468–1506), the Timuride of Herat (see f. 1, and the initial letters of each verse in the poem). The author's *takhallus* is apparently Rafīq (f. 8v): رفيق حال تو حق باد تا بدور قيام ' . He may be identical with Majnūn b. Maḥmūd (or Muḥammad) Rafīqī, also known as Mullā 'Alī Kātib, the famous calligrapher (d. *ca.* 945/1539), cf. IvASB 1623. Here the heading is (f. 1): *Qaṣīda-i-maṣnū'-i-Mawlānā Ḥāfiẓ 'Alī Kātib*, but this seems to have been written by a different hand, not that by which the bulk of the text has been transcribed. There is no prose introduction, and the poem ends abruptly.

The author first gives five *qiṭ'as* which apparently do not form part of the poem. Each of them has a versified heading (written in red ink). Beg. of the first one is:

حاكم روى زمين بحر سخا كان كرم ' در دريای مروت منبع حلم و وقار '

The poem itself begins on f. 2v.

حريم حرمت كوى تو جنت احرار ' شميم نكهت موى تو راحت دل زار '

There are explanatory marginal notes facing the passages which require them. The continuous text of the passages imbedded in the poem, written in red ink, is given in the form of additional, differently rhyming *bayts*, also in red ink.

The copy may date from the beg. of the x/xvi c.

Ff. 14; S 9 × 5,5; 6,5 × 3,5; ll 15, no jadwals. Brownish Or. pap. Good nast. of Khorasani type. Cond. not good. Worm-eaten and damaged by moisture. Some lines have become illegible. Notes on the first and last folios; also, on the last page, a versified passage, illustrating different metres.

242.

ديوان فغاني

Dīwān-i-Fighānī. I 398.

An incomplete copy of the dīwān of Bābā Fighānī Shīrāzī, who originally used the *takhallus* Sakkākī (d. 922 or 925/1516–1519). For references see IvASB 645 (add BrRs p. 50). The beginning is lost in this copy, and the first complete poem, a *ghazal*, opens with (f. 10):

بسوی من نظر مهر نيست ماه مرا ' هنوز بين كه غرور است كج كلاه مرا '

The *ghazals* are arranged alphabetically. On f. 140v there is a short *mathnawī* poem, beg.

در دل من کر دمي آن ماه منزل میکند ، الخ

Qiṭ'as, quatrains, a few *tarjī'bands*, etc., beg. on f. 142:

فغاني في المثل در عالم خاک ، اکر نانرا نمي يابي و کر آب ،

Qaṣīdas, on f. 150v (the series is incomplete at the end). Beg.

خطی که یک رقمش آب روی نه چمنست ،
نشان خاتم سلطان دین ابوالحسن است ،

In the beginning (ff. 1v–8v) there are 22 *ghazals* of Khusraw, probably extracted from different dīwāns of Amīr Khusraw (cf. above, No. 218). Beg.

ای مونس سینهائي (*sic*) غمناک ، ای کم شده در تو وهم و ادراک ،

Copied at Murshidābād, by Sayyid Muḥibb Ḥusayn, a Sayyid of Bārha. The date is Wednesday, 25th Jum. I 12 (1212 ?). In that year the 25th Jum. I was indeed a Wednesday, and therefore it may be the 15th Nov. 1797. The equivalent in the years of *julūs* has not been inserted, although originally it was intended to write it. These particulars are given in the colophon on f. 148v.

Ff. 171; S 7,75 × 5,25; 6,5 × 3,75; ll 17, no jadwals. Thin Or. pap. Ind. nast. Cond. tol. good. Ff. 149–150 are left blank.

243.

دیوان آصفي

Dīwān-i-Āṣafī.

II 214.

Poems of Āṣafī, son of Muqīmu'd-Dīn Ni'matu'l-lah Quhistānī, d. at Herat *ca.* 923/1517, see IvASB 647 (to the references given there add BrRs 55, p. 50). The dīwān consists of *ghazals*, with only a few *qiṭ'as* and *rubā'īs* at the end. Beg. as usual:

ساز آباد خدایا دل ویراني را ، یا مده مهربتان هیچ مسلماني را ،

Beg. of the *rubā'īs* (f. 80):

ای آنکه چو مطلع رخت مطلع نیست ،
بی ذکر تو هیچ مجلس و مجمع نیست ،

A good calligraphic copy, dating from the x/xvi c. The first and the last folios are of more modern origin. A few marginal notes.

Ff. 82; S 6,25 × 4,5; 4,75 × 3; ll 14, within jadwals. Or. greyish pap. Excellent nast. of Herati type. Cond. tol. good; slightly injured by moisture. Notes on f. 1.

244.

تیمور نامه

Tīmūr-nāma. II 271.

The well-known poem of 'Abdu'l-lah Jāmī, with the *takhallus* Hātifī (d. 927/1520–1521), see IvASB 649. It describes, in laudatory style, the exploits of Tīmūr. Beg. as usual:

بنام خدایی که فکر خرد، نیارد که با کنه او پی برد،

Transcribed by Muḥammad Riḍā b. Niẓāmi'd-Dīn Muḥammad Samarqandī, apparently towards the end of the xi/xvii c.

Ff. 71; S 11,25 × 7,25; 5,5 × 2,75; ll 15, within jadwals. Or. pap. Good Ind. nast. Cond. fairly good. The paper of some folios is decaying. Double full page vignette, mediocre. A seal on f. 1, dated 1253 AH.

245.

ليلي و مجنون

Laylā wa Majnūn. II 249.

Another poem by the same Hātifī, dealing with the stereotype subject of the romance of Majnūn and Laylā. See, in addition to the references given in IvASB 649, also EIO 1398–1409, Br 278 II, 279, RS 295 III, 296, EB 996–1005, Pr 888–893, R 652 sq., Fl I 581–582, Leyden C. II, 121, Gotha C. 107, etc. *Ind. libr.* Bk 222, Spr 421. Lith. Lucknow, 1862; edited by Sir W. Jones, Calcutta, 1788. Beg. as usual:

این نامه که خامه کرد بنیاد، توقیع قبـــول روزیش باد،

Dated 1943, probably of the Samwat era, i.e. 1886.

Ff. 91; S 9,5 × 6,5; 6 × 3,75; ll 11, within double jadwals. Or. pap. Ind. nast. Cond. tol. good, except at the end, where the MS. is injured by worms. Bad vignette.

246.

معراج العشاق

Mi'rāju'l-'ushshāq. II 394.

A prose version of the contents of the same *Laylā wa Majnūn* of Hātifī. The author of this prose rendering calls himself (f. 2) 'Ibratī 'Aẓīmābādī; he is apparently identical with the compiler of the *Mi'rāju'l-khiyāl*, a *tadhkira* of modern Indian poets (No. 60; cf. also No. 314), whose original name was Wazīr 'Alī. He died after 1268/1852. The present work has been compiled, as stated on f. 2v, in 1251/1835–1836. Beg.

دیباچه پیرایی صحیفه دلکشایی سخن بنام پاک ایزد یکتایی الخ

Dated the 3rd Jum. II 1281/the 3rd Nov. 1864.

* Ff. 1v–17; S 11,5 × 7,5; 9,25 × 4,5; ll 10, no jadwals. Europ. pap. Ind. nast. Cond. good.

247. ديوان آهي

Dīwān-i-Āhī. II 208.

Poems of Āhī, of Turkish extraction, who was an official in the service of Gharīb Mīrzā, a Timuride of the end of the IX/XVc. He died in 927/1521. See Br. Lit. Hist. III, 459, GIPh 335; EB 995, R 736, Fl I 578, Gotha C. 74, etc. *Ind. libr.* Spr 327. It contains only *ghazals*, arranged alphabetically, with some 11 quatrains at the end. Beg. of *ghazals* :

ای صد خجالت از گل رویتو لاله را، مانند غزال چشم تو چشم غزاله را،

Beg. of quatrains (f. 31) :

تا کی طلبد زمانه فرسودن من، در محنت و غم دم نیاسودن من،

Dated the 1st Muharram 1222/the 11th March 1807, with a silly colophon :

تمام شد نسخهٔ ديوان آهي تصنيف شاه عباس والي ايران ،

Ff. 32; S 8,5 × 5,5; 6,25 × 3,5; ll 16, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Seals at the beg. and end.

248. ناز و نياز

Nāz-u niyāz. II 514.

An allegorical didactic story, in *mathnawī* verse, the same as the one described in Spr 382 (apparently Sprenger refers to exactly this particular copy which may at some time have belonged to the Society's library). The name of the author is not mentioned in the text. Only, on the last folio, on the margin, opposite the concluding lines of the poem, there are written in red ink the three words محمد صالح خواجم, which Sprenger took for the name of the author. The poem has been completed in Shawwāl of 930/Aug. 1524 (cf. f. 56), and is dedicated to 'Ubaydu'l-lah Khān, probably the Shaybanide prince who later on ruled in 940–946/1533–1539, see f. 4v. A poem with the same title, and also without the author's name, has been lith. in Persia, 1888, but I cannot at present ascertain whether both are the same. Beg.

ای وجود تو اصل هر اشیا، کشته اشیا ز صنع تو پیدا،

Dated Ṣafar 1069/Nov. 1658, copied by Muḥammad Baqā.

Ff. 57; S 7,5 × 4; 5,5 × 2,25; ll 15, within jadwals. Grey Or. pap. Good. Ind. nast. Cond. tol. good. A faded vignette.

249. فتوح الحرمين

Futūḥu'l-ḥaramayn. II 510.

The well-known versified description of the Muhammadan holy places at Mekka and Medina, comp. in 911/1505–1506, and ascribed to Muḥyī Lārī (d. 933/1526–1527), see IvASB 654, where references to other catalogues are given. Beg. as usual :

ای همه کس را بدرت التجا، کعبهٔ جانرا ز تو نور ضیا،

Copied probably in the beg. of the xi/xvii c., a fine transcript. As usual, there are drawings and plans; in this copy they are drawn without any skill (ff. 6v, 17, 19, 19v, 20, 21v, 23, 23v, 24v, 27v, 29, 34, 37, 38v, 39v, 40v, 41, 42).

Ff. 42; S 9,25 × 5,25; 6,5 × 3,5; ll 15, within jadwals. Or. pap. Very good Persian nast. Cond. tol. good. A few glosses on the margins.

250. ديوان هلالي

Dīwān-i-Hilālī. I 402.

Poems of Badru'd-Dīn Hilālī Astrābādī (d. 936–939/1529–1533), see IvASB 657. The present copy contains apparently an extract from the original dīwān, because it is much shorter than in other MSS. There are chiefly *ghazals*, alphabetically arranged, with a few *qiṭ'as* and *rubā'īs* at the end. Beg.

ز آب چشم من کل شد براه عشق منزلها،
ندانم تا چه کلها بشکفد آخر ازین کلها،

Beg. of. *qiṭ'as* (f. 43):

محمد عربي آب روی هر دو سرای،
کسی که خاک درش نیست خاک بر سر او،

Copied towards the end of the xii/xviii c.

Ff. 46; S 6,75 × 4,75; 4 × 3; ll 13, no jadwals. Or. and Europ. pap. Turkish (?) nast. Cond. fairly good, only in a few places worm-eaten.

251. كنج معاني

Ganj-i-ma'ānī. II 512.

A *mathnawī* poem eulogising the victories of a prince of Gujrāt, Bahādur Shāh (932–943/1526–1537), to whom the poem is dedicated (f. 9v). The author, who calls himself Muṭī'ī (cf. ff. 3, 24, etc.), is apparently a very little known local poet; he seems to have nothing to do with another Muṭī'ī, or Alif Abdāl Balkhī, his contemporary in Persia, who died in 931/1525; there is probably no information about him in any of the known

tadhkiras. Several dates are mentioned in the text (936/1529–1530, on f. 6; 937/1530–1531, on f. 15), and the date of completion is given on f. 30 as 941/1534–1535 (کوهر سخن). The title given in the vignette (f. 1v) runs as follows: اسم کتاب کنج المعاني (*sic*) حضرة صاحب قراني, but it is given in a correct form in the colophon (f. 30). The poem begins with a quatrain:

در وادی عشق جان و تن فرسودم ، وین راه خطرناک بسی نمودم (?) ،

(the last word is not well legible). The poem itself begins:

ای بدیدار کرن لیل و نهار ، در هوای تو دل و جان فکار ،

The copy is not dated, but it is quite probable that it may belong to the same time, i.e. the middle of the x/xvi c., judging from its style and paper.

Ff. 30; S 7,25×4,75; 5×2,75; ll 11, within jadwals. Or. pap. Old Indo-Khorasani nast. Cond. bad. Worm-eaten, repaired. Fine vignette. Seal at the end, erased.

252. سحر حلال

Siḥr-i-ḥalāl. II 509.

The well-known artificial *mathnawī*, which can be read in two different metres, by Ahlī Shīrāzī (d. 942/1535–1536), see IvASB 663,3. It has been lith. in Persia. Beg. of the prose preface, as usual:

حمد نا محدود و شکر نا معدود سزاوار صانعیست الخ

Beg. of the poem itself (f. 107), also as usual:

ای همه عالم برتو بی شکوه ، رفعت خاک در تو بیش کوه ،

Copied in the xii/xviii c.

*Ff. 105v–124v; S 6,5×3,5; 4,75×2; ll 15, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Notes on f. 105.

253. خمسة قاسمي

Khams-i-Qāsimaī. III 42.

An excellent old copy of the five *mathnawī* poems by Qāsimī Gunābādī, or Muḥammad Qāsim al-Ḥusaynī, of Gunābād (or, in its Arabicised form, Janābidh), who died some time about 979/1571–1572. See GIPh 246, Horn, 192; EIO 1437–1438, EB 513–517, R 660–661, Fl I 602–603, Dorn C. 387–388, etc. *Ind. libr.* Spr 534–535 (apparently exactly the present copy is referred to). Cf. also Mohl, Le livre des Rois, vol. I, p. lxxvii; Dorn, Das Asiatische Museum, p. 375; Notices et Extraits, IV, 297. There are:

1. (f. 1v). *Laylā wa Majnūn*, on the well-known subject, beg.

ای نامه ز نام تو مسجل، مجنون ره تو عقل اول،

2. (f. 32v). *Shāhrukh-nāma*, comp. in 950/1543–1544 (cf. f. 84), dealing with the history of Shāhrukh (807-850/1405–1447). Beg.

الهي بحق پادشايي تراست، همه بندهايم و خدايي تراست،

3. (f. 85). *Kār-nāma*, also called *Gūy-u chaukān*, a collection of eulogies and didactic stories, beg. (as in Spr 535):

الهي قاسمي را راه بنمای، زبانش را ببسم الله بگشای،

4. (f. 127v). *Shīrīn-u Khusraw*, comp. in 950/1543–1544. Beg. (as in Spr 535):

الهي قاسمي را کن نظرباز، بروی گلرخانش کن نظرباز،

5. (f. 165). *Shāhnāma* (comp. in 940/1533–1534), otherwise styled *Shahnāma*, or *Isma'īl-nāma*, or *Shahinshāh-nāma*, or *Shāh-nāma-i-Isma'īl*, containing a history of Shāh Isma'īl Ṣafawī (907–930/1502–1524). This copy does not contain the *second daftar*, dealing with the reign of Ṭahmāsp (cf. R 661, Dorn C. 388). The beginning is lost, and the poem opens with:

نماینده هر صورت از پیش و پس، بود پرتو ذات بیچون و بس،

A very good, calligraphically written copy, dated 982/1574 (the earliest date is the 15th Muḥ./the 7th May, and the latest probably the end of Ramaḍān 982/the beg. of Jan. 1575, on f. 126v), transcribed at Bārfurūsh (*sic* في بلدة بارفروشده, f. 126v), by Muḥammad b. Rūḥi'l-lah aṭ-Ṭabīb of Gīlān.

Ff. 211; S 12,75 × 8,5; 8,75 × 5; ll 21 (in four columns), within jadwals. Good Or. pap. Excellent nast. of Khurasani type. Cond. very good. On ff. 1v, 32v, 85v, 127v there are excellent frontispieces, still well preserved.

254.

دیوان ثنائي

Dīwān-i-Thanā'ī. I 387.

Poems of Ḥusayn Mashhadī, who used the *takhallus* Thanā'ī (d. *ca.* 996/1588), see IvASB 680 (to the references given there add BrRs 249). There are, as usual, *qaṣīdas*, *ghazals*, *qiṭ'as*, etc.

Qaṣīdas (f. 1v), beg. as usual:

در روش حسن و ناز هست بسی خوشنما،
غمزه بطرز ستم عشوه برنگ جفا،

Ghazals (f. 47), alphabetically arranged, beg. as usual:

راندی بچشم از برخود ای پسر مرا، صد خار حسرتست ازین در جگر مرا

Qiṭ'as, etc. (f. 61), beg.

آسمان قدرا ثنائي بندہ ات ' بود غم کر خاطر ناشاد رفت '

Rubā'īs (f. 63v), beg. as usual :

فریاد کہ غرق دیدہ خون کرد مرا ' دل از رہ عشق و دین برون کرد مرا '

Dated the 25th Rab. II 1099/the 28th Febr. 1688, copied by Jamāl Muḥammad, son of Shāh Muḥammad of Niẓāmpūr.

Ff. 71 ; S 10 × 6,25 ; 7 × 3 ; ll 19, no jadwals. Or. and Europ. pap. (new margins). Good Ind. nast. Cond. tol. good. Worm-eaten and repaired. Marginal notes and glosses, especially at the beginning. A fragment on the fly-leaf at the beg. A seal.

255. شرح دیوان ثنائي

Sharḥ-i-Dīwān-i-Thanā'ī. I 574.

A commentary on Thanā'ī's dīwān, described in the preceding note, by 'Iwaḍ Rāy, with the *takhalluṣ* Masarrat, an author of the beginning of the XIII/XIXc., cf. further on, No. 312. In his preface he mentions that he did compose a commentary on the opening distich of that dīwān and displayed it in an assembly of noblemen, who were much pleased with it. This encouraged him to start on his present work. Amongst the members of that assembly is mentioned Nawwāb Ghāziyyu'd-Dīn Ḥaydar Khān, who was a sulṭān of Oude in 1229–1243/1814–1827, when he changed his name to Shāh Zamān ; it seems therefore very probable that the book has been completed not long before 1229/1814. Beg.

از شرح معاني تو خاموش سخن ' الخ

Copied in the beg. of the xiii/xix c. The date 1208 (?) AH., given in the colophon by a different hand and in different ink seems to be unreliable.

Ff. 173 ; S 10,25 × 6,75 ; 8 × 4,25 ; ll 17, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. fairly good. Slightly worm-eaten. A few marginal notes.

256. شرح دیوان عرفي

Sharḥ-i-Dīwān-i-'Urfī. II 515.

A commentary on the poems of Muḥammad b. Zayni'd-Dīn 'Alī b. Jamāli'd-Dīn Shīrāzī, with the *takhalluṣ* 'Urfī (d. 999/1591). Very unfortunately there are no indications as to the name of the author or the date of composition. In addition, the preface is omitted, and the work opens directly with the first *bayt* of the initial *qaṣīda* :

ای متاع درد در بازار جان انداختہ الخ' متاع درد در بازار و کوهر سود الخ

It is therefore impossible to decide whether or not it is identical with one of the commentaries described in other catalogues.

Copied in the xii/xviii *c.* After the colophon there are further glossess and explanations in the same style as that of the work itself.

* Ff. 18–64; S 9,5 × 6; 8,25 × 3,25; ll 20, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and injured by moisture; marginal notes and glosses on several folios.

257. نل و دمن

Nal-u Daman. III 18.

The well-known *mathnawī* poem, dealing with some episodes from Hindu lore, by Abū'l-Fayḍ b. Mubārak Nāgūrī, with the *takhallus̤* Fayḍī, or Fayyāḍī (d. 1004/1595). It has been completed in 1003/1594–1595, see IvASB 696. Beg. as usual:

ای در تک و پویتو ز آغاز، عنقـــای نظر بلند پرواز،

Dated the 1202 of the Bangala era, at Sa'īdābād, by Ghulām Sarwar Ṣiddīqī.

*Ff. 27v–128; S 9 × 5,25; 6,5 × 3,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Seals, dated 1227 AH.

258.

The same. II 262.

Another copy of the same poem, beg. as usual, see the preceding note.

Dated the 2nd of Ṣafar 1257/the 26th of March 1841 (or 1898 of the Samwat era), copied by Raḥmān 'Alī Kālpawī.

Ff. 123; S 7 × 4,25; 5 × 2,5; ll 13, no jadwals. Europ. pap. Ind. nast. Cond. fairly good.

259. اعجاز المحبة

I'jāzu'l-maḥabbat. II 390.

A prose version of Fayḍī's *Nal-u Daman*, compiled in 1247/1831–1832 by 'Ibratī 'Aẓīmābādī, the same as the author of the *Mi'rāju'l-khiyāl*, see above, No. 60, and the *Mi'rāju'l-'ushshāq*, No. 246. The work begins and ends with praises to his teacher, Ulfatī Shāhjahānābādī, or Dihlawī (d. the 28th Ṣafar 1254/the 23rd May 1838, see No. 60: 20 of the list). It is written in bombastic and florid ornate prose, intermixed with many poetical quotations. Beg. تزئین عنوان سخن و توشیح دیباچهٔ کلام الخ

Dated the 15th Jum. I 1283/the 25th Sept. 1866, copied by Harīhar-Nāt'h Kāyat'h, surnamed Miḥnatī. It appears to be in the same handwriting as that of No. 60 in this collection (II 439), and of Bh 93, both copied in 1282/1865.

Ff. 29; S 11,5 × 7,25; 9,5 × 5; ll 19, no jadwals. Europ. pap. Ind. nast. Cond. good.

260. ديوان ولي

Dīwān-i-Walī. I 401.

Poems of Walī of Dasht-i-bayāḍ, in Qāin (d. 1012/1603–1604). A portion of it has already been described and references have been given in IvASB 697. This copy (which seems to be old and very good), is slightly incomplete towards the end, where there are may lacunas, partly restored by a modern hand. The copy contains :

1. (f. 1). *Qaṣīdas*, beg. as in EIO 1482 :

ای دل و جان درد و غمت را وطن ' هر دو فدای تو چه جان و چه تن '

2. (f. 62). *Qiṭ'as*, etc., beg.

آتش طبعا کهي که فکرت ' جويد پی اشتهار معني '

3. (f. 72). *Ghazals*, in alphabetical order, beg. as in IvASB 697 :

شب نويد قرب در زد بندهٔ درگاه را '
خوش اثرها بود در پی نالهٔ جانکاه را '

4. (f. 133v). *Mathnawī*, in Sufic strain, beg.

ولايت پرورا معجز پناها ' نکويم شيخ وقت پادشاها '

5. (f. 142v). *Rubā'īs*, not arranged alphabetically ·

امي لقبي کز انبيا اعلم بود ' احمد نامي که سرور عالم بود '

The bulk of the MS. may date from the beg. of the xi/xvii c.

Ff. 147 ; S 8 × 4,5 ; 6,75 × 2,75 ; ll 15, within jadwals. Or. (and Europ.) pap. calligraphic Khorasani-Ind. nast. Cond. fairly good. Marginal notes and glosses.

261. تحفهٔ قاسمی

Tuḥfa-i-Qāsimī. II 252.

A lengthy Sufic mathnawī poem, narrating the miracles of Mīr Dād, an early Afghan saint, probably of the VII/XIIIc. (as he is said to be referred to in the *Fawā'idu'l-fu'ād*, IvASB 239), see ff. 19, 19v, 20, 20v, etc., and of other saints of more recent origin. The author, who gives only his *takhalluṣ* as Ḥusaynī, was an Afghan from Peshawar (this place is often mentioned in the text). He was born, as stated on f. 10, in 977/1569–1570, as in 984/1576–1577, being then seven years of age, he lost his father ; he mentions that he wrote the present poem at the age of 35 (approximately, indeed), i.e. in 1012/1603–1604. On f. 12v,

where the title of the work is given, he mentions that he started its composition in 1009/1600–1601 :

چو میکردم این داستانرا نکار، سنه بود کامل نه و یک هزار،

The poem is dedicated to Qāsim ibn Qadam, a local Qādirī Pīr (cf. f. 8), whose disciple the author was. The *takhallus* Ḥusaynī the author derived from Sayyid Ḥusayn, a descendant of 'Abdu'l-Qādir Jīlānī, whose shrine was worshipped at that place (see *ibid.*). The stories are of the usual type, and there are apparently almost no allusions to any historical events. The language is simple and not polished at all. Beg.

خدایا توئي کارساز همه، بدرگاه پاکت نیاز همه،

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 48 ; S 10,5 × 6,75 ; 7 × 3,75 ; ll 15, within jadwals. Or. pap. (new margins, Europ. pap.). Ind. nast. Cond. fairly good.

262.

Dīwān-i-Naẓīrī. دیوان نظیری II 231.

Poems of Muḥammad Ḥusayn Nīshāpūrī with the *takhallus* Naẓīrī (d. in India, *ca.* 1021/1612–1613), see IvASB 705 (to the references, given there, add BrRs 54, p. 47). The present copy, like the following one, does not contain the *qaṣīdas*, but only *ghazals*, in alphabetical order, and a few quatrains. Beg. as usual :

اذا ما شئت من (*sic*) تحیی حیوة جلوة المحیا،
برسوایي بر اور سر بمستوري برون نه پا،

Rubā'īs (f. 158), beg.

نور تو بقدر سینهٔ روزن تست، دخل تو بقدر وسع کنجینه تست،

Copied towards the end of the xi/xvii c.

Ff. 165 ; S 7 × 4 ; 5,25 × 2,25 ; ll 17, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired ; new margins added to many leaves. A good vignette.

263.

The same. II 230.

Another copy of the same dīwān, also without *qaṣīdas*. Beg. of *ghazals* is the same as in the preceding transcript. Fol. 193v is left blank. A series of *quatrains*, which seems to be incomplete, begins with :

شب مست زخانقه برونم بردند، تا دیر مغان واژکونم بردند،

Copied probably towards the end of the xiii/xix c.

Ff. 197 ; S 11,5 × 7 ; 9 × 4,5 ; ll 15, no jadwals. Eur. pap. Modern Ind. nast. Cond. good.

13

264. كليات ملک قمی

Kulliyyāt-i-Malik Qumī. II 245.

A complete collection of the poetical works of Malik Qumī (d. 1024-1025/1615-1616), see IvASB 715, where only his dīwān is described. This *kulliyyāt* seems to be very rare, and apparently does not exist in other libraries. It contains:

1. (f. 1v). *Rubā'īs*, alphabetically arranged. There are several series of them, the first one is the largest, and has no special heading. Beg.

از مغز سمن بادهٔ ... سل (?) بکشا، آسان حل شد عقدهٔ مشکل بکشا،

On f. 16 begins another series, with the heading:

در تعریف آتشبازی شب برآت الخ

On f. 17v begins : در تعریف حکیم جم نشین که اجزای حکمت فراهم آورده الخ

On f. 18v : تعریف ابنه در صفت نورس طوبی سرشت که چشمهٔ سربستهٔ زندگیست الخ

On f. 19v : طرح ثالث عمارت پایه سرسنجی سرای کم مایه الخ

On f. 21v : سلسلهٔ رباعیست مرصع بلعل و مروارید هر مصرعي الخ

On f. 25 : پیرایه سازي اساس مربع در نغمه انکیزی چار تار مرصع،

2. (f. 28). *Dībācha-i-Gulzār-i-Ibrāhīm.* It is the same as the one included in the *kulliyyāt* of Ẓuhūrī (d. 1025/1616), described in EIO 1500,1. It seems to be undoubtedly from Malik's pen (cf. f. 30, his *takhalluṣ* : ' ملک شد تاجدار ملک معنی, at the end of the work), and there is nothing improbable that Malik might have written it for Ẓuhūrī, who was his relative. Beg.

ای نورس کلزار براهیم از تو، الخ، سلطان لم یزل که پیکر آتشي الخ

As all the well-known works of Ẓuhūrī it is dedicated to 'Ādilshāh Ibrāhīm (987–1035/1579–1626).

3. (f. 30v). *Manba'u'l-anhār.* A Sufico-didactic *mathnawī* poem in imitation of Niẓāmī's *Makhzanu'l-asrār* (cf. f. 38v), see Spr 482. It is divided into 17 *nahrs*, with many other subdivisions. The date of composition is not given, but the poem is dedicated (f. 69) to Shāh Ḥusayn Niẓām Shāh. As it is known that Malik came to India about 987/1579, it is difficult to think that the prince in question is identical with Ḥusayn b. Burhān

(961–972/1553–1565); more likely Malik refers here to Mīrān Ḥusayn b. Murtaḍā (996–997/1588–1589). Beg.

بسم الله الرحمن الرحيم، اهدنا الصراط المستقيم،

4. (f. 77v). *Dar tawḥīd-i-Ḥaḍrat-i-Bārī*. A Sufico-didactic *mathnawī* poem in imitation of Sanā'ī's *Ḥadīqa*, dedicated to 'Ādil-Shāh Ibrāhīm (cf. f. 89). It seems to be the same as the one described in Spr 482, l. 8. Beg.

ای طرب ساز غم نگارنده، هم نگاری و هم نگارنده،

5. (f. 99). *Ṣanam-u Brahman*. A love story, apparently the same as the one described in EIO 1499, 1, where the title is not given. It seems to have been left unfinished. Beg.

بنام انکه در دلها وطن ساخت، صنم را قبله گاه برهمن ساخت،

6. (f. 111). *Qaṣīdas*, beginning with a poem in praise of 'Alī:

چو پشهٔ غضبت بر عدو کشد پر و پی،
کند به نیش برون خون فاسد از رگ وی،

7. (f. 137v). *Muqaṭṭa'āt*, beg.

شود جو رستم طبعم برخش فکر سوار،
حسود کسیت که گردد بگرد میدانش،

8. (f. 150v). (*Dībācha-i-Nawras*). An introduction, in ornate prose, without a heading, dedicated to the same Ibrāhīm 'Ādil-Shāh. It seems probable that this is a composition on the same lines as the introduction to the *Gulzār-i-Ibrāhīm* (see above, 2). Beg.

بسم الله الرحمن الرحيم، نورس بستان کلام قديم، الخ، پيش رس نهال تازهٔ بيان الخ

9. (f. 153). A series of *tarjī'bands* and *tarkībbands*. First those are given which are of a religious strain, and then the others in praise of various princes. An imitation of the famous *tarjī'-band* of Sa'dī is given on f. 170v; praises to Ibrāhīm 'Ādil-Shāh (ff. 183, 187v); to 'Abbās I (Ṣafawī), on f. 185, etc. At the end there is a *tarjī'band* called *Sāqī-nāma* (f. 189). There is no general heading of the section. Beg.

ای حمد تو منبر مقالات، وی ذکر تو سلم مقامات،

10. (f. 191). *Ghazals*, alphabetically arranged, beg.

بسست تا بکی اینجا و تا بچند آنجا، کشیم رخت بجای که میکشند آنجا،

11. (f. 357). *Sāqī-nāma*, beg.

خرابم در مئي پرستان کجاست، کبابم طربگاه مستان کجاست،

Copied towards the end of the xi/xvii c., or beg. of the xii/xviii c.

Ff. 359; S 10 × 5,75; 7 × 2,75; ll 23, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

265.

رامایں

Rāmāyan. I 408.

An abbreviated versified translation of the Ramayana, here called *Ḥadīth-i-Rām-u Sītā* (f. 11v). The author is Sa'du'l-lah Kayrānawī Panīpatī with the *takhalluṣ* Masīḥ, or Masīḥā. The work is dedicated to Jahāngīr (f. 8v), and contains praises to a Sufic shaykh, Muḥammad Bāqī (or Abū'l-Baqā'). See EIO 1967–1969, EB 1315; cf. R 1078. The introductory glorifications, etc., are very long, and the tale itself begins on f. 15. Beg. as usual:

خداوندا ز جام عشق کن مست، که از مستی فشانم بر جهان دست،

Dated the 22nd Jum. I 1152 (the 22nd year of Muḥammad Shāh's reign), or the 27th Aug. 1739, copied by (illegible) son of Multānīmal, son of Kanjīt Rāy of Shāhjahānābād (Dihlī).

Ff. 179; S 9,5 × 5,5; 7 × 3,25; ll 15, no jadwals. Coloured Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

266.

دیوان اسیر

Dīwān-i-Asīr. II 217.

Poems of Jalālu'd-Dīn Asīr b. Mu'min Iṣfahānī (d. 1049/1639–1640), the same as those described in IvASB 737. The present copy seems to be incomplete, and contains:

1. (f. 1v). *Qaṣīdas*, unarranged, beg. as usual:

ای دانهٔ تسبیح خیالت دل دانا، سر حلقهٔ مستان رخت دیدهٔ بینا،

2. (f. 21v). *Ghazals*, alphabetically arranged, beg. as usual:

ای گلشن از بهار خیال تو سینها، برگ گل از طراوت قامت سفینها،

3. (f. 138). *Quatrains*, unarranged, beg. (the first on f. 137v, is not a *rubā'ī*):

از صومعهٔ زهد به نیرنگ برون آی، با نیک و بد میکده یکرنگ برون آی،

Dated the 14th Rajab 1104/the 21st March 1693, by one Khudāyār, at کلکله.

Ff. 143; S 9 × 5; 7,25 × 3,25; ll 15, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten; injured by moisture.

267. ديوان كرامي شاملو

Dīwān-i-Kirāmī Shāmlū. II 223*a*.

A very defective copy of the dīwān of Ḥasan Beg Shāmlū, with the *takhalluṣ* Kirāmī. He came from Persia to India under Jahāngīr, and was a bakhshī in Gujrāt under Shāhjahān, see the *Riyāḍu'sh-shu'arā'* (IvASB 230, f. 374), *Khulāṣatu'l-afkār* (EB 391, No. 434), *Makhzanu'l-gharā'ib* (EB 395, No. 2126), etc. Cf. also EIO 1625, Pr 655. There are many praises to Shāhjahān in his dīwān (cf. the first *ghazal* in this MS., or the *qaṣīda* on f. 45v). This copy contains only *ghazals*, alphabetically arranged, and only one *qaṣīda* which is incomplete at the end. The MS. is defective at the beginning and at the end, and has many lacunas in the middle. Beg. abruptly :

در آرزوی دیدن تو می پردم چشم ، مرغیست نو آموخته ام نامه بریرا ،

Beg. of the first complete *ghazal :*

بهرسو بنگری از خود نبیني خوبتر کس را ،

نظر داري بحال خود نياري در نظر کس را ،

Copied towards the end of the xii/xviii c.

Ff. 36 ; S 7,5 × 5 ; 5,5 × 3,25 ; ll 13, no jadwals. Grey Or. pap. Ind. nast. Cond. not good ; worm-eaten.

268. مخبر الواصلين

II 440.

Mukhbiru'l-wā-ilīn.

The well-known collection of versified dates and chronograms to commemorate the dates of the deaths of various saints, and especially of Sufic shaykhs. The author gives his full name as Abū 'Abdi'l-lah Muḥammad Fāḍil b. Sayyid Aḥmad b. S. Ḥasan al-Ḥusaynī at-Tirmīdhī al-Akbarābādī, surnamed Maẓharu'l-ḥaqq (he d. *ca.* 1101/1689–1690), see IvASB 759. There is little information concerning the author's contemporaries ; mostly the celebrities of the remote past are dealt with. The work has been begun in 1060/1650, but not completed till after 1066/1655–1656. At the beginning there is a prose preface, opening with :

برترين كلامي كه عارفان معارف سخن سازي الخ

Beg. of the poem itself (f. 5) :

اين سخن چند كه من گفته ام ، گوهر ناسفته نكو سفته ام ،

A bad copy dating from the beg. of the xiii/xix *c.* The second half (beg. with f. 49) is written on bad brown paper, on which the headings have become almost invisible.

Ff. 73 ; S 9,5 × 5,5 ; 7 × 3,75 ; ll 13, no jadwals. Or. pap. Vulgar Ind. nast. Cond. mostly bad. Worm-eaten

269.

دیوان عنوان

Dīwān-i-ʻInwān. II 239.

Poems of ʻInwān, or Chalabī ʻInwān, with his full name Muḥammad Riḍā b. Ḥājjī Ṣāliḥ Tabrīzī. He flourished in the middle of the XI/XVIIc.: Ṭāhir Naṣrābādī met him at Mashhad, where the poet resided, and writes about him as already dead in his *tadhkira* (completed 1089/1678), see Spr 102, *Riyāḍu'sh-shuʻarā'* (IvASB 230), f. 313. This copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

زهی از پرتو حسنت فروزان چشم محفلها،
خیالت روشنائي بخش خلوتخانه دلها،

2. (f. 106v). Miscellaneous short poems, i.e. *qiṭʻas*, *fards*, quatrains, etc. Beg.

آسمان با اهل دل کي صاف سازد سینه را،
دوست نتوان کرد با خود دشمن دیرینه را،

Copied in the middle, or towards the end, of the xii/xviii *c*.

Ff. 113; S 8×5; 4,75×2,5; ll 14, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture, especially the lower part. A few seals at the end, dated 1253–1257 AH.

270.

دیوان ولي رام

Dīwān-i-Walī-rām. II 240.

Poems of Walī, or Walī-rām, or Banwālī-dās, a writer of prince Dārā Shikūh (for explanations why the author, a Hindu, has adopted such an extravagant *takhalluṣ*, see f. 194v). The exact date of his death is apparently not known, but it must have taken place some time after 1073/1662–1663, in which year he completed the *Gulzār-i-ḥāl* (see RsBr 195, EIO 1995, R 1043, etc.). A portion of his *Mathnawī*, an imitation of the great *Mathnawī* of Rūmī, has been described in Spr 589.

The volume contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

کنجي که بود مخفي اکنون شد آشکارا،
زین کنج کده پر کن این مژده کو کدارا،

2. (f. 57v). Couplets, in various metres in Sufic strain, beg.

رمز الا آن که کسي فهمید، کان الله لم یکن را دید،

3. (f. 113v). *Rubāʻīs*, unarranged, beg.

ذاتي که نه پنهان و نه پیدا باشد، هر چند که پنهان و نه پیدا باشد،

4. (f. 123). *Mathnawī*, an imitation of Rūmī's famous book, similarly divided, or intended to be divided into six parts (here called *wazn*). In this copy, however, only three of them appear (the last one is incomplete). There are praises to the famous Sufi, Mullā Shāh (d. 1072/1661–1662), on f. 125v. The date of composition is given in the first *wazn* (f. 129v) as 1055/1645 :

مظهری تاریخ این کلدار (*sic*) حال ، یک هزار و پنج با پنجاه سال ،

Curiously, the date of composition of the third *wazn* is 1054/1644 (f. 237) :

با هزارش چهار و پنجه سال ، آخری شهر دلکش شوال ،

The title appears on f. 123 as :

سخن سخي ميزان طبع حقيقت وضع ولي الولايت العرفان (*sic*) والايقان در سنجيدكي وزن اول از جمله شش وزن مثنوی الخ

(*a*) Beg. of the first *wazn* (f. 123) :

قادرا از من مني بستان و بس ، كن عنايت ذره عرفان و بس ،

(*b*) Beg. of the second *wazn* (f. 172v) :

شريعت چيست در طور مظاهر ، ادب آموز عقـــل اهل ظاهر ،

It is the *fifth bayt* of this part that is quoted as the beginning of the whole *Mathnawī* in Spr 589, where apparently a defective copy is described (cf. also further on, No. 462,27) :

از ان علم شريعت شد معلــم ، شود ترتيب ظاهر تا مسلـــم ،

(*c*) Beg. of the third *wazn* (f. 220v) :

ما نه آن كسيم آن تو ئيـــم ، بي نشاني تو ما نشان تو ئيم ،

(This part is incomplete at the end.)

The copy is transcribed all through by the same hand, and the colophon on f. 56 (the only one that is found in the volume), is dated the 6th Dhī'l-ḥijja of the 15th year of Muḥammad Shāh, i.e. 1145/the 20th May 1733.

Ff. 238 (ff. 56v–57, 111v–113, 122–122v, 172, 220 are left blank); S 8,25 × 4,5; 6,5 × 2,75; ll 17, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good, but rather bad in the beginning. Marginal notes and emendations on the initial folios.

ساقي نامهٔ والا

271. II 268.

Sāqī-nāma-i-Wālā.

A *mathnawī* poem, of the type of *Sāqī-nāma*. In the heading its authorship is attributed to Nawwāb Islām Khān Bahādur, with the *takhallus* Wālā. The latter name is actually found on f. 14. This nobleman, whose real name was Ḍiyā'u'd-Dīn, was

a governor of Kashmīr and afterwards of Agra; he died in 1074/1663–1664, as expressed in a chronogram by Ṭāhir 'Ayshī, مرد اسلام خان والا جاه (cf. No. 326, f. 500). Beg.

بنام کزو باده مستي کرفت، ز شوقش عدم رنگ هستي کرفت،

Copied towards the end of the xii/xviii c.

Ff. 16; S 10,5 × 7; 7,5 × 3,5; ll 14, no jadwals. Or. and Eur. (margins) pap. Ind. nast.-shikasta. Cond. tol. good. Worm-eaten.

272.

رزمیه

Razmiyya. II 267.

Another poem, similar to the preceding one, by the same Wālā (judging from the heading). It seems to be incomplete at the end and the *takhalluṣ* of the author is apparently not found here. Beg.

بده ساقي ان باده خوشکوار، که غم شکر آراست از هر کنار،

Copied apparently towards the end of the xii/xviii c.

Ff. 8; the appearance, etc., are exactly the same as in the preceding MS. It most probably formed one volume, together with No. 271, which was divided afterwards.

273.

دیوان مفید

Dīwān-i-Mufīd. II 508.

Poems of Mufīd, or Muḥammad Mufīd b. Najmi'd-Dīn Maḥmūd Bāfqī Yazdī (d. in 1085/1674, or 1090–1091/1679–1680), see IvASB 790. The present copy is more modern than the one there described, but better written; there is apparently some slight difference in the arrangement of the poems. It contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

ای خون کرفته‌لب (از) لعلت پیاله ها، منسوخ در قلم و خطت رساله ها،

2. (f. 91). A few *qiṭ'as*, some of them containing chronograms, beg.

ز جوش فکر بود نو بهار بلبل ما، سواد معني رنکین بود شب کل ما،

3. (f. 93). *Rubā'īs*, beg.

تا کشته سخنوري درین عرصه منم، از طرز و ادای تازه خود چمنم،

Copied about the beginning of the xii/xviii c.

Ff. 102; S 8,5 × 5,25; 6,5 × 3,25; ll 15, within jadwals. Or. pap. Good Ind. nast. Cond. fairly good. Slightly worm-eaten.

274. ديوان صايب

Dīwān-i-Ṣāyib. II 236.

An incomplete copy of the dīwān of Ṣāyib, whose real name was Muḥammad 'Alī Iṣfahānī (d. 1088/1677–1678), see IvASB 783. It contains only *ghazals*, alphabetically arranged; their series breaks off with the letter *nūn*. In the beginning an 'unalphabetical' introductory poem is given, as in IvASB 785, beg.

يا رب از عرفان مرا پيمانه سرشار ده، چشم بينا جان آگاه و دل مسرور ده،

The first alphabetical *ghazal* (here the second, f. 2), beg. as usual:

اگر نه مد بسم الله بودي تاج عنوانها، الخ

Copied towards the end of the xii/xviii *c*.

Ff. 290; S 10,5 × 6,5; 8 × 4; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. good. A few emendations on the margins and a few notes on the fly-leaves.

275. دستور همت

Dastūr-i-himmat. II 207.

The love story of Kāmrūp and Kāmlatā, in *mathnawī* verse, the same as the work described in R 697. The title appears on f. 150v. The poem has been completed in 1096/1685, for which year the author gives two chronograms on f. 150v. The first is erroneously written as 'دلخواه (read نقش) بشد تاريخ ختمش نقد'; but the second is correct: 'بهمت خان موافق شد حسابش'. A dedication to Aurangzīb is found on f. 8 sq. The name of the author whom Rieu calls Muḥammad Murād, is apparently not found in this copy. For a prose version of the same story, which seems to be more common, see above, No. 109. The beginning is here different from that of the British Museum copy:

الهي تا درين بزم مجازم، چو شمع از آتش دل در گدازم،

Dated in the colophon, added by a different hand, 1941 of the Samwat era, or 1884, copied by Najmu'd-Dīn.

Ff. 151; S 10,5 × 6,25; 7,5 × 3,25; ll 15, within jadwals. Or. pap. Ind. nast. Cond. tol. good. An exceptionally bad vignette.

276. ديوان فطرت

Dīwān-i-Fiṭrat. I 397.

Poems of Mu'izzu'd-Dīn Muḥammad, who used two *takhalluṣes*: Fiṭrat and Mūsawī (d. 1106/1694–1695), see IvASB

806. The collection contains *ghazals*, *quatrains*, etc., in one alphabetical series. Beg.

بخط جام مخصر کردم آخر پارسای را،

ز تار موج مي شيرازه بستم خير و تقويرا،

The poem given as the first in IvASB 806 is found here on f. 3v. and that in IvASB 807, on f. 2. The copy seems to be slightly incomplete at the end.

Copied about the middle of the xiii/xix c.

Ff. 46; S 7,25 × 4; 6 × 3,25; ll 10, no jadwals. Or. pap. Bad Ind. nast. Cond. fairly bad. Worm-eaten and injured by repairs.

277. مهر و ماه

Mihr-u māh. II 257.

A love story of Manūhar and Mad'humālat, comp. in 1065/1655 (cf. f. 59v) by Rāzī, or Mīr 'Askarī 'Āqil Khān, or, to give him his full name, 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim Khwāfī (d. 1108/1696–1697), an official under Aurangzīb, cf. IvASB 159, 811, 812, 1278, 1279. Concerning this particular *mathnawī* poem see EIO 1634,2, 1636, 1637, R 699. *Ind. libr.* Spr 544. Cf. also above, No. 116 and IvASB 310, where a prose version of the same tale is described. The beginning in this copy is slightly different. At the top there is a *bayt*:

نورس بستان کلام قديم، بسم الله الرحمن الرحيم،

which is apparently taken from Malik Qumī (see above No. 264, 8). The poem itself opens with:

دلم را با زبان افتاده کاري، که بر دوش خرد بنهاده باري،

Dated the 27th December 1827 (or 1884 of the Samwat era), copied by Baynī Prashād . . . (soiled), at Bhawānī, in the reign of (Muḥammad) Akbar.

Ff. 59; S 6,5 × 4,25; 5 × 2,5; ll 11, no jadwals. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and injured by moisture. On some pages space is left blank for the intended pictures, which have not been executed (ff. 4,8, etc.).

278. ديوان علي

Dīwān-i-'Alī. II 212.

A brief dīwān of Nāṣir 'Alī Sarhindī (d. 1108/1697), the same as the one described in IvASB 817. Poems belonging to different

classes are here mixed together in one alphabetical series; there is apparently a large lacuna after f. 33. Beg. as usual.

محبت جادۂ دارد نهان در خلوت دلها،
چو تار سبحه کم کردیده این ره زیر منزلها،

Dated 1162/1749.

Ff. 38; S 7,25 × 5; 6 × 3,25; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. fairly bad. A seal in the beg., dated 1256/1840.

279.

The same. II 211.

Another copy of the same dīwān with similar beginning. Numerous marginal notes and emendations. Apparently slightly incomplete at the end.

Copied towards the end of the xii/xviii *c.*

Ff. 78; S 11,25 × 7; 8 × 4; ll 17, no jadwals. Or. pap. Ind. nast. Cond. fairly good; worm-eaten. Numerous marginal notes.

280.

دیوان اثر

Dīwān-i-Athar. II 215.

Poems of Athar, or Shafīʻā-i-Shīrāzī (d. 1113/1701–1702), see IvASB 823. The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

بکش بوادي افتادکی تن خود را، چو زر بخاک نهان ساز دشمن خود را،

2. (f. 69v). *Rubāʻīs*, unarranged, beg.

داري اکر آرزوی کوثر به بهشت،
حب علیت بس است رهبر به بهشت،

3. (f. 74v). *Mutafarriqāt*, or fragments, in different metres, beg.

نبود عقده ز کس خاطر مخزون مرا، استخوان نیست اثار دل پر خون مرا،

Copied in the middle, or towards the end of the xii/xviii *c.*

Ff. 81; S 8,25 × 5,25; 5,75 × 3; ll 13, within double jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Additional poems on the margins.

281.

دیوان مخفی

Dīwān-i-Makhfī. II 226.

Poems of Makhfī, whose real name was Zību'n-Nisā' Begum, a daughter of Aurangzīb (d. 1114/1703), see IvASB 824. In the present and in the next copies *qaṣīdas* are given separately from the *ghazals*. Beg. as usual:

اي ز ابر رحمتت خورم (خرم) كل بستان ما،
كفتكوئي حرف عشقت مطلع ديوان ما،

The *qaṣīdas* begin on f. 133 :

دل من بلبل حسن پریرویان کلستانش،
فدا ديوار آن باغ (و) بقا حد خيابانش،

Tarjīʿbands, *tarkībbands*, some quatrains, *qiṭʿas*, etc., beg. on f. 145 :

آنحسن که در پرده بخود راز نهانداشت،
برداشت ز رخ پرده چو رازی به از آنداشت،

Copied in the xii/xviii *c.*

Ff. 156 ; S 10,75 × 6,25 ; 6,75 × 3,25 ; ll 13, within jadwals. Brown and coloured Or. pap. Ind. nast. Cond. good. Scrappy quotations on the fly-leaves.

282.

The same. II 227.

Another copy of the same dīwān, containing *ghazals*, alphabetically arranged, beg. as in the preceding copy ; *qaṣīdas*, beg. on f. 137v, also as in that transcript ; *tarjīʿbands*, etc., on f. 151v, also beg. as in No. 281.

Copied in the beg. of the xiii/xix *c.*, by Ḥasan ʿAlī.

Ff. 166 ; S 8 × 5,5 ; 6 × 3,5 ; ll 13, within jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten, repaired, dirty. Notes on the fly-leaves.

283.

دیوان عالي

Dīwān-i-ʿĀlī. I 394.

Poems of Nūru'd-Dīn Muḥammad, who bore the titles of Niʿmat Khān, Muqarrab Khān and Dānishmand Khān, and used the *takhalluṣ* ʿĀlī (d. 1121–1122/1709–1710), see IvASB 826. It contains chiefly *ghazals*, alphabetically arranged, beg. as usual :

تمامي يابد از مصراع بسم الله ديوانها،
ببين كز مد اين ابروست زيب روى عنوانها،

Qaṣīdas (f. 138), beg. as usual :

كشايش كره ما بهيچ باب نشد، هزار حيف كه انكور ما شراب نشد،

Qiṭ'as with chronograms (beg. on f. 141), a series of quatrains (beg. on f. 145); *fards* (beg. on f. 148v), with a few more *qiṭ'as*; short *mathnawī* poems (beg. on f. 150); *tarjī'bands*, etc. (beg. on f. 151v).

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 160; S 11 × 6,25; 8,5 × 4,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good.

284. دیوان نجات

Dīwān-i-Najāt. II 229.

Ghazals of Mīr 'Abdu'l-'Āl Ḥusaynī Iṣfahānī, with the *takhalluṣ* Najāt (d. *ca.* 1126/1714). See EB 1162–1165, Pr 702, Ros 269, R 821, 1095, etc. *Ind. libr.* Bk 379, Spr 512. The present copy contains only *ghazals*, which are arranged alphabetically. Beg. as usual:

کرفتم مهر خاموشی ز لب طبع سخندانرا ،
زدم بر سر کل طغرای بسم الله دیوانرا ،

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 125; S 11 × 7; 7,5 × 3,5; ll 14, no jadwals. Or. and Europ. pap. (new margins). Ind. nast. Cond. bad. Worm-eaten and repaired.

285. گل کشتي

Gul-i-kushtī. II 242.

The well-known poem on wrestling, by the same Najāt, comp. in 1112/1700–1701, see RS 337, 376, EB 1162, 1164, 1165, Ros 269, R 821. *Ind. libr.* Spr 512. Lith. Lucknow, 1881, Murādābād, 1884, etc. Beg. as usual:

در کپ عشق هران نامه که دلخواه بود ،
زینتش نام خوش حضـــرت الله بود ،

Copied in the beg. of the xiii/xix c.

Ff. 12; S 10,5 × 7; 7,25 × 3,25; ll 15, no jadwals. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

286. دیوان بیدل

Dīwān-i-Bīdil. II 221.

Poems of 'Abdu'l-Qādir with the *takhalluṣ* Bīdil (d. 1133–1137/1720–1725), see IvASB 836, cf. also above, No. 152. The present copy, which is incomplete at the beginning and the end, opens with a series of *qaṣīdas*, alphabetically arranged; some of them contain chronograms.

Ghazals, alphabetically arranged, beg. (f. 20):

ای آینهٔ حسن تمنای تو جانها، اوراق گلستان ثنای تو زبانها،

Rubā'īs, beg. on f. 92:

یا رب ز می شوق ایاغی بفرست، وز نشاء آرزو چراغی بفرست،

Copied towards the end of the xii/xviii *c*.

Ff. 95; S 9 × 5,5; 7 × 3; ll 17, no jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins.

287. کلیات تاثیر

Kulliyyā-ti-Ta'thīr. II 238.

A collection of poetical works (not complete, however) of Muḥammad Muḥsin Iṣfahānī, with the *takhalluṣ* Ta'thīr, an official under Shāh Sulaymān (1077–1105/1667–1694) and Shāh Ḥusayn (1105–1135/1694–1722), for some time a governor of Yazd. He died in the beginning of the Afghan invasion, 1135/1722, or shortly before it. The chronograms given in the works in this volume range up to 1120/1708. See *Riyāḍu'sh-shu'arā'* (IvASB 230), f. 112v; the anthol. No. 326 in this catalogue, f. 214; the *Tadhkiratu'l-mu'āṣirīn*, Spr 138; *Khulāṣatu'l-afkār*, EB 391, No. 58; *Makhzanu'l-gharā'ib*, EB 395, No. 439, etc. A copy of this dīwān, which appears to be rare, is described in Spr 577; the *mathnawī* poems are described in EB 1175, where the name of the poet is not given.

The present copy is rather bad, worm-eaten, and partly written without diacritical dots. It contains:

1. (f. 1v). *Qaṣīdas* and *tarjī'bands*, in praise of the Prophet, Imams, Shāh Sulaymān (ff. 35, 36, 37); on the return to Iṣfahān of Muḥammad Khān from Astrābād (f. 37v), and on the promotion of Waḥīdu'z-Zamānī to the wazirat (f. 39). Beg.

ای ثنایت انس و جان را از بیان انداخته،
حیرت ذات تو ...... در زبان انداخته،

2. (f. 40v). *Muqaṭṭa'āt wa tawārīkh dar manqabat.* Chronograms on different happenings.

3. (f. 46v). *Mathnawiyyāt*, exactly the same as described in EB 1175, where this author has not been identified.

(*a*) *Minhāju'l-mi'rāj*, of religious contents, in praise of Muḥammad, etc.; beg.

ستایش همان حد فرزانه ایست، که از سجده اش نه فلک دانه ایست،

(*b*) (f. 57). *Da'watu'l-'āshiqīn*, in the metre of Niẓāmī's *Shīrīn-u Khusraw*, containing a *sarāpā*, descriptions of wine, etc.

(*c*) (f. 63v). *Gulzār-i-sa'ādat*, laudatory descriptions of some gardens, etc., at Iṣfahān, in the time of Shāh Ḥusayn, beg.

به سر دارد همای خامهٔ دولت ، ز وصف کلشـــن باغ سعادت ،

(*d*) (f. 71v). *Thamaratu'l-ḥijāb*, in the metre of Niẓāmī's *Haft paykar*, on similar matters. Beg.

شبي از همدمان ايماني ، محفلي كرم بود روحاني ،

(*e*) (f. 75v). *Ḥusn-i-ittifāq*, containing a laudatory description of Quhistān, beg.

نعتست و فرشته بلبل او ، نه تفته ز آتش کل او ،

(*f*) (f. 83). *Maymanat-nāma*, a laudatory poem, in the metre of the *Shāhnāma*, containing praises to different persons. Beg.

بنام خداوند فرد قديم ، كه بنمود ما را ره مستقيم ،

4. (f. 89v). *Ghazals*, alphabetically arranged, beg. as in Spr 577:

ای در کف حمد تو سررشتهٔ عنوانها ، دارند سر افرازي از نام تو ديوانها ،

5. (f. 288). *Mutafarriqāt*, mostly *fards*, alphabetically arranged.

6. (f. 300). *Rubā'iyyāt*, unarranged (the poem which is given as the initial one in EB 1175, is found here on f. 302v). Beg.

يا رب منم از تو ...... از تو ، باشد همه آب و رنك كارم از تو ،

Copied towards the end of the xii/xviii c.

Ff. 303; S 10,25 × 5,5; 7,75 × 3,5; ll 21, no jadwals. Or. pap. (new margins). Varying bad Ind. nast. and shikasta, in some places without dots. Cond. very bad, except in the middle. Badly injured by worms and repairs, so that many words, or lines have become illegible.

288.

ديوان قاسم ديوانه

II 509.

Dīwān-i-Qāsim Dīwāna.

Poems of Muḥammad Qāsim Mashhadī, with the *takhalluṣ* Qāsim, or Qāsim Dīwāna (d. *ca.* 1136/1723-1724), see IvASB 845. The present copy is incomplete both at the beginning and at the end, and contains *ghazals* and other kinds of poems alphabetically arranged in one series. The beginning corresponds to f. 2, top, of IvASB 845 (Nb 109), i.e. the penultimate verse of the *ghazal*

which usually stands first in the dīwān. The beg. of the next complete poem (it is the third in the Society's copy) :

از بسکه برون ریخت غبار از نفس ما، شد رخنه دیوار شکاف قفس ما،

There are a few *fards* at the end.

On ff. 102–103v there is a short fragment of a theosophico-religious treatise on امانت الله, beg.

حمد واحدی را که منزه است الخ

Copied probably about the middle of the xii/xviii c.

*Ff. 1–103v ; S 6,5 x 3,75 ; 4,75 x 2 ; ll 15, within jadwals. Greyish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. Incidental emendations on the margins.

289. دیوان کرامي کشمیري

Dīwān-i-Kirāmī Kashmīrī. II 223.

A fragment of the dīwān of Mīrzā Kirāmī, son of 'Abdu'l-Ghanī Beg Qabūl, of Kashmīr (d. 1155/1742, as stated in EIO 1625, or 1156/1743–1744, as given in the *Sarw-i-Āzād*, No. 58, f. 42v). Almost all specimens of his verse, given in the *Riyāḍu'sh-shu'arā'* (IvASB 230), f. 390v, may be traced in this fragment, which contains only the initial pages of the original collection, namely a part of the letter *alif*, and 'crumbs' of ب and ت. Cf. about the author the *Makhzanu'l-gharā'ib* (EB 395, No. 2198), R 714, Spr 128. He is quite different from the poet, whose dīwān is described in IvASB 804. Beg.

زندگي بخش است ما ز دیدهٔ گریان ما،
چشم تر چون شمع باشد چشمهٔ حیوان ما،

Copied in the beg. of the xiii/xix c.

Ff. 9 ; S 8,25 x 5 ; 7 x 3,5 ; ll 20, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. not good.

290. سکندر نامهٔ جبلي

Sikandar-nāma-i-jabalī. II 269.

A short didactic *mathnawī* poem, dealing with legends of Alexander's campaign in the hills (f. 10v 'سخنهای نادر ز سیرش بکوه'). The date of completion is given on f. 26 as the 4th Dhī'l-ḥijja 1141/the 1st July 1729, in the time of Muḥammad Shāh. The author states that he has composed the poem on his return from Mekka at the request of one Sayyid 'Alī. He does not clearly mention his own name. Most probably his *takhalluṣ* is Sukhan

cf. f. 11 بده ساقي آنمي بدور سخن, and the end, f. 27v, لقا بخش ما جامع اين سخن ‘. There were many poets with this *takhallus*, the most probable one amongst them is perhaps Mīr ‘Abdu’ṣ-Ṣamad of Agra, who died *ca.* 1140/1728 (this date may be slightly inaccurate, as is usual in the *tadhkiras*), cf. Spr 150, 156, etc. That the author must have been of a fairly advanced age when he wrote his poem may be concluded not only from the fact that he had performed the pilgrimage, but also because he calls himself (f. 10v) a *khalīfa* of the Qādirī order; under ordinary circumstances both statements would better fit an old man. Beg.

الهي دلم از كرم شاد كن ‘ غم خود ده غير آزاد كن ‘

Copied by Nūr Aḥmad, apparently towards the end of the xii/xviii c.

Ff. 27; S 7,75 × 4,75; 5,5 × 3; ll 14, no jadwals. Or. pap. Ind. nast. Cond. fairly good.

291. هير و رانجهن

Hīr-u Rānjhan. II 251.

The tale of Hīr and Rānjhā (or Rānjhan), based on a Panjābī love story, cf. above No. 118. It is the same poem as described in IvASB 918 (where it was included into the series of works of uncertain date, as it could not be identified on account of its being incomplete at the beg.). Both are identical with Spr 317. The author is Shāh Faqru’l-lah Lāhūrī, with the *takhallus* Āfarīn (d. 1154/1741, at Lahore). In this copy his authorship is mentioned in the colophon. The poem has been composed *ca.* 1143/1730-1731, as mentioned by Āzād in his *Khazāna-i-‘āmira*, cf. EIO 1724. The beginning of IvASB 918 (Na 120) corresponds to f. 3, l. 3, of this copy. Beg. (as in Spr 317):

بنام چمن ساز ناز و نياز ‘ كه خار نيازش بود سرو ناز ‘

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 85; S 8,5 × 5,75; 6 × 3,5; ll 13, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and quotations on the fly-leaves. Very bad vignette.

292. كليات روحي

Kulliyyāt-i-Rūḥī. II 247.

Poetical works, in a religious strain, of Mīr Sayyid Muḥammad Ja‘far Rūḥī, or Ja‘far Rūḥī, as he is usually called. He was a native of Ranbhīrpūr, in Oudh, belonged to the Sufic order of the Indian Ni‘matu’l-lahīs, lived at Lucknow, and died the 1st Ramaḍān 1154/the 10th Nov. 1741 (see *Riyāḍu’sh-shu‘arā’*, D 102, f. 208; *Sarw-i-Āzād*, No. 58, f. 46; Spr 156, EB 395, No. 888,

etc.; his full name and the date of the death are also given here, on f. 158v). I have not been able to trace any reference to other copies of this *kulliyyāt*, which seems to be very rare. It contains:

1. (f. 1v). The preface, in ornate prose and verse, beg.

تا برنگ غنچه دل حرفي زند آهنگ اوست، الخ

2. (f. 3). *Qaṣīdas*, of religious content; the first of them, called *Ism-i-A'ẓam*, was composed in 1112/1700–1701 (its title is a chronogram). Beg.

يا رب ز درد كيست بدل نشتر افتاب، يكقطره خون بود بسر خنجر افتاب،

3. (f. 7). *Ghazals*, alphabetically arranged; they have been composed before 1114/1702–1703, in which year the dīwān has been arranged, as appears from an introductory verse with the chronogram ديوان غزلها. Beg.

نكه دارد چراغ حسن معني خلوت جانها،
كه باشد ريشهٔ نور سيه در چشم مژگانها،

4. (f. 100). *Rubā'iyyāt;* from a chronogram on f. 125v it appears that they have been collected in 1142/1729–1730 (سلم غيب). Beg.

اى جلوه كه تو پاك از كرد نگاه، چشم جبرئل (*sic*) نقش هائى در راه

5. (f. 125v). *Tarjī'band*, beg.

بحر لاهوت چون بجوش آمد، قطره زد موج و در خروش آمد،

6. (f. 129). The 'expanded' (*mustazād*) *ghazals*, quatrains, etc., beg.

صد موج ازان قلزم ديدار بر آيد - خوش قطره زنان شد، الخ

7. (f. 133). *Parwāna-i-tajallī*. A mystico-religious composition, in bombastic ornate prose and verse, beg.

سخن از گرمي عشق است هوس ميسوزد الخ

8. (f. 135v). Several *qaṣīdas* with chronograms: on the death of a Sufi, Shāh Lad'hā (1143/1730–1731); on the ascension of Bahādur Shah (1119/1707), etc.

9. (f. 137v). A short *mathnawī* in Sufic strain, beg.

چنين تعليم كرد افسانه پرداز، قلم را شوخي مژگان طناز،

10. (f. 141). *Tadqīqu't-taḥqīq*. A Sufic treatise, in ornate prose and verse, with many quotations from the earlier poets,

comp. in 1152/1739 (chronogram on f. 151v : کشف و تحقیق کنه از آدم).
Beg.

الله لا اله الا هو الحی القیوم الخ ... اما بعد، بدانید ای محققان الخ

11. (f. 152). *Khuṭba-i-bayāḍ.* An introduction to an anthology, in bombastic ornate prose, beg.

دلم تمام زبان وصف حسن جانان است، الخ

12. (f. 156). *Ḥikāyat.* A *mathnawī* poem in didactic strain, beg.

شنیدم روزی از آتش خروشی، چو شمع از اشک حیران خرقه پوشی،

At the end (f. 159) there are some further poetical quotations from the same poet.

Transcribed, according to the colophon on f. 155v, the 29th Jum. I 1153/the 22nd Aug. 1740, at Lucknow, by one Ghulām ʻAlī, for Mīrzā ʻAbdu'l-lah. The final folios (156–158) are dated the 1st Ram. 1154/the 10th Nov. 1741.

Ff. 159; S 13 × 8,25; 7,5 × 3,75; ll 15, no jadwals. Or. pap. in the original portion, Eur. pap. in the margins, which have been pasted on recently. Ind. shikasta-nast. Cond. tol. good.

293. قصهٔ حقیقت رای

Qiṣṣa-i-ḥaqīqat-i-rāy. II 266.

A long *mathnawī* poem in moralising strain by Raghbat Siyālkūṭī. He was apparently a pupil, or at least an associate of Āfarīn (see No. 291), whom he eulogises in terms implying that he was still alive at the time of composition (ff. 8–8v). The poem contains also praises (f. 4v) to Muḥammad Shāh (1131–1161/1719–1748). He cannot be identical with Mīr Abū'l-Maʻālī Raghbat, mentioned in Spr 279, and seems to have been a Hindu, as Mohammedan religious terminology is almost entirely absent in his work. Beg.

سر نامه بنام دلنوازیست، کزو هر بینوا را برگ و سازیست،

Transcribed in Rajab of 1298/June 1881, by Nūr Ḥusayn Qādirī Mujaddidī, son of Miyān Khān Muḥammad Amnābādī.

Ff. 42; S 12 × 8; 8,25 × 4,25; ll 7, double jadwals. Or. pap. Ind. nast. Cond. fairly good. Bad vignette.

294. دیوان نعمت

Dīwān-i-Niʻmat. II 232.

Poems, in a religious strain, with pronounced Shiʻite tendencies, by one Niʻmat. There are no chronograms in them, and no

definite allusions as to any historical events. It is only possible to deduce that the author wrote apparently in the XII/XVIIIc., because in some of his poems (ff. 2, 2v), he refers to Ṣāyib (d. 1088/1677–1678, see above No. 274); on the other hand the present copy of his dīwān dates probably from not later than the beg. of the XIII/XIXc. There were several poets with the same *takhalluṣ* during the XII/XVIIIc. who might be identified with the present one: one is referred to in the *Hamīsha bahār* (Spr 129), Ni'matu'l-lah Khān, a son of the paymaster of troops under Aurangzīb; another is mentioned in the *tadhkira* of Ḥayrat (Spr 159), Ni'matu'l-lah Khān b. Rūḥi'l-lah Khān, an official under Farrukh Siyar and Muḥammad Shāh (he may be perhaps identical with the preceding one); a modern poet, Mīr Ni'mat 'Alī of Dihlī (of the beg. of XIII/XIXc.) is mentioned in Spr 172; two more Ni'mats, who also wrote Hindustani verses, are referred to in Spr 273, especially the second, Muḥammad Ḥafīẓ, a pupil of Minnat who wrote chiefly in Persian.

The dīwān contains almost exclusively *ghazals*, which are alphabetically arranged. There are only two quatrains at the end. Beg.

ز بسم الله زبان ها را بود مفتاح مشکلها ،
بحمدش زینت آرا گشت لوح مصحف دلها ،

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 33; S 10,5 × 6,75; 7,5 × 3,75; ll 14, no jadwals. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. A brief note on f. 1.

295. دیوان آرزو

Dīwān-i-Ārzū. I 383.

Poems of Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169/1756), who is chiefly known by his lexicographical works. He composed an enormous amount of poetry, mostly in imitation of other poets, and the present collection forms only an insignificant part of the whole. It consists of *ghazals*, alphabetically arranged, with half a dozen *rubā'īs* at the end. This dīwān seems to be identical with Spr 337 (No. 108), which is said to have been composed in imitation of the poems of Athar (see above, No. 280). Beg. as in Spr 338:

چه پروری بغذای سمین تن خود را ، نداده است کسی زور دشمن خود را ،

Dated the 20th Ṣafar 1200/the 23rd Dec. 1785, by Mīr Muḥammad 'Alī.

Ff. 47; S 7,75 × 5,25; 7 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

296.

The same. II 213.

Another copy of the same dīwān, beg. as in the preceding transcript.

Transcribed towards the end of the xiii/xix c.

Ff. 47; S 10×6,5; 8×5; ll 15, no jadwals. Europ. pap. Ind. nast. Cond. good.

297. واله و سلطان

Wālih-u Sulṭān. I 21.

The love story of 'Alī Qulī Wālih Dāghistānī (see above, No. 57), by Shamsu'd-Dīn 'Abbāsī Shāhjahānābādī, with the *takhalluṣes* Faqīr, or Maftūn (d. *ca.* 1180/1766-1767), see IvASB 866. It has been composed in 1160/1747. Beg. as usual:

ای واله حسن دلکشت جان، عشق تو بحر دو کون سلطان،

Dated (see f. 112) the 22nd Ṣafar 1282/the 17th July 1865.

*Ff. 13v–34v; S 19×12; 16×9; ll 38, in 4 columns; no jadwals. Thick Europ. pap. Ind. nast. Cond. good. On f. 35 there is a table of Persian poets, arranged in approximately chronological order.

298. دیوان حزین

Dīwān-i-Ḥazīn. II 243.

Poems of Muḥammad 'Alī b. Abī Ṭālib az-Zāhidī al-Jīlānī, with the *takhalluṣ* Ḥazīn (d. 1180/1766), see IvASB 861, 862; cf. also above, Nos. 55, 56. The present copy contains:

1. (f. 1v). The usual prose *preface*, beg.

افتتاح نامه نام آوران کیهان خدیو سخن الخ

2. (f. 5). *Qaṣīdas*, beg. (as in IvASB 862, 8 and EB 1184, 1):

غیر نفي غیرت یکتای بیهمتاستي، نقش لا درچشم وحدت بین من الاستي.

3. (f. 53v). *Ghazals*, alphabetically arranged, beg.

سخن صریح سرائیم عشق پنهان را، بخون دیده طرازیم لوح دیوان را،

4. (f. 312). *Rubā'īs*, unarranged, beg.

ساقي قدحي که دور گلزار گذشت، مطرب غزلي که وقت گفتار گذشت،

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 319; S 9,25×5,75; 6,25×3,25; ll 14, within double jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Incidental emendations on the margins.

299.

صفیر دل

Ṣafīr-i-dil.

II 520.

A *mathnawī* poem, comp. in 1173/1759–1760, by the same Ḥazīn. It is the same work as the one described in IvASB 862, 2, opening, as usual, with a prose preface (f. 1v):

له الحمد فی الاخرة و الاولی و السلم (*sic*) علی سیدنا الخ

Beg. of the poem itself (f. 2):

ثناهای شایستهٔ دلدار را ، سپاس فراوان ز ما یار را ،

Dated the 27th Muḥarram 1175/the 28th Aug. 1761, at 'Aẓīmābād, copied by one Nand La'l.

Ff. 23; S 9×4,75; 6,25×3,25; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note at the end.

300.

دیوان غریب

Dīwān-i-Gharīb.

II 222.

Poems of Gharīb, Gharībā, Gharībī or Gharībān, as he variously calls himself in different places. In a poem in praise of Shāh 'Ālam he mentions the year 1183/1769–1770 (f. 61v), and in the last quatrain (f. 162v) he gives the date of completion of his dīwān also as 1183/1769–1770 (1283 *minus* 100):

سال تاریخ ز هاتف چو نمودیم سوال ، بی صد گفت بگویند که دیوان غریب ،

I have not been able to trace him in *tadhkiras*; most probably this particular Gharīb is referred to in Spr 229; if so, he was Naṣīru'd-Dīn Aḥmad of Kashmīr, living at Dihlī, who has written a voluminous Persian dīwān. The MS. contains:

1. (f. 1v). *Ghazals*, in alphabetical order, beg. (damaged)... به بسم الله ده حسن قبول از من بدیوانرا ، ز رحم

2. (f. 141v). *Tarjī'band*, an imitation of the famous poem, beginning with ' ما مقیمان کوی دلداریم. Cf. concerning it IvASB 909, Spr 590, Mehren 43, add also No. 323 in this Cat., f. 120, where it is ascribed to one 'Alā'u'd-Dīn (b.) 'Alā'i'l-Mulk, who settled in Oudh, apparently in the X or XI/XVI–XVIIc. Beg.

ما غریبان کوچهٔ یاریم ، در نظر غیر او نمیداریم ،

More *tarjī'bands* are found on ff. 149v, 152: a *mukhammas* on f. 153.

3. (f. 153v). *Rubā'īs*, chiefly in praise of God, the Prophet, Imams, and Sufic saints. Beg.

کوئیم ثنا از تن هر موی خدارا، تا کس نکند فهم ازین صوت و صدارا،

4. (f. 163). *Qaṣīdas*, also of religious contents, chiefly praises of the Prophet, the early khalifs, Imams, and founders of the Sufic orders. Beg.

ای حمد تو ورد بر زبان ها، وی ذکر تو مونسی بجان ها،

Dated the 20th Jum. II 1184/the 11th Oct. 1770. The scribe's name is illegible. There are many additions and emendations on the margins, which may belong to the author himself.

Ff. 176; S 7,5 × 5; 5,5 × 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten. Seals in the beg. and end.

301. دیوان علي اکبر

Dīwān-i-'Alī Akbar. II 511.

Poems, in Sufic strain, by 'Alī Akbar Wahbī (?), apparently a follower of the Chishtī affiliation, who wrote close to the end of the XII/XVIIIc., because at the end (ff. 15v–16) there are several chronograms for the year 1198/1784. The dīwān contains comparatively few *ghazals*, not arranged in alphabetical order, also a few *qiṭ'as*, *rubā'īs*, etc. Some further *ghazals* are added on ff. 13–16v, by a different hand. Beg. of *ghazals* (f. 1v):

خاک عریاني ما خلعت سلطاني (ما)،
کنج ویراني ما ملک سلیماني ما،

Beg. of *rubā'īs* (f. 9v):

برخي کویند حقی ز خلق است بیرون، (*sic*)
قومي کویند او بخلق است درون،

Beg. of *qiṭ'as* (f. 15):

آمد زبرم دلبر چالاک و بمن کفت، خوش باش که تا چشم تو کوش و زبانم،

Copied in the beg. of the xiii/xix c.

Ff. 16; S 8,5 × 4,75; 6 × 2,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A note on ff. 1–1v, dealing with Kamāl-i-Khujandī. A few marginal notes.

302. کار نامه

Kār-nāma. II 516.

A long *mathnawī* poem dealing with the narrative of the war against Aḥmad Shāh Abdālī which terminated in 1162/1749. The author, Muḥammad Bakhsh, with the *takhallus* Āshūb (cf. f. 39),

who took personally part in the campaign, refers to the present work in the preface to his history of Muḥammad Shāh's reign, which he composed in 1196/1782 (cf. R 944–945, EIO 422, Elliot, Hist. of India, VIII, 233). It must, therefore, have been completed some time between these two dates. It is written in bombastic style; there are many autobiographical allusions. Before the ordinary beginning there is a quatrain (written in red ink):

نظمي كه پر از شور تفنگ و توپ است،
در گوش عدو صداء آن دلكوب است،
از روى بديهه اين بيان واقع،
موسوم بكار نامهٔ آشوب است،

The poem itself begins:

بس از حمد خلاق ارض و سما، هم از بعد نعت نبي الورا،

Copied towards the end of the xii/xviii c.

Ff. 67; S 7,5 × 4,75; 5,5 × 2,75; ll 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

303.

Fatḥ-nāma. فتح نامه

II 349.

A versified laudatory history of the local Balūchī chieftains at Ḥaydarābād in Sind, so-called Talpurs, or 'Abbāsī Amīrs, especially of Fatḥ-'Alī Khān (d. 1801). The author calls himself (f. 13) Muḥammad 'Aẓīmu'd-Dīn Ḥusaynī Shīrāzī Tatawī, and gives the date of composition as 1199/1785 (f. 15 خجى فتحنامه), not 1191/1777, as in R 1041 where another copy is described. The present copy is incomplete, and the date of transcription is not found in it. The work is divided into the usual introductory doxology, praises of Fatḥ-'Alī Khān (f. 7), his brother Ghulām 'Alī (d. 1811), etc., and five *majlises* (all that the present copy contains):

١ (f. 16) در بيان فضائل اخلاق حميده،
٢ (f. 22v) در ذكر طبقهٔ عباسيان و مير بهرام شهيد عليه الغفران،
٣ (f. 33v) در بيان حالات مير بجار شهيد عليه الرحمت،
٤ (f. 59v) در بيان حالات مير عبد الله الشهيد عليه الرحمة،
٥ (f. 79) در بيان احوال عهد دولت مير فتح عليخان بهادر ظفر ياب و اعيان در توجه رايات عاليات بانهدام بنياد عدوى بى آب و رسانيدن انفال بدين كهر بموجب التماس مير سهراب،

These *majlises* are subdivided into numbers of smaller subsections, mostly called *dāstān*. Beg. of the poem:

بنام خداوند هر دو جهان، شه هفت کیتي و نه آسمان،

Transcribed apparently in the beg. of the xiii/xix c.

Ff. 96; S 10,25 × 6; 8,5 × 3,5; ll 14, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

304.

Dīwān-i-Āzād. دیوان آزاد I 384.

Poems of the well-known historian and biographer, Ghulām 'Alī Balgrāmī, with the *takhalluṣ* Āzād (d. 1200/1786), cf. above Nos. 58, 59. For his poems see EIO 1722; *Ind. libr.* Bk 423, Spr 364. The dīwān contains almost exclusively *ghazals*, alphabetically arranged, and only a few *rubā'īs* and *qiṭ'as* with chronograms at the end. Beg. of *ghazals*:

بر آر از مد بسم الله تیغ خوشمقالی را، مسخر کن سواد اعظم نازک خیالی را،

Rubā'īs, beg. (f. 48):

ای پرتو جلوهٔ تو آثار وجود، مخلوق تو آنچه هست در غیب و شهود،

Copied in the beg. of the xiii/xix c.

Ff. 50; S 7,75 × 5,25; 7 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

305.

The same. II 507.

Another copy of the same dīwān, beg. as in the preceding note, No. 304 (both, *ghazals* and *rubā'īs*).

A very bad copy, rendered almost worthless by white ants and worms, dating from the earlier part of the xiii/xix c.

Ff. 38; S 9,5 × 6,25; 6,5 × 4; ll 12, no jadwals. Or. pap. Ind. nast. Cond. hopelessly bad.

306.

The same. II 218.

Another copy of the same dīwān, beg. as in No. 304, both with regard to *ghazals* and quatrains.

Copied towards the end of the xiii/xix c.

Ff. 49; S 10,5 × 6,75; 8,75 × 5; ll 16, no jadwals. Europ. pap. Ind. nast. Cond. good.

307.

دیوان اصغر

Dīwān-i-Aṣghar. II 216.

Poems of Aṣghar, who also uses another *takhalluṣ*, Amjad 'Alī, an Indian Muhammadan (cf. f. 50v). He flourished apparently towards the end of the XII/XVIIIc. and in the beginning of the XIII/XIXc. Ṣā'ib is often referred to (cf. ff. 18, 37, 52, etc). At the end two chronograms are given for 1192/1778 (f. 62v مقبول حق ضیاء الدین), and 1195/1781 (ibid., هاى شد روشن شهيد). Three Aṣghars are mentioned in Pr 630 (Nos. 241–243), but none of them seems to be identical with the present one. It is interesting to note that on ff. 1–4v, on the margins, many poems *in Hindustani* are given, with the same *takhalluṣes*, so that it appears that the author was an Urdu poet as well.

The present copy contains:

1. (f. 1v). *Ghazals*, alphabetically arranged, beg.

خدایا نشهٔ عرفان کرامت کن دماغم را ، بموج باده بیرنگ دریا کن ایاغم را ،

2. (f. 59v). *Rubā'īs*, not alphabetically arranged, beg.

هاى يار بمن تو آشنائى كردى ، دلبردى و باز بيوفائى كردى ،

3. (f. 63v). *Fards*, beg.

زخم من تا دوخت سوزی در جگر انداخته ، الخ

Dated the 29th Rab. II of 1227 of the Faṣlī era, *i.e.* beg. of the xix c. AD., copied by Bakhtāwar Sing'h.

Ff. 65; S 8,5 × 5,75; 4,75 × 2,5; ll 15, no jadwals. Or. pap. Ind. nast. Cond. good. The seal of the scribe, dated 1229/1814.

308.

(مثنویات منعم)

(Mathnawiyyāt-i-Mun'im). II 261.

Lengthy *mathnawī* poems by Mun'im, dedicated to Shāh 'Ālam (1173–1221/1759–1806), cf. ff. 75, 79v, 148, etc. and also to his successor Muḥammad Akbar, 1221–1253/1806–1837. There are no indications as to the real name of the author, nor exact dates of the composition of the poems. Chronologically it might be possible to identify this Mun'im with Sayyid Nūru'l-ḥaqq, a qāḍī of Bareilly and a very prolific *mathnawī* writer, who used this *takhalluṣ*, mentioned in Spr 171 and 263. On f. 1 there is, however, a note, in a different handwriting, to the effect that the author is Mohan La'l, cf. Spr 263. Which of these two Mun'ims is the author, cannot be decided without more details concerning their works. The poems are written in exceedingly bombastic

style and contain nothing beyond the stereotyped verbiage on the subject of *'ishq*. The volume contains :

1. (f. 1v). *Bihār-i-'ishq* (cf. f. 71), a lengthy poem, beg. with a versified heading :

چیست وحدت بخود خدا دیدن، باعث زندگی فنا دیدن،

Beg. of the poem itself :

بنام آنکه دل دیوانهٔ اوست، محبت راه خلوت خانهٔ اوست،

2. (f. 73v ; 72 is blank). A lengthy *mathnawī* poem on precisely the same subject as that of the preceding one. Apparently it contains no mention of its title. The opening *bayt* (in red ink) :

ایخراب گردش بیم تو چرخ حشری (*sic* ?)،
خندهٔ جام صبوحت افتاب خاوری،

Beg. of the poem :

ای صبح قیامت جنون خیز، پرکاله آتش درون خیز،

3. (ff. 73v–110, *in margine*). Another similarly title-less *mathnawī*, in precisely the same style. Beg.

بسم الله الرحمن الرحیم، فاتحهٔ نسخهٔ عشق قدیم،

4. (f. 145 ; f. 144 is blank). (*Qiṣṣa-i-Shāhrukh-u Dilbar-i-Jahān*), a lengthy love story, beg.

ای شرار تجلی دلها، رونق (? رنق here) نیمجان بسمل ها،

Dated the 17 Dhī Qa'da 1242/the 12th June 1827 (here 1826), the 21st year of Muḥammad Akbar.

Ff. 214 ; S 10,75 × 5,75 ; 8 × 3,25 ; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

309.

دیوان واقف

Dīwān-i-Wāqif.

II 241

Dīwān of Nūru'd-Dīn of Patiyāla in the Panjāb, with the *takhalluṣ* Wāqif (d. *ca.* 1200/1786), the same one as described in IvASB 877, where references to other catalogues are given The present copy contains almost exclusively *ghazals*, alphabetically arranged. Only a few *fards* and *qiṭ'as* are given on ff. 216v–217. Before the usual beginning :

ای ببزم شوق تو نالان بهرسو سازها، رفته در هر گوشهٔ زان سازها اوازها،

there is an additional verse in a different metre:

مبارک است بنام تو افتتاح کلام ، تبارک اسمک یا ذوالجلال و الاکرام ،

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 217; S 9,5 × 6; 7 × 3,5; ll 15, within double jadwals. Brownish Or. pap. Ind. careful nast. Cond. tol. good. Worm-eaten in the beg. and in the end. A few glosses on the margins.

310.

Dīwān-i-Akhtar. دیوان اختر II 210.

A defective copy of the dīwān of Akhtar, who gives no particulars concerning himself, nor any chronograms. Twice he refers to Qatīl (ff. 6 and 36), most probably the poet and *inshā* writer (cf. R 64, Spr 277, and above, No. 60, 18), who died in 1233/1818; he also mentions Wāqif (f. 46v), who died in 1200/1786. There can therefore be no doubt that he flourished in the beg. of the XIII/XIXc. He may be identical with Akhtar, whose name was Akbar 'Alī Sarhindī, and who is said to have been more than 30 years of age in 1209/1794–1795 (see Spr 200). There are only *ghazals* in this volume, in alphabetical order; towards the end there are many lacunas, much space is left blank. Beg.

ای بسملهٔ نامت سر دفتر عنوانها ، سر رشتهٔ توحیدت شیرازهٔ دیوانها ،

Copied towards the end of the xiii/xix c.

Ff. 55 (there are also a number of blank leaves in the volume); S 10,25 × 6,75; 8 × 4,5; ll 16, no jadwals. Europ. pap. Careless Ind. nast. Cond. good.

311.

Dīwān-i-Surūrī. دیوان سروری I 393.

Poems of Surūrī, whose real name was Ghulām Murtaḍā, and who was still living at Lucknow in 1211/1796–1797, see Pr 948-950, Spr 573. The present copy slightly differs in its arrangement from the two mentioned above, and does not contain the *mathnawīs* and some other items mentioned in Pr 949. There are:

1. (f. 1v). *Ghazals*, alphabetically arranged, with special headings at the beginning of every letter. Beg. as usual:

خدایا درد عشق ده دل و جان سروری را ،
بحسن خویش بکشا چشم حیران سروری را ،

2. (f. 220). *Rubā'īs*, not alphabetically arranged, beg.

صد شکر بدرگاه خداوند کریم ، رحمت کن بندگان بالطاف جسیم ،

3. (f. 224v). *Qaṣīdas*; their collection is called *Chilchirāgh* or 'candelabra,' as stated in an introductory quatrain, in which the date of completion is given as 1204/1789–1790:

قصائدم که مسمی بچلچراغ آمد ، بخلق بوی معانیش در دماغ آمد ،
فراغ یافت چو کلکم ز کار تحریرش ، سروش گفت که تاریخش از چراغ آمد ،

Beg. of *qaṣīdas*, as usual:

ای نام تو ورد در دهانها ، عاجز ز ثنـــای تو زبانها ،

4. (f. 236). *Mukhammasāt*, also with a quatrain as a heading. The first, a very lengthy one, is an adaptation of a *qaṣīda* by Mu'izz Mūsawī Fiṭrat (d. 1106/1694–1695, cf. IvASB 806). Beg.

دارم مدام چون جرس افغان بی شمار ، مانند بلبلی ز چمن دور در بهار ،

The second, in praise of Fāṭima, the wife of 'Alī, based on a *qaṣīda* by Ṭughrā (d. *ca.* 1078/1667, cf. IvASB 371). Beg. (f. 246):

شبی از آتش غم با دل وجان مضطر ، دمبدم جای سرشک از مژه میریخت گهر ،

It seems as if this dīwān is not complete.

A very good, carefully written copy, dating from the beg. of the xiii/xix c.

Ff. 252 (some pages are left entirely blank); S 15 × 9; 9 × 4; ll 25, no jadwals. Blue Or. pap. Ind. nast. Cond. very good. Only in a few places worm-eaten.

312. (تصنیفات مسرت)

(Taṣnīfāt-i-Masarrat). II 518.

Commentaries of Masarrat on different poems, his own and those of other writers. The author, 'Iwaḍ Rāy (عوض رای) with the *takhalluṣ* Masarrat was living in the beg. of the XIII/XIXc. He mentions on f. 27 the year 1212/1797–1748 as the date of composition of a poem in praise of Shāh 'Ālam (1173–1221/1759–1806); another of his works eulogises Nawwāb Sa'ādat-'Alī Khān of Oudh (1212–1229/1797–1814), cf. f. 16. It is difficult to state if he may be identical with Shankar Masarrat, mentioned in Spr 255. The present volume contains three of his works:

1. (f. 1v). A commentary on the opening distich of the dīwān of Husayn Thanā'ī Mashhadī, cf. above, No. 255 (ff. 2v–6). The text of the commentary is slightly different. Beg.

در روش حسن و نازهست بسی خوشنما ،
غمـــزه بطـــرز ستم عشوه برنگ جفا ،

2. (f. 10). *Nathr-i-dilgushā.* A eulogy, in ornate prose, on Sa'ādat-'Alī Khān at the occasion of his building a palace, called *Qaṣr-i-dilgushā.* Beg.

حمد و ثنای شهنشاه هر دو جهان فرمانروای زمین و زمان الخ

3. (f. 27). (*Sharḥ-i-qaṣīda-i-Badī'*). A commentary on the author's own *qaṣīda* in praise of Shāh 'Ālam, which he composed, as he states in the introduction, in 1212/1741–1798. The *qaṣīda* itself begins (f. 27v):

افتاب اسمان اعتلا، اختر اوج آشنائي اصطفا،

Beg. of the treatise:

بعد حمد صانعي كه قصيده موجودات را به صنعت هاى گونا گون

آراسته الخ

Transcribed in the beg. of 1864, the last item (3), dated the 26th Sha'bān 1280/ the 5th Febr. 1864.

Ff. 38; S 8×5; 6×3,25; ll 11, no jadwals. Thin coloured Eur. pap. Good Ind. nast. Cond. good. A seal and notes on f. 1.

313. بحر غم

Baḥr-i-gham. II 338.

The story of the martyrdom of Imām Ḥusayn and his associates. It is dedicated to Muḥammad Ghawth Khān, a local chieftain in Southern India (f. 1v). The author, apparently a Madrāsī (cf. f. 3), does not mention his own name (at least I have not been able to discover it though having looked through all the appropriate places in the poem). The title is a chronogram for the date of the completion, i.e. 1250/1834–1835 (ff. 3v and 23v, the same passage). Beg.

بنام آنكه با يک نقد ديدار، بدوكان محبت جان خريدار،

Dated 1262/1846.

Ff. 25; S 8×6,25; 6×3,25; ll 12, no jadwals. Bluish Europ. paper (R. and J. I. Allford). Ind. nast. Cond. good. Marginal notes and emendations.

314. سراج المحبة

Sirāju'l-maḥabbat. II 394.

A prose version of the *mathnawī* poem dealing with the story of Hīr and Ranjhān, here ascribed (f. 18v) to the authorship of Qamaru'd-Dīn Minnat Dihlawī (d. *ca.* 1208/1793–1794), cf. EIO

1724, and IvASB 918. The compiler of the present version, completed in 1252/1836 (f. 19v), is the same 'Ibratī 'Aẓīmābādī. as the author of the *tadhkira* called *Mi'rāju'l-khiyāl* (No. 60). Cf. also No. 246. Beg.

حمد حضرت خالقی که شیرازه بند نسخه دلفریب الخ

Dated the 11th Ramaḍān 1281/the 7th Febr. 1865.

* Ff. 18–31v; S 11,5×7; 9,5×5; ll 19, no jadwals. Europ. pap. Ind nast. Cond. good.

315. (اشعار ممتاز)

(Ash'ār-i-Mumtāz). III 76.

Poems of Mumtāz, a modern author, who died after 1267/1850–1851. This may be deduced from the fact that the numerous chronograms, which he gives on ff. 12–30, range from the beg. of the XIII/XIXc., up to the year mentioned. Three poets of the name of Mumtāz are mentioned in Spr 262–263; Faḍl-'Alī, Iḥsānu'l-lah, and Nūr Aḥmad of Dihlī. The last one of these had died long before Sprenger was writing. The first of the three was a pupil of Sawdā who is said (Spr 285) to have died in 1195/1781. It is difficult to believe therefore that he should have continued to write poetry up to 1267/1850–1851, at an age of at least 80. The second Mumtāz, Iḥsānu'l-lah, remains, in the absence of more detailed information, the most probable author; but, there is no guarantee that the present Mumtāz has anything to do with either of the three.

The present copy is incomplete at the end; there are many lacunas and several folios are apparently misplaced. There are:

1. (f. 1). *Naẓmu'n-nuthūr* (? half erased). A collection of versified grammatical rules, dealing with Arabic verbs. Beg.

الحمد لله که خیالي این لآلی متلألی متفرقات را که الخ

2. (f. 7v). *Sharḥu'sh-shukūk-i-safīr-i-Īrān.* A long *ghazal*, in which alternate *bayts* represent the dialogue between Safīr and the author. The former, meaning 'the ambassador', may be a *takhalluṣ* of a poet.

3. (f. 9). *Mu'ammāyāt*, on various names, dates, etc. At the end there are many lacunas. Ff. 31 and 32 belong probably to the next item, and are misplaced.

4. (f. 33). *Baḥr-i-mawwāj*, a lengthy *mathnawī* poem, dealing with the history of the ancient prophets, of Muḥammad, his companions, etc., see Spr 504. It is incomplete at the end. Very unfortunately, the section on the circumstances of the composition, on f. 34v, is interrupted by a lacuna just in the beginning, and

there is, therefore, no chance to ascertain the exact date of composition. Beg.

شکر حق کاین نامهٔ نامه، زیب تو بگرفت از خامه،

Transcribed apparently towards the end of the xiii/xix c.

Ff. 118; S 10,25 × 6,5; 7 × 4; ll 6, in three columns, in lines written at an angle to each other; no jadwals. Or. pap. Ind. nast. Cond. tol. good.

316. دیوان تفته

Dīwān-i-Tafta. III 16.

Poems of a very modern author, who uses the *takhalluṣ* Tafta. Apparently the same dīwān has been printed at Lahore in 1857; the original name of the compiler is given in it as Harī Gōpāl. In the present copy the chronograms, given at the end (ff. 375v–379), range up to 1273/1856–1857, so that it seems quite probable that the lithographed and the present dīwāns are the same. This copy contains:

1. (f. 1). A prose preface, in florid style, dated 1265/1849, with the heading:

تقریظ اول دیوان تفته از دبیر الملک نجم الدوله میرزا محمد اسد الله خان بهادر نظام جنگ غالب تخلص مد ظله العالی،

Beg.

هان ای غالب تیره روز الخ

2. (f. 3). *Ghazals*, alphabetically arranged, beg.

آبی دگر افزود کسی نوک سنان را، اقبال بلندست شهادت طلبان را،

3. (f. 368v). *Qiṭ'as*, and short *mathnawī* poems, almost all containing chronograms, as mentioned above, ranging up to 1273/1856, beg.

بمکنتي که تو نازی دو روزه نبود بیش، کرا بماند و کرا ماند ای فدای تو من،

4. (f. 379). *Rubā'īs*, alphabetically arranged, beg.

دادم بظهوری و نظیری جان را، دیدم همگي قصاید و دیوان را،

All over the margins there are numerous emendations, additional poems by the same Tafta, and quotations from a great number of different poets, especially from Jalāl Asīr. Some more poems from him and from Tafta are added on ff. 412–423. All these marginal and sometimes interlinear additions seem to be written by a different hand.

Copied towards the end of the xiii/xix c.

Ff. 423; S 12,25 × 8; 8,5 × 4,5; ll 17, no jadwals. Europ. pap. Ind. nast. Cond. good.

317.

Ẓafaru'ẓ-ẓafar. ظفر الظفر

II 367.

A *mathnawī* poem in bombastic style, narrating the story of the Indian Mutiny of 1856. The composition was begun the 9th May 1857 (f. 9), by one Farāsū (فراسو), who may be identical with Frāsū, mentioned as an Urdu poet in Spr 227. The latter was a Frenchman, Captain François Akden (?). It is difficult to determine whether the two are the same. The poem consists chiefly of eulogies, and opens with praises to Jesus Christ (f. 2), Her Majesty the late Queen Victoria (f. 9v); but by far the greater space is occupied with eulogies of different local collectors, commissioners, etc. Beg.

در نظم سفتم بنـــام خدای، کریم و رحیم است و هم رهنمای،

The copy dates apparently from the same time as the work itself, i.e. the middle of the xiii/xix c.

Ff. 91; S 14,75 × 9,75; 12,5 × 7,5; ll 15, within jadwals. Or. pap. Coarse Ind. nast. Cond. tol. good.

Poetry of uncertain date.

318.

Mathnawī-i-Sharafu'd-Dīn Awliyā. مثنوئ شرف الدین اولیا

II 260.

A religious poem, praising Muhammad, the early khalifs, etc. It is apparently an imitation of the well known *mathnawī*, ascribed to Bū 'Alī Qalandar, a Sufic saint, who is supposed to have been living in the beg. of the VIII/XIVc., cf. R 668, Spr 565, etc. There is apparently no mention of the author's name. On f. 18 in the verse: ده شرف از شرف دیدارم مرا الخ the first شرف is written in red ink, as is often practised with the *takhalluṣes.* But there are no indications that this word is really a *takhalluṣ*, and this seems very unlikely. Probably the title, as above, is entirely based on a wrong assumption; it is written, in red ink, at the beginning of the poem. There is almost nothing in it to lead to a conclusion as to the date of composition. The praises to 'Abdu'l-Qādir Jīlānī, and the verse وزطفیل صدر عالمگیر ما، (f. 18), may perhaps suggest that it was composed under Aurangzīb, in the end of the XI or beg. XII/XVII–XVIIIc. Beg.

ایها امهجور (ایها المهجور) عن وصل الحبیب،

بشنـــو از بلبـــل نواهایـــش عجیـــب،

Dated the 5th June 1881, copied by Ḥusayn Amnābādī (cf. No. 320).

Ff. 18; S 9 × 5,5; 5,5 × 3; ll 7, double jadwals. Bluish Europ. pap. Bold Ind. nast. Cond. good. Ugly vignette.

319.

Tīgh-u qalam. تیغ و قلم

II 270.

An allegorical *mathnawī* poem, with a didactic tendency, by Mas'ūd. There is no date of composition, no allusions whatever to historical events. It is dedicated to one Shāhzāda Yūsuf Bahādur Khān (f. 6), but there is no key as to his identity. It appears from the text that the author, probably a clerk in the employment of that prince, had for some reason been punished and exiled. So he complains about poverty and humiliation, and the whole of the poem is intended as an apology. Amongst a dozen or more Mas'ūds mentioned in different *tadhkiras* none can be reliably identified with the present author. Beg:

قلم چون به تیغ زبان راز گفت ، حقیقت بنام خدا باز گفت ،

Dated the 15 Ramaḍān 1275/the 18th Apr. 1859.

Ff. 54; S 7,75×5,5; 6×3,5; ll 14, no jadwals. Bluish Europ. pap. Ind. nast. Cond. good.

320.

Ghazaliyyāt-i-Nawīdī. غزلیات نویدی

II 234.

28 *ghazals* by one Nawīdī. There were more than a dozen poets who used the same *takhalluṣ*, mentioned in different *tadhkiras*. The collection is the same as the one described in Spr 526 and Bh 473 II. It consists of a series of *ghazals* written in such a way as to avoid the use of some particular letter. The enigmas, mentioned by Sprenger, or the preface and a *mathnawī* in praise of Humāyūn (probably taken from some other Nawīdī), referred to in Bh 473, are not found here. The poems have been repeatedly lithographed in India, at least five times (the latest Lucknow, 1893, 1899). On the whole, A. Sprenger seems to be right in regarding this versification as a product of some modern versemaker. Beg.

صد شکر که شد دولت وصل تو میسر ، گردید ز خورشید رخت دیده منور ،

Dated 1881, by Faḍlu'l-lah (?), son of Nūr Ḥusayn Amnābādī Qādirī Mujaddidī.

Ff. 24; S 8,5×5; 5,5×3; ll 7, within double jadwals. Grey Or. pap. Coarse Ind. nast. Cond. tol. good. Very bad vignette.

321.

Dīwān-i-Shams. دیوان شمس

II 237.

Poems, in Persian and in Hindustani, of one Shams, who does not give any details concerning himself, or concerning the period

in which he was living. Anyhow he seems to be a modern poet. Two Shamses are mentioned in Spr 287, but it is impossible to identify the present author with either of them. The poems consist chiefly of praises to Muḥammad, in the form of *ghazals*, alphabetically arranged, both in the Persian and Hindustani parts. The copy contains :

1. (f. 1). Persian *ghazals*, beg.

ز مهر ذات تو كرديد دوران بسكه نوراني ،
برنگ شمس روشن شد همه ذرات پنهاني ،

2. (f. 11v). Persian miscellaneous short pieces and fragments, such as a short *mathnawī*, a few *maṭla‘s*, *fards*, *qiṭ‘as*, quatrains.

3. (f. 14v). A *qaṣīda*, and several *ghazals*, etc., in *Hindustani*, beg.

محمد مظهر ذات خدا هی، حقیقت مین وه کب حق سی جدا هی،

Copied apparently towards the end of the xiii/xix *c*.

Ff. 20; S 8,5 × 5,5; 6,25 × 3,25; ll 15, no jadwals. Europ. pap. Modern Ind. nast. Cond. good. A few additions on the margins.

322. *Anthologies.* هميشه بهار

Hamīsha bihār. III 41.

A large systematical anthology of Persian poets, compiled by Abū'l-Qāsim b. Ḥaydar Abū 'Alī Kāsāna'ī (? not clear), see f. 2, l. 5, and, secondly, on the margins, top. He prepared it (as stated on f. 2v), as a present to Shāh Sulaymān Ṣafawī (1077–1105/1667–1694). There are two prefaces, slightly differing the one from the other. One is written in the ordinary place on the pages, and the other on the margins. The quotations given here are usually very short. A large number of poets, ancient and more modern, are mentioned here, but no dates are given with reference to them. First are given extracts from princely poets, nobles and amirs ; the common poets are combined in groups according to the province which was their birthplace. At the end there are a number of quotations of female authors. There is no order whatever in the arrangement of authors belonging to the same class. Occasionally blank spaces are left on the pages, and it seems as if the anthology had still to be supplemented by further additions.

1. (f. 3v). Princes, firstly the Safawides, beginning with Shāh Isma'īl, and ending with 'Abbās I ; follow : the Timurides, Shaybanides ; other dynasties, ancient and modern.

2. (f. 7v, *in marg.*). Wazirs, also beginning with those who served the Ṣafawī Shāhs.

3. (f. 10). Qizilbāsh nobles, who were high officials under the Safawides: the Shāmlū, Baharlū, Ustājlū, Dhū'l-Qadar, Afshārs, Qājārs, Bayāts, Taklū, Turkmāns; on ff. 24-33v there are specimens of the poetry of high officials, who, apparently, did not belong to the clans, mentioned just above.

4. (f. 34). Poets of Iṣfahān, and generally of 'Irāq. Specially dealt with: Shifā'ī (f. 34), Qāḍī Nūr Iṣfahānī (f. 35v), Ḍamīrī Iṣfahānī (f. 36v), Taqiyyu'd-Dīn Muḥammad Ḥiznī Iṣfahānī (f. 37), Rūzbihān Ṣabrī Iṣfahānī (f. 37v), Jalāl Asīr (f. 39), Ḥasan Wāhib Iṣfahānī (f. 40), etc.

5. (f. 53v). Poets of Kāshān (there is no proper heading to this section). Specially dealt with: Ruknā Masīḥ (f. 53v), Muḥtasham (f. 56v), Kalīm (f. 57v), Muḥammad Qāsim Kāshī, or Mashhadī (f. 62), Muḥammad Hāshim Sanjar (f. 64v), Muḥammad Ma'ṣūm, his brother (f. 66v), Abū Turāb (f. 69v), etc.

6. (f. 79v). Poets of Qum. Specially: Niẓāmī (who is supposed to have come from this place) (f. 79v); Muḥammad Sa'īd Ḥakīm Qumī (f. 79v), Ruknā, son of Rushdī Qumī (f. 81), Sadīd, the son of the preceding (f. 81v), Malik Qumī (f. 83), Darkī (f. 83v), Wālihī (f. 85), Shahīdī (f. 87v), etc.

7. (f. 95v). Poets of Sāwa (here بلدهٔ ساوج!). Salmān Sāwajī (f. 95v), etc.

8. (f. 97v). Poets of Qazwīn. Ṭāhir Waḥīd (f. 97v), Sālik (f. 99), Riḍā Masrūr (f. 101), etc.

9. (f. 106v). Poets of Ray. Muḥammad Qulī Salīm (f. 106v), Shāpūr Ṭihrānī (f. 109), Ḥusayn Nawras Damāwandī (f. 111), Ṣaydī (f. 112), etc.

10. (f. 116v). Poets of Hamadān, etc. 'Irāqī (f. 116v), etc.

11. (f. 124v). Poets of Jurbādaqān (Gulpāyagān), Kamara, etc. Faḍlī (f. 124v), 'Alī Naqī Kamaraī (f. 125v), Bāqir Naṭanzī (f. 129), etc.

12. (f. 130v). Poets of Ardistān. Fatḥī (f. 130v), etc.

13. (f. 132v). Poets of Khalkhāl, Ṭārim, etc.

14. (f. 133). Poets of Yazd. Waḥshī (f. 133), Ḥasan 'Alī (f. 136), etc.

15. (f. 141). Poets of Bāfq.

16. (f. 142). Poets of Kirmān.

17. (f. 144). Poets of Shūshtar, Bahbahān, Lār, Mesopotamia. Faraju'l-lah Shūshtarī (f. 144), 'Abdu'l-lah Ḥālī of Karbalā (f. 147v), etc.

18. (f. 149). Poets of India. Amīr Khusraw (f. 149), Fayḍī (f. 152v), Ḥasan Dihlawī (f. 153), Ghanī Kashmīrī (f. 155), etc.

19. (f. 166v). Poets of Khorasan. Another section (طبقهٔ دیگر) (f. 170v). The quotations are short, except in the case of Abū'l-Qāsim Findiriskī (f. 174), Muḥammad Ḥusayn Naẓīrī Nīshāpūrī (f. 176v), Naw'ī Khabūshānī (f. 180), Muḥammad Jān Qudsī (f.

182), Faṣīḥī Harawī (f. 184v), Nāẓim Harawī (f. 186), Raḍī Dānish Mashhadī (f. 187), etc.

20. (f. 212v). Poets of Ādharbayjān. Auḥadu'd-Dīn of Marāgha (f. 212v), Rafī' Wā'iẓ Qazwīnī of Tabrīz (f. 214), 'Inwān, Muḥammad Riḍā Chalabī Tabrīzī (f. 215v); Ṣā'ib (f. 225v).

21. (f. 235). Poets of Gīlān and Māzandarān. 'Abdu'r-Razzāq Lāhijī (f. 235), Ṭālib Āmulī (f. 236), Nādim Gīlānī (f. 239), etc.

22. (f. 248v). Poets of Fārs. Ḥāfiẓ (f. 248v), Sa'dī (f. 249v), Bābā Fighānī (f. 251v), 'Urfī (f. 256), Lisānī (f. 258v), Ghiyāthā-i-Ḥalwā'ī (f. 259v), Ṣādiq Dast-i-ghayb (f. 260v) and Niẓām Dast-i-ghayb (f. 261), etc.

23. (f. 272). Female writers.

Beg. of the preface:

بغیر حمد تو در لوح سینهٔ مانیست ، الخ ... حمد و سپاس منعمی را

سزاست که بیاض چهره خوبان الخ

A good, calligraphically written copy, dating from the end of the xi/xvii c. It seems most probable that the compiler and the scribe are identical.

Ff. 273; S 9 × 6; 8 × 4,25; ll 17, and a marginal column; double jadwals. Or. pap. Good careful nast. Cond. not good. Worm-eaten and badly pasted over. Scrappy notes and a few seals on the fly-leaves.

323.

(مجموعهٔ اشعار)

(Majmū'a-i-ash'ār). III 37.

An anthology of poets of the X and XI/XVI and XVII centuries, alphabetically arranged under the *takhalluṣes*. There are also short biographical notes of the authors. These, however, cease on f. 133, from where only the names of the authors are given, without any details. On f. 161v even the names of the poets cease to be given, and the places reserved for them are left blank. Sometimes, as on f. 44v, or on f. 190, although there are some details concerning the authors, their names are not given. The collection has no title, the name of the compiler is not mentioned. Here follow the names, alphabetically arranged, of the poets from whom the quotations are given (figures refer to folio numbers in this copy):

1. 'Abdī Abarqūhī (x/xvi c.) .. 122
2. 'Abdī Gūnābādī (xi/xvii c. ?) .. 123
3. Ādharī (آزری) Bukhārī (x/xvi c.) 15
4. Āghāzī, of Lār 9v
5. 'Alā'u'd-Dīn-i-'Alā'u'l-Mulk (came to Oudh) 120
6. Aqdasī, Mullā Aqdas Mashhadī (lived in Qazwīn, d. 1004/1595–1596) 6v
7. 'Ārif, Bāyazīd (x/xvi c.) 119v
8. Aṣghar, Mīr 'Alī Ādharbayjānī 18v
9. Āshnā, 'Ināyat Khān, Muḥammad Ṭāhir (end xi/xvii c.) .. 13v
10. Ashraf, son of Mīrzā Ḥabīb b. Mīr Muḥammad Bāqir .. 7v
11. Āshūb, Mullā Ḥusayn Māzandarānī (visited India, xi/xvii) .. 12
12. 'Askarī Kāshī 127

13. ‘Aṭā 133
14. Awjī Kashmīrī (xi/xvii c.) .. 9v
15. Azraqī Harawī 10v
16. Bāqī Hamadānī (end xi/xvii c.) 32v
17. Bāqī, Mīr Muḥammad (x/xvi c.) 31v
18. Bīdil, ‘Abdu’l-Qādir .. 40
19. Burhān Abarqūhī 33v
20. Dā’ūd Dihlawī 71v
21. Dhahabī (?) Kashmīrī .. 73v
22. Ḍiyā, Muḥammad Yūsuf .. 109
23. Durustī Samarqandī .. 70v
24. Faghfūr Gīlānī 146
25. Fakhrī Gurgānī 147
26. Fānī, Muḥsin 154
27. Fayḍī 145v
28. Fuḍūlī Baghdādī 156
29. Fusūnī, Afḍal Khān .. 149
30. Ghanā’ī 136v
31. Ghāzī, a servant of prince Muḥammad Mu‘aẓẓam .. 139
32. Ghiyāth Ḥalwā’ī 138
33. Ghurūrī 136
34. Ḥādiq, son of Humām b. ‘Abdi’r-Razzāq Gīlānī (xi/xvii c.) 61
35. Ḥāfiẓ Shīrāzī 57v
36. Ḥakīm Humām 64v
37. Ḥasan Shāmlū 60v
38. Ḥaydarī, a pupil of Lisānī (x/xvi c.) 58v
39. Ibn Ḥisām, Jamālu’d-Dīn Harawī (d. 736/1336) 20v
40. Ḥishmatī, Mullā ‘Alī Beg (end xi/xvii c.) 63
41. Ḥusaynī Kāshī 62v
42. Ibrāhīm Ad’ham 15v
43. Ilhām, Sharīf Mīrzā Iṣfahānī, came to India in 1026/1617 .. 20
44. ‘Ināyā-i-Munṣif 135
45. ‘Ishqbāz 128v
46. Islām Khān 24
47. ‘Izzat, ‘Abdu’l-‘Azīz of Agra .. 124
48. Ja‘far Ḥaydarābādī .. 50v
49. Jāmī, ‘Abdu’r-Raḥmān .. 42v
50. Jāmi‘ī, Mu‘īnu’d-Dīn Shīrāzī (extr. from his *Sāqīnāma* called *Chashma-i-Kauthar*) 50v
51. Khān Zamān 69v
52. Khatmī 70
53. Khiyālī Gīlānī (beg. xi/xvii c.) .. 59v
54. Khusraw, Amīr 65v
55. Khwājū Kirmānī (d. 807/1404–1405) 68
56. Muḥammad Ṣūfī, Mīr ‘Alā’u’d-Dīn b. Mīr Mu‘izzi’d-Dīn Muḥammad (end xi/xvii c.) .. 105v
57. Mullā Bakhsh Āīna Jaunpūrī 41
58. Partaw Shīrāzī 29v
59. Qalandar Yamanī (?) .. 165
60. Qaplān Beg 165v
61. Qāsim Gūnābādī 162v
62. Qāsim Junābadī 44
63. Qāsim Khān 165v
64. Qudsī 165
65. Rawshan Ḍamīr Panjābī .. 85
66. Ruknā (?) (India, x/xvi c.) .. 84v
67. Sa‘īd, Muḥammad Lāhijī (beg. xi/xvii c.) 95v
68. Sanjar, Muḥammad Hāshim b. Mīr Ḥaydar Mu‘ammā’ī .. 89
69. Sarkhūsh, Mīrzā Afḍal (d. between 1124 and 1131/1713–1719) 89v
70. Shakībī Iṣfahānī (beg. xi/xvii c., came to India) 100
71. Sharīf Khān Amīru’l-umarā’ .. 104
72. Sharīf Shīrāzī 101
73. Shifā’ī, Sharafu’d-Dīn (xi/xvii c.) 100v
74. Shu‘ayb Khwānsārī (xi/xvii c.) 103
75. Ṣidqī Astrābādī, Sulṭān Muḥammad (end xi/xvii c.) .. 108v
76. Āqā Ṣufyān 105
77. Ṣuḥufī Dhū’l-Qadrī Iṣfahānī (d. 1024/1615) 105
78. Sulṭān Beg Bukhārī (beg. xi/xvii c.) 96v
79. Surūrī Yazdī (visited India) .. 99v
80. Ṭāhir, Shāh 110
81. Ṭughrā-i-Mashhadī .. 110
82. Ummīdī Rāzī, Arjāsp, a pupil of Dawwānī (x/xvi c.) .. 1v
83. Unsī (Anīsī ?), Abū’l-‘Alī Beg Shāmlū (end x/xvi c., India) .. 14v
84. Unsī, Isma‘īl (d. 1025/1616) .. 11
85. ‘Urfī Shīrāzī, Jamālu’d-Dīn Muḥammad .. 118v
86. Zakī Hamadānī (d. 1030/1621) 87v
87. Zakī Kashmīrī 84v
88. Zāl Beg Afshār 88
89. Zamānī, Mīr Muḥammad Zamān Sīstānī 88v
90. Ẓuhūrī (d. 1021/1612) .. 112v

Copied apparently towards the end of the xii/xviii c., probably from an earlier *bayāḍ*.

Ff. 200; S 10 × 6,5; 6 × 3,5; ll 10, within jadwals. Greyish Or. and bad yellow machine-made pap. (margins). Ind. nast. Cond. fairly good. Several lacunas towards the end. Bad vignette.

324.

سبعه سیاره

Sab'a sayyāra. III 24.

A portion of a huge anthology, compiled by 'Alī Riḍā Khān (?) (the name is partly destroyed, f. 2v), who collected it some time about the middle of the XII/XVIIIc. As he states in the preface, the whole work had to comprise seven sections (*maṭla's*), the I containing *ghazals* ; II *qaṣīdas* ; III *tarkībbands* ; IV *quatrains* ; V miscellaneous poetical compositions ; VI *mathnawī* poems ; VII specimens of ornate prose, and extracts from various historical works to describe the history of India up to 1136/1724 (the sixth year of Muḥammad Shāh's reign). Of all these sections the present MS. contains only the first, and even this is incomplete at the end. It consists of a huge series of *ghazals* from the most different authors (chiefly of the XI–XII/XVII–XVIIIc.). The arrangement is that which is usually given in the dīwāns, i.e. that poems are heaped together without any order under the last letter of the rhyming verses. The series breaks off just in the beg. of the letter *wāw*. There is a brief preface, beg :

سبحان الله رنگین خیالی متخیله چه نیرنگ است الخ

Copied in the xii/xviii c. Some pages are left blank.

Ff. 471 ; S 11,5 × 6,25 ; 9 × 4,75 ; no jadwals. Four columns of diagonally written lines, about 1,5 inches long. Thick Or. pap. Clear Ind. nast. Cond. fairly good. Some notes on f. 1, and two seals. One of them is dated 1193/1779.

325.

محک کمال

Miḥakk-i-kamāl. II 456.

A large album of poetical quotations, chiefly from modern authors, without any apparent arrangement. The *dībācha* (ff. 1v–4) is written by Muḥammad Muḥsin (f. 2v), and dedicated (cf. f. 3) to Khudāyār Khān Bahādur Thābit Jang 'Abbāsī, with his original name Nūr-Muḥammad. He was a local chief of Qandahār, and was captured by Nādir Shāh in 1152/1739 (cf. Elliot, Hist. of India, vol. VIII, pp. 97–98).

Copied for Mīr Karam 'Alī Khān Tālpur, at Ḥaydarābād in Sind, dated the 28th Shawwāl 1231/the 21st Sept. 1816, written by Muḥammad Ṣāliḥ b. 'Abdi'l-lah.

Ff. 281 ; S 11 × 7 ; 7,5 × 4 ; three columns of diagonally written lines, different in number. Double jadwals and gilt partitions. Greyish Or. pap. Ind. shikasta-nast. Cond. fairly good. A seal and scrappy notes on the fly-leaves.

326.

سفینة الشعراء

Safīnatu'sh-shu'arā'. II 445.

An incomplete copy of a large and valuable anthology of Persian poets, ancient and modern, containing useful notices on

the authors whose poems are quoted. It would deserve to be classed as a *tadhkira* but for the compiler's explicit indications in the preface (f. 1v) to the effect that his chief object in writing this book was the selection of the finest quotations from each poet rather than an attempt at an historical study of Persian literature. The compiler does not mention his own name in the extant portion of his work, but, from incidental allusions, it appears that he was an associate of Anandrām Mukhliṣ (d. 1164/1751), an official under Muḥammad Shāh (for his biography see R 997). He is referred to on ff. 91v, 123v, 254. The author refers to himself also on ff. 1v, 232, 240, 316, 328 without mentioning his relation to Anandrām. On f. 348 he gives the date 1140/1727–1728 as the year in which he saw a poet, Sakhī, at Lahore. The anthology cannot have been finished before 1170/1756–1757, because this year is referred to as current at the time of writing, on f. 264v. There are also dates 1160/1747 (f. 29), 1152/1739 (f. 61v), 1151/1738 (f. 219), etc. The impression which this compilation makes is that of an unfinished *tadhkira*, still in a state of preparation. Many poets are mentioned twice, or even in three places, apparently having been entered from the different biographical works which the compiler utilised. Of some poets, especially those who flourished in India in the XII/XVIIIc., he gives long extracts; others, especially the ancient ones, are dealt with less extensively. His principal sources are the *tadhkiras* of Taqī Awḥadī and of Naṣrābādī, to whom he refers very often; but he apparently also perused others which are not mentioned in the extant portion.

The anthology must originally have been a volume larger than Wālih Dāghistānī's *Riyāḍu'sh-shu'arā'*, and must have contained notes on some 2000 poets. The extant portion, dealing with some 700 authors, contains about one third of the original. The biographies are arranged in a loose alphabetical order, and only the letters, ا, ب, ت, ث, ج, ح, خ, د, ر, س, ش, ص, ض, ط, ف, ق, are more or less complete. The sections which usually are the largest, namely those of ع and م, are here almost entirely lost, as also ظ, a large portion of ذ, ز, almost the whole of ک, ل, ن, و, ه, ی. The leaves are in great disorder; they have been pasted to new margins very carelessly, and there are no catchwords on many of them, so that the sequence is often doubtful. Many folios in the beginning (especially ff. 31–37), are damaged, and have become illegible at the top. On some others (55, 296–304v, 314v, 319v, 389, 409v, 410v, 411v, 412v, 413v, 414v, 416v, 417, 420v, 421v, 429v, 431, 450, 482, 495v) the names of the poets are not written, although space is reserved for this purpose.

In order to facilitate references to this anthology, the entries are given here in their proper alphabetical order:

96. Auḥad (Awḥadī of Marāgha ?) .. 15v
97. **Auḥadī** (the author of the *Jām-i-Jam*) 35
98. —— Kirmānī .. 11, 35
99. **Aujī** 48
100. —— Shīrāzī 55
101. Ausī (?) Badakhshī (end x/xvi c.) 27v
102. Ayāz, Muḥammad of Bukhārā 55
103. **Āzād**, Mīr (beg. xi/xvii c.) .. 32
104. —— Ghulām 'Alī Balgrāmī (end xii/xviii c.) 53
105. Āzādī, Khwāja 'Alī (d. 901/1495–1496) 23
106. 'Azīz Kokiltāsh (x/xvi c.) 431v
107. Bādhil, Rafī' Khān (beg. xii/xviii c.) 134
108. Badīhī Nūru'l-lah Afandī .. 87
109. **Badī'u'z-Zamān** (beg. xi/xvii c.) 115v
110. —— b. Ṭāhir Naṣrābādī (xi/xvii c. ?) 115v
111. Badī'i Samarqandī (end ix/xv) 113
112. **Badr**-i-Chāchī (d. 741/1340–1341) 183
113. —— -i-Jājarmī (? حاجری), a disciple of Hamgar .. 183v
114. **Bahā'u'd-Dīn**, desc. of Aṣālat Khān 191v
115. —— Ūshī (d. 707/1307–1308) .. 183
116. —— Muḥammad (Bahā'ī) .. 116
117. Bahā'ī, Muḥsin 118
118. Bahrām Mīrzā (x/xvi c.) 115v
119. Bannā'ī, Kamālu'd-Dīn (beg. x/xvi c.) 113v
120. Abū'l-Baqā, Mīr (ix/xv c.) .. 35
121. **Bāqī** Astrābādī (x/xvi c.) .. 117
122. —— Damāwandī .. 117v
123. —— Nihāwandī (the author of the *Ma'āthir-i-Raḥīmī*) (xi/xvii c.) 117
124. **Bāqir**, cf. also Muḥammad Bāqir.
125. —— Shāh 120
126. —— Khān Najm-i-Thānī (x/xvi c.) 113v
127. —— Shāh Mashhadī (xii/xviii c.) 120
128. —— Mutahawwir Jang Iṣfahānī 120v
129. —— Shīrāzī .. 121v
130. —— a desc. of Zaynu'l-'Ābidīn Tabrīzī 120
131. Bāqirī 119v
132. **Bāqiyyā**-i-Kirmānī (xi/xvii c.) 115v
133. —— Nāinī .. 120v
134. Barandaq Bukhārī (ix/xv c.) 184
135. **Abū'l-Barakat** Samarqandī 35v
136. —— Shahrisabzī (?) .. 35v
137. Baṣīrī (beg. xi/xvii c.) .. 116
138. Bayāḍī (end x/xvi c.) .. 117
139. Bayānī, 'Abdu'l-lah Marwārīd (end ix/xv c.) 113
140. **Bayānī**, Mahdī, of Iṣfahān .. 187
141. —— of Sabzawār (d. 950/1543) 189
142. Bāyazīd Tarkhān 118
143. **Bazmī**, 'Abdu'sh-Shakūr (d. 1073/1662–1663) 190
144. —— Mullā 'Uqayl .. 117
145. Bībadal Khān, Muḥammad Sa'īd (xi/xvii c.) 186
146. **Bīdil**, 'Abdu'l-Qādir (xii/xviii c.) 137
147. —— 'Ināyatu'l-lah (d. 1097/1686) 191
148. Bīgāna, Abū'l-Ḥasan of Nīshāpūr 118v
149. Bihārī (d. 954/1547) .. 189
150. Bihishtī of Harāt (xi/xvii c. ?) 122
151. Bihzād of Iṣfahān .. 188
152. Bīkasī Sabzawārī (x/xvi c.) 119v
153. Bīnā, Abū Muḥammad, of Aḥmadābād in Gujrāt 136v
154. Bīnish, Faṣīḥ of Kashmīr .. 128
155. Bisāṭī Samarqandī (Ḥaṣīrī) (ix/xv c.) 113
156. **Bismil**, Muḥammad Taqī Dāmghānī .. 121v
157. —— Qazwīnī (d. 955/1548) .. 189
158. Brahman, Chandarbhān, of Lāhūr 136
159. Burhān .. 120v
160. Burhānu'd-Dīn, Amīr 'Aṭā'u'l-lah of Mashhad (d. 903/1497–1498) 184v
161. Burhānī, 'Abdu'l-lah Marwārīd 185
162. Chākir 'Alī Khān (beg. xi/xvii c.) 230v
163. Chākirī Sabzawārī .. 230
164. Dabīr, *see* 'Imādu'd-Dīn.
165. Dād (?), Muḥammad, Mīr (end xii/xviii c.) .. 259v
166. **Dā'ī**, son of Ḍamīrī Iṣfahānī (xi/xvii c.) .. 263v
167. —— Hamadānī (beg. xi/xvii c.) 263
168. —— al-Khadānī (beg. xi/xvii c.) .. 263
169. —— Shīrāzī (end viii/xiv c.) .. 261
170. Dakhlī Iṣfahānī (x/xvi c.) 263v
171. Dalīrī, Ḥasan Beg (beg. xi/xvii c.) 264
172. **Ḍamīrī** Hamadānī (x/xvi c.) 421v
173. —— Kamālu'd-Dīn (x/xvi c.) 422
174. Dānā Kashmīrī 260
175. **Dānish**, Raḍī (end xi/xvii c.) 258
176. —— Zaynu'l-'Ābidīn . ..260v
177. Darkī Qumī 260v
178. **Darwīsh** Dihakī 261
179. —— Ḥasan Madhhab ? (x/xvi c.) 264
180. —— Muḥammad .. 263v
181. Dastūr, Rafī' (beg. xi/xvii c.) .. 260
182. Dā'ūd, Mīrzā (end xii/xviii c.) 264

183. Dā'ūd Tūnī, Muḥammad (xi/xvii c.) 265
184. Dawā'ī, Abū'l-Fatḥ .. 265
185. Dawānī, Ḥakīm, of Gīlān (end x/xvi c.), came to India 264v
186. Dāwarī, Qāḍī 265
187. Dawlat Khān Qāqshāl (xi/xvii c.) 265
188. **Dawrī**, Mīr (?), Āqā Malik of Shīrāz (d. 758/1357) 409
189. —— Muṣṭafā Khān (end xi/xvii c.) 260v
190. Dhātī, Muḥammad 'Alī (end ix/xv c.) 265v
191. **Dhawqī**, Amīnī (x/xvi c.) 265v
192. —— Ardistānī, 'Alī Shāh (xi/xvii c.) 266
193. —— Samarqandī .. 265v
194. Dhihnī (xi/xvii c.) .. 266v
195. Dīwāna-i-'Ishq (beg. xi/xvii c.) 262
196. Ḍiyā Ūrdūbādī (end ix/xv c.) 421v
197. Ḍiyā'ī Astrābādī, Bābā (xi/xvii c.) 422
198. Dukhtar (?) Kāshgharī (vii/xiii c.?) 261
199. **Fahmī** Astrābādī .. 450
200. —— Ṭihrānī 450
201. Fā'id, Ḥaydar 'Alī Iṣfahānī 442v
202. Fakhr-i-Imām, see Tā'ib Qarshī.
203. Fanā'ī (d. 950/1543–1544) .. 442
204. Fārigh, Muḥammad Ibrāhīm (xi/xvii c.) .. 449v
205. Fārighī, 'Abdu'l-Waḥīd (d. 940/1533–1534) 440
206. Farqī Gīlānī (x/xvi c.) 449v
207. Fārsī, Muḥammad Sharīf b. 'Abdi's-Ṣamad (xi/xvii c.) 442v
208. Faṣāḥat Khān (xii/xviii c.) .. 57
209. Faṣīḥ (end ix/xv c.) 440v
210. Abū'l-Fatḥ Ḥāmidī (beg. x/xvi c.) 23v
211. Fayḍī, Ilahdād (x/xvi c.) 440v
212. Fighānī of Khurāsān, Bābā (x/xvi c.) 443
213. Fikrī, Muḥammad Jāmabāf (d. 973/1565–1566) .. 450v
214. Firāqī Māwarā'annahrī, Abū'l-Barakāt 441
215. Fuḍūlī Baghdādī (d. 976/1568–1569) 449
216. Gāhī, Qāsim (x/xvi c.) .. 481
217. Ghaḍanfar Gilakhārī .. 438
218. Ghazālī Mashhadī (d. 980/1572–1573) 436
219. Ghaznawī, Muḥammad Khān x/xvi c.) 439
220. Ghubārī, Qāsim 'Alī Khān (d. 1000/1592) 439
221. Ghurbatī Ḥiṣārī (d. 960/1553) .. 435
222. Ghurūbī .. 439v
223. Gulkhanī Qumī (d. 900/1494–1495) 479
224. Gulshan, Sa'du'l-lah (d. 1135/1722–1723) 486
225. Gulshanī of Shīrāz (xi/xvii c.) 485v
226. Gumnām, Ḥamīd (xii/xviii c.) 487v
227. **Gūyā** Kāmrān, brother of Jūyā (xii/xviii c.) .. 487v
228. —— Khalīl (beg. xi/xvii c.) 487v
229. Ḥabību'l-lah .. 246v
230. Abū'l-**Hādī** 36v
231. Hādī Mawlawī (d. 950/1543) .. 501
232. Mīr Ḥājj (d. 868/1463–1464) .. 243
233. Ḥājjī, Muḥammad of Gīlān, Mullā 226v
234. Ḥāmid, Mīr (d. 939/1532–1533) 243v
235. Ḥaqqī Khwānsārī .. 245
236. **Abū'l-Ḥasan** b. Aḥmad of Mayhana 36
237. —— Farāhānī 36
238. Hāshim Qandahārī (d. 990/1582) 501
239. Ḥaṣīrī, *see* Bisāṭī Samarqandī.
240. Hātifī, 'Abdu'l-lah (beg. x/xvi c.) 502
241. Ḥātim Beg of Hamadān 245v
242. Ḥaydarī (x/xvi c.) .. 243v
243. Ḥayrān of Iṣfahān .. 246
244. Ḥifẓī, Maḥmūd of Iṣfahān .. 246
245. Ḥilmī, Muqīm of Kāshān (xi/xvii c.) 245
246. Ḥishmat, Muḥtasham 'Alī Khān 247
247. Humāyūn Isfarāinī (d. 701, *sic*, i.e. 901/1495–1496) .. 501
248. **Ibrāhīm** (xi/xvii c.) .. 47
249. —— Ad'ham (d. 1052/1642–1643) 41
250. —— Beg (Qizilbāsh) .. 34v
251. —— Qānūnī 35v
252. Idā'ī, Mīr Muḥammad Amīn .. 51v
253. Iḥsān, Muqīmā Mashhadī .. 52v
254. **I'jāz**, Muḥammad 'Aṭā Harawī (xi/xvii c.) 47v
255. —— Muḥammad Sa'īd 28, 47v
256. **Ilahī**, Mīr (d. 1057/1647) .. 26v
257. —— Astrābādī (d. 940/1533–1534) 24v
258. Ilhām, Mīrzā Sharīf .. 52
259. Īmā, Isma'īl Iṣfahānī (beg. xii/xviii c.) 49v
260. 'Imādu'd-Dīn Dabīr (vii/xiii c. ?) 430v
261. Īmān, Shāh Mīr—Hamadānī 46v
262. 'Irāqī, Farīdu'd-Dīn Ibrāhīm 434
263. Abū **Isḥāq** (d. 760/1359) .. 13
264. —— Khān Bahādur, Nawwāb (d. 1152/1739–1740) 110
265. **Isma'īl** of Iṣfahān .. 47
266. Ḥājjī —— Qazwīnī (x/xvi c.) 32v
267. —— Ṣafawī, Shāh (907–930/1502–1524), a long account .. 20

Beg. abruptly :

این تذکره سفینة الشعرا ...... مولف این نسخه طبع رسا و خاطر معانی پسند الخ

Copied probably towards the end of the xii/xviii c. The MS. may be contemporary with the author of the work.

Ff. 503 ; S 10 × 6,5 ; 6 × 2,75 ; ll 15, within jadwals. Or. pap. Very bad Ind. shikasta, often dotless. Cond. very bad, folios are mixed. Marginal notes and emendations on some leaves.

327.

(Majmū'a-i-ash'ār). (مجموعهٔ اشعار)

II 458.

An album of poetical quotations. The poets are arranged in alphabetical order, under the *takhalluṣes*, and after many names some biographical details are added, occasionally containing interesting information. The series, however, is not complete, as the names are only those which begin with ص - ک and a few with م. The length of the extracts and of the biographical notes differs, from a few lines to several pages. Poetry of all periods is represented, up to the first half of the XII/XVIIIc. There is no introduction, nor a final colophon ; the name of the compiler is not mentioned.

Copied, on coloured paper, apparently towards the end of the xii/xviii c. On f. 132 a colophon is dated the 8th Sha'bān 1185/the 16th Nov. 1771, at Rāmnagar.

Ff. 211 ; S 3,75 × 7 ; varying number of lines and of columns. Coloured Or. pap. Bad Ind. shikasta, often very minute and dotless. Cond. not quite good. Paintings (flowers) on some folios.

328.

(Majmū'a-i-ash'ār). (مجموعهٔ اشعار)

II 517.

A large collection of quotations from different poets (chiefly those of the XI and XII/XVII–XVIIIc.). They are arranged under *subjects*, and the latter, in their turn, follow each other in alphabetical order. Almost all of them deal with descriptions of ideal beauty, different forms of love, etc. The quotations are usually isolated *bayts* ; longer extracts appear very rarely. No preface or colophon.

The copy, dating probably from the end of the xii/xviii c., lacks the initial and concluding folios.

Ff. 207 ; S 9 × 5,5 ; 8 × 4 ; no jadwals. Three columns of diagonally written lines, about 1,5 inches long. Greyish Or. pap. Ind. shikasta. Cond. not quite good.

(مجموعة اشعار)

329.

I 748.

(Majmū'a-i-ash'ār).

A short anthology of *qaṣīdas*, *mathnawīs*, a few *ghazals* and quatrains, in Persian and Hindustani, by different authors. The majority of them belong to the Indian poets of the end of the XII/XVIIIc., and many contain praises of Nawwāb Āṣafu'd-Dawla of Oudh (1188–1212/1774–1797); some even give chronograms for the date 1192/1778 (cf. ff. 25, 39v). The MS. is very defective, a great many folios have been lost. Of those poets whose names appear here, the following may be mentioned: Sanā'ī (an incomplete *qaṣīda* in praise of Sinjar) (f. 1v); Ṣafā'ī Qumī, *i.e.*, Ṣafiyyu'd-Dīn Muḥammad Khān Qumī, cf. EB 395 No. 1412 (ff. 6v, 9v, 14v, 15, etc.); Salāmu'l-lah Khān Salīm, a poet of Āṣafu'd-Dawla, cf. Spr 284 (f. 24v, etc.); Aḥsan (in Hindustani), apparently the same as the one referred to in Spr 199 (f. 29, etc.), and some others.

Many poems have no beginning, or end, or are damaged in the middle, so the booklet cannot be of any practical use whatever.

Copied apparently towards the beginning of the xiii/xix c. (perhaps about 1192/1778, which is mentioned at the end of the volume).

Ff. 39; S 9,75 × 6,25; 6,5 × 3; different number of diagonal lines, two columns, within jadwals. Brown Or. pap., new margins (Eur. pap.). Ind. nast. Cond. bad. Paper is decayed. Several seals on f. 1.

(مجموعة اشعار)

330.

II 457.

(Majmū'a-i-ash'ār).

An album of poetical quotations from different authors, mostly modern, arranged alphabetically, under the *takhalluṣes*. The quotations are usually very short, almost exclusively isolated *bayts*. Many little-known poets are referred to, but without any biographical or other details.

Copied probably towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 301; S 9,75 × 5,75; 8 × 4; three columns of diagonally written lines, about 1,5 inches long. No jadwals. Brownish Or. pap. Bad Ind. shikasta. Cond. fairly good.

VII. MUHAMMADAN THEOLOGY.

A. Coranic Studies.

1. *Commentaries on and Translations of the Coran.*

331. فتح الرحمن بترجمة القرآن

Fatḥu'r-Raḥmān bi-tarjumati'l-Qur'ān. III 83.

The text of the Coran with a literal Persian translation by Aḥmad b. 'Abdi'r-Raḥīm al-'Umarī ad-Dihlawī, surnamed Waliy-yu'l-lah (d. 1176/1762–1763), cf. f. 2v. He completed it in the beg. of Ramaḍān 1151/the end of Dec. 1738 (f. 2). It is apparently the same translation as the one described in EIO 2677. Lith. in Dehli, 1866. Beg. of the introduction :

حمد نا محدود خدایرا تبارک و تعالی که الخ

Beg. of the translation (f. 6) :

بنام خدا بخشاینده مهربان ، ستایش خدایراست الخ

Dated the 10th Rab. II 1178/the 7th Oct. 1764, copied by 'Iẓmatu'l-lah b. Ḥāfiẓ Luṭfi'l-lah.

Ff. 444 ; S. 10,5 × 5,5 ; 8,5 × 3,5 ; ll 22, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal and interlinear notes and glosses. Notes at the beginning and end, of religious contents.

332. تفسیر قرآن

Tafsīr-i-Qur'ān. III 91.

A commentary on the Coran, *sūras* 1–16, completed the 9th Shawwāl 519/the 8th Nov. 1125, at Bukhārā, by Abū Naṣr b. (*sic*) Aḥmad b. al-Ḥusayn b. Aḥmad b. Sulaymān Darwājakī (or Wardājakī) :

قال الشیخ الامام (*illegible*) ... الملة و الدین الزاهد الاستاذ فخر
الملة تاج المفسرین ابو نصر بن احمد بن الحسین بن احمد بن سلیمان
درواجکی في تفسیر کلام الله تعالی و املي ببخارا (*illegible*)...التاسع من
شوال سنه تسع عشر و خمسمایة ،

In the colophon it is called *Tafsīr-i-Zāhidī* ; the sentence is rather suspect :

تمت تفسیر القرآن بنصف الاول من تفسیر الزاهدی

The last two words are added under the *jadwal* line, appaıently by a different hand, and this circumstance as well as the repetition of the word *tafsīr* in the same sentence do not allow us to place much reliance on this statement. Neither Sam'ānī, nor Ḥājjī Khalīfa mention this name. The *nisba* Darwājakī is suspicious (Sam'ānī gives درواژقی).

The work described further on, No. 333, is also called *Tafsīr-i-Zāhidī*, but unfortunately it begins with the 19th *sūra*, so that a collation is impossible. The style of the two works does not differ very much; but although in No. 333 a sentence is often to be met with: قال الشيخ الامام الزاهد رحمة الله عليه (ff. 1v, 13, 18, etc.), I have here not found anything similar beyond only one instance of: قال الشيخ الاسلام (*sic*) الزاهدی رضي الله عنه (f. 502, l. 10). It is strange also that this volume, which in the colophon is called a complete "half" of the work, contains only 16 *sūras*, instead of the customary 18.

The authorities incidentally quoted are old works of the IV/X and V/XIc. This is, however, only in the beginning. In the text there are almost no references whatever. The *sūras* begin: 1 on f. 4; 2 on f. 8; 3 on f. 170v; 4 on f. 228; 5 on f. 281; 6 on f. 320; 7 on f. 354; 8 on f. 397v; 9 on f. 412v; 10 on f. 439v; 11 on f. 456v; 12 on f. 473; 13 on f. 497v; 14 on f. 510v; 15 on f. 518v; 16 on f. 526. Beg.

الحمد لله الذي انزل الفرقان نوراً مضياً الخ

Beg. of the 16th *sūra* (Persian text):

آمد یا محمد فرمان خداوند تعالی بحرب کردن الخ

Copied towards the end of the xi/xvii c., or in the beg. of the xii/xviii c.

Ff. 542; S 11,5 × 7,25; 8 × 4; ll 27, within jadwals. Or. pap. Ind. coarse nast. Cond. not quite good. The ink contains some sticky substance causing the pages to stick together and to become dirty. On some of them a thin film of the surface of the paper has torn off, having stuck to the opposite page. Incidental notes on the margins. A vignette, damaged.

333. تفسیر زاهدي

Tafsīr-i-Zāhidī. I 210.

The *second* vol. of a Persian commentary on the Coran, from the 19th *sūra* to the end. The title is only given in the colophon. There are no indications as to the author's name; references are usually given to only very early authorities. Comparatively often the sentence is repeated: قال الشيخ الامام الزاهد رحمة الله عليه (ff. 1v, 13, 18, etc.). According to Ḥājjī Khalīfa (vol. II, p. 362

No. 3276), the author is identical with the compiler of the *Targhību'ṣ-ṣalāt* (cf. IvASB 1032), whose name he gives as Muḥammad b. Aḥmad az-Zāhid. The *Targhību'ṣ-ṣalāt* has probably been written a long time before the middle of the X/XVIc. It is impossible to arrive at a definite conclusion as to whether this work is a part of the same commentary as No. 332, above. But this would not be improbable, judging from the style of both.

The work gives a translation of every verse of the Coran, with a detailed Persian explanation. The language is simple, but considerably modernised in this copy. Beg.

سورة مريم، كلها مكيه و هي ثمان و تسعون آية الخ

Beg. of the commentary itself:

كهيعص، قال ابن عباس رضي الله عنه الخ

Copied by Muḥammad Akram b. Muḥammad Sharīf b. Muḥammad, and dated the 25th Ṣafar 1121/the 6th May 1709.

Ff. 415; S 11,25 × 7,5; 9 × 5; ll 25, no jadwals. Brownish Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. A few glosses on the margins.

334. تفسير يعقوب چرخي

Tafsīr-i-Ya'qūb Charkhī. I 219.

A good and fairly old copy of the commentary on a portion of the Coran, by Ya'qūb b. 'Uthmān b. Maḥmūd al-Ghaznawī al-Charkhī (d. 838/1434–1435), see IvASB 957. It contains explanations to *sūras* 1 and 67–112: *s.* 1 on f. 3; 67 on f. 6; 68 on f. 14v; 69 on f. 26; 70 on f. 37; 71 on f. 41; 72 on f. 45; 73 on f. 51v; 74 on f. 57v; 75 on f. 63; 76 on f. 66; 77 on f. 71v; 78 on f. 74; 79 on f. 79; 80 on f. 84; and the minor *sūras*, 81–112 on ff. 86v–123v. A portion of the *sūra* 112, the whole of 113 and the greater part of 114 are lost, as there is a lacuna in the MS. Beg.

لک الحمد یا من بیده الملک وهو علی کل شي قدیر ... و بعد، یقول العبد الفقیر الخ

Copied towards the end of the x/xvi c., or in the beg. of the xi/xvii c. (ff. 72–79 are of a more modern origin).

Ff. 124; S 9,5 × 6,25; 6,5 × 3,5; ll 19, within jadwals. Or. pap. Khorasani nast. Cond. tol. good. Slightly injured by moisture. Mediocre double page *'unwān*. A few notes and seals in the beg.

335. تفسير سورهٔ يوسف

Tafsīr-i-sūra-i-Yūsuf. I 215.

A detailed commentary on the XII *sūra* of the Coran, dealing with the story of Joseph. The author is Mu'īn al-Miskīn, or,

to give him his full name, Mu'īnu'd-Dīn b. Muḥammad Farāhī Harātī (d. 907/1501–1502). See EB 453. It contains copious Sufic references, and frequent poetical quotations. Beg.

ربنا آتنا من لدنك (here الدنك) رحمةً ... همي گوید بندهٔ ضعیف معین المسکین الخ

A quite modern copy, transcribed shortly after 1862 (this year appears in the water-marks of the paper).

Ff. 349; S 13 × 8; 10 × 5; ll 17, no jadwals. Europ. pap. Ind. nast. Cond. good.

336. تفسیر سورة الواقعة

Tafsīr-i-sūratu'l-Wāqi'a. I 214.

A detailed commentary on the 56th chapter of the Coran, comp. in 1083/1672–1673, at Jalesar (near Agra, in the colophon also called Aurangnagar), by (Muḥammad) Sulṭān b. Sayyid Khwājagī Ḥusaynī. It is based on many standard works, partly Sufic. Beg.

الحمد لله الذي اعطى زمرة المؤمنين الخ ... و چون درین هنگام که یکهزار و هشتاد و سه سال از هجرت گذشته این فقیر قلیل البضاعت سید سلطان ابن سید خواجگی حسینی از خاک جلیسر الخ

Dated the 6th Sha'bān 1104/the 12th Apr. 1693, copied by Shāh Muḥammad al-Qurayshī al-Hāshimī, at Jalesar, or Aurangnagar.

Ff. 69; S 13 × 8,25; 6,75 × 4,5; ll 18, within jadwals. Or. pap. New margins of Europ. pap. Ind. nast. Cond. tol. good.

337. نعمت عظمی

Ni'mat-i-'uẓmā. I 1059–1060.

A voluminous commentary on the Coran, by the famous humorist Nūru'd-Dīn Muḥammad, who is usually called Ni'mat Khān 'Ālī (d. 1121–1122/1709–1710), cf. f. 4v. The work was started in 1112/1700–1701, completed in 1115/1703–1704 (see vol. II, f. 427), and dedicated to Aurangzīb (vol. I, f. 4). It is strange that the biographers apparently do not mention the existence of this work by 'Ālī. This may be due to the fact that it shows definite Shi'ite tendencies (it is mentioned in the *Kashfu'l-ḥujub*, p. 583), and was probably not made public. The present copy is divided into two vols., the first containing *sūras* 1–16, the second 17–114. There are occasional poetical passages, mostly by the author himself. Beg. of the preface:

صبح صادق سخن از پرتو آفتاب ربوبیت که الخ

Beg. of the Persian text of the first *sūra* (f. 9v) :

يعني ابتدا ميكنم بنام الله كه معبود بحق است الخ

Beg. of the second vol. (s. XVII) :

سورة بني اسرائيل مكيه الخ ... سبحان نام تسبيح است يعني بپاكي ياد كردن الخ

In the beg. of the vol. I there are : a note on the Coranic verses concerning the New Testament, a list of famous *tafsīrs*, and a short note on the Nuṣayrīs (giving no new information whatever).

Copied in the middle of the xii/xviii c.

2 vols. Ff. 395 and 427 ; S 14 × 8,75 ; 9,5 × 5 ; ll 21 ; and 13 × 8,5 ; 11 × 6 ; ll 25, within double jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and glosses.

2. *Treatises on the correct methods of reading, reciting, etc., the Coran.*

338. لغة القرآن

Lughatu'l-Qur'ān. I 855.

A dictionary of the rarer words met with in the Coran, explained in Persian. In the colophon the authorship of this work is ascribed to Sayyid Sharīf, without any particulars concerning him. He may perhaps be identical with the famous author of the *Ṣarf-i-Mīr*, Mīr Sayyid Sharīf Jurjānī (d. 816/1413-1414), see EIO 2699, Br 19, where the work is called *Tarjumān-i-Qur'ān*. Here the title as above is given in the colophon. Beg.

الحمد لله ... اين كتاب ترجمان قرآن است و ترجمان الخ

The words are given not in alphabetical order, but in the order of their occurrence in every *sūra*, as they are traditionally placed.

Copied in the xii/xviii c.

Ff. 61 ; S 7,25 × 4,25 ; 4,75 × 2,25 ; ll 15, within jadwals. Or. pap. Ind. nast. Cond. fairly good. In the beg. the text of some *sūras* with a translation is placed on the margins. Notes.

339. (مجموعه در تجويد)

(Majmū'a dar tajwīd). I 770.

Two treatises on the methods of reading the Coran :

1. (ff. 1v-38). *Qawā'idu'l-Qur'ān*, by Yār Muḥammad b. Khudādād Samarqandī, dedicated to the Shaybanide prince

'Ubaydu'l-lah (940–946/1533–1539), cf. f. 2v. See IvASB 973. Beg. as usual :

حمد بیحد و ثنای بیعد حضرت قادریرا که الخ

2. (ff. 38–49v). *Fātiḥ dar Fātiḥa* (?, cf. f. 38v, l. 8), by Jalālu'd-Dīn Muḥammad b. 'Abdi'l-Jalīl b. Maḥmūd b. Muḥammad aṣ-Ṣāqī (aṣ-Ṣādiqī ?). He does not mention the date of composition. At the end of the *risāla* there are several references to different authorities ; all of them are early classical works on the subject. Beg.

الحمد لله (الذي) انزل على عبده الكتب و فتح ابواب الخ

Copied towards the end of the xii/xviii c.

Ff. 49 ; S 7,5 × 4,5 ; 6 × 3 ; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Badly injured by worms.

340. تحفهٔ شاهي

Tuḥfa-i-Shāhī. II 141.

A treatise on *tajwīd*, and cognate matters, by 'Imādu'd-Dīn 'Alī ash-Sharīf al-Astrābādī (f. 2v), who dedicated it to Ṭahmāsp I, the Safawide, see IvASB 975. It is divided into a *muqaddima*, 12 short *bābs*, and a *khātima*. Before the usual beginning :

حمدی که قاریان و إن من شئ الا يسبح بحمده الخ

there is a quatrain, beg.

ای کنه تو برتر از شناسائی ما ، الخ

Dated the end of Shawwāl 1109/the beg. of May 1698.

Ff. 35 ; S 7,25 × 4 ; 5,5 × 2,75 ; ll 14, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

341. مقصود القاری

Maqṣūdu'l-qāri'. I 849.

A short treatise on the correct pronunciation of the Arabic letters and the rules for reading the Coran, by Nūru'd-Dīn Muḥammad Qāri', who dedicated it to Jahāngīr (1014–1037/1605–1628). See Pr 141, and Bh 156,5. Beg.

بعد الحمد و الصلوة على رسوله محمد و آله الخ

Copied towards the end of the xii/xviii c.

* Ff. 24v–28v ; S 10 × 6,5 ; 8,25 × 4,25 ; ll 22, within jadwals. Or. pap. Ind. nast. Cond. not good. Injured by moisture and repairs.

خلاصة القراءة

342.

I 423.

Khulāṣatu'l-qarā'at.

A treatise on the rules of reciting the Coran and other connected matters, by Qāsim Jaunpūrī (f. 2), who dedicated it to Shāhjahān (f. 2v). As mentioned on f. 3, the work has been compiled with the assistance of Naṣīru'd-Dīn Muḥammad Qāri'. It is divided into 9 short *bābs*. Beg.

حمد بیحد مر حضرت قادري كه كلام مجيد و فرقان حميد الخ

On the margins of ff. 1v–3 there is a very short treatise on the same subject (رسالهٔ مختصر در بیان تجوید جهت تعلیم فرزند رشید). It is divided into one *muqaddima* and 12 *faṣls*. The author's name is not mentioned. Beg.

الحمد لله المتكلم الجواد المبين الخ

Copied in the beg. of the xiii/xix c.

Ff. 17; S 9,75 × 6,5; 7 × 4; ll 10, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A seal on f. 1.

حلية القاري

343.

I 341.

Ḥilyatu'l-qāri'.

A comprehensive treatise on the methods of reading the Coran, with all the connected customary disciplines. The author calls himself (f. 2v) Aḥmad b. Rukni'd-Dīn al-Ḥusaynī al-Kūhgī-lū'ī, and states that when travelling in the Deccan, he found himself at Ḥaydarābād in 1083/1672–1673, when he began this work. It has not been completed, however, till 1095/1684 (f. 3v), and is dedicated to the Quṭb Shāh Abū'l-Ḥasan (1083–1098/1672–1687), cf. f. 3. The work is divided into a *muqaddima*, fourteen *bābs*, and a *khātima*; here, however, only 12 *bābs* are given:

(f. 5v) مقدمه ، در فضایل تلاوت كلام معجز الخ

(f. 9v) باب اول ، در بیان حروف هجا و مخارج آن ،

(f. 15v) باب دوم ، در صفات حروف الخ

(f. 23v) باب سیم ، در بیان رعایت کردن حروف در حالت تلفظ نمودن ،

(f. 41v) باب چهارم ، در بیان مدات و فقرات ،

(f. 50) باب پنجم ، در بیان احکام نون ساکن و تنوین ،

(f. 54v) باب ششم ، در بیان ادغام و معاني ادغام در حکام آن .

(f. 59) باب هفتم ، در بیان تفخیم و ترقیق ،
(f. 63v) باب هشتم ، در بیان هائی کنایه و احکام آن ،
(f. 65v) باب نهم ، در بیان انواع تلاوت قرآن عظیم و احکام آن ،
(f. 71v) باب دهم ، در بیان استفاده بسم الله و کیفیت آن ،
(f. 74v) باب یازدهم ، در بیان وقف و انواع و احکام آن ،
(f. 119v) باب دوازدهم ، در رسم الخط و طریق اصلاح آن ،

At the end there is a list of the names of the seven orthodox authorities on variants in the text of the Coran (f. 123v–124v).

Beg. of the treatise itself:

انواع حمد و سپاس متجاوز از حد و قیاس مر بارگاه الخ

On ff. 125–126v there is a versified index of the *sūras* of the Coran, with the title of احصای سوره کلام الله, beg.

بدانکه یکصد و چار و ده است در قرآن ،
که کرده فصل به بسم الله اش خدای جهان ،

On ff. 127v–139 there is a treatise on the correct pronunciation of the Arabic sounds while reciting the Coran. The name of the author and the title of the work are not given in it, but there is a heading on f. 127v: (*sic*) هذا الكتاب التجويد كلام الله. Beg.

بدانکه بعد از معرفة الله ارکان ایمان نماز است الخ

Copied towards the end of the xii/xviii *c*. The last item is of more modern origin. It is bound separately as No. I 341*a*.

Ff. 139; S 10,25 × 6,5; 6 × 3,5; ll 15, within double jadwals. Or. pap. (new margins). Ind. nast. Cond. tol. good. Worm-eaten. A few notes on the margins. A note on the "seven readers of the Coran" at the end, f. 139.

344.

(مجموعه)

II 31.

(Majmū'a).

Apparently a fragment of a larger *majmū'a* on religious matters. It contains:

1. (ff. 1v–9v). An anecdote, ascribed to Yūnus b. Ṭāhir Balkhī, about a pious man in Iṣfahān at the time of Maḥmūd Ghaznawī, who used to recite some special prayers. Beg.

روایت کنند از یونس بن طاهر بلخی که امام بلخ بود چنین کفت که الخ

2. (ff. 10–96v). Extracts from the Coran, apparently not connected with the preceding article. They begin abruptly with

sūra 7,41, and end with 76,10. At the end there is a *du'ā*, to be recited for conclusion.

Copied probably in the beg. of the xi/xvii c.

Ff. 96; S 6,5 × 4,75; 4 × 2,25; ll 7, within jadwals. Or. and Europ. pap. (new margins). Callig. Ind. nast., of Herati type. Cond. tol. good. Mediocre vignette.

(مجموعة در تجويد)

345.

II 139.

(Majmū'a dar tajwīd).

Two short treatises on the principles of reading the Coran, etc, in verse and prose.

1. (ff. 1v–4v). *Zīnatu'l-qāri'*. A short, partly versified, work on *tajwīd*, apparently quite different from the treatises bearing the same title, referred to in IvASB 985 (2) and in Bh 156 (2,3). Beg.

زينت القاري كتاب ساختم، نظم آنرا پارسی پرداختم،

2. (ff. 5–16v). *Muntakhabu't-tajwīd*. Another short treatise on the same subject, of the same type, also without the name of the author. Beg.

ای نوا ساز پردهٔ تنزیل، راست آمد بیان آن ترتیل،

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 16; S 8 × 5; 6,5 × 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. good. Notes and emendations on the margins. Seals on ff. 1, 5, damaged.

خلاصهٔ مستخلص المعاني

346.

I*a* 57.

Khulāṣa-i-Mustakhliṣu'l-ma'ānī.

A vocabulary of the rarer words in the Coran, arranged under every *sūra*. They follow in the same order as in the India Office copy, see EIO 2701: *sūras* 1, 114—2. The name of the author and the date of composition are not given. Beg.

الحمد لله ... بدان الهمک الله تعالی که چون بعضی از اصحاب الخ

Copied in the beg. of the xiii/xix c.

Ff. 53; S 9,75 × 6; 6,25 × 3,5; ll 13, within double jadwals. Or. pap. Ind. nast. Cond. good. At the end there is a short note on the number of hairs on the different parts of Muhammad's body.

(مجموعه در تجويد)

347.

II 140.

(Majmū'a dar tajwīd).

A short note-book containing a few extracts and notes on different matters connected with Coranic studies:

1. (ff. 1v–2v). A note on the principal schools of "readers" of the Coran, in Persian.

2. (ff. 2v–6). (رسالة فى التجويد). A short treatise on *tajwīd*, in Arabic, divided into several *faṣls* (unnumbered). The name of the author is not given. Beg.

الحمد لله ... اما بعد، فهذه رسالة متعلق (؟) بالتجويد، فصل، فى الاظهار، اعلم ان الخ

3. (ff. 6v–7). A note (in Persian) on customs, connected with the recitation of the Coran.

4. (ff. 7–9). On the number of letters, words, etc., in the Coran.

Copied about the middle of the xiii/xix c.

Ff. 9; S 8×5; 6×3; ll 13, no jadwals. Eur. pap. Ind. nast. Cond. good. Notes and a seal (erased) on f. 1.

B. Works belonging to the Sunnite Schools of Islam.

1. Tradition.

348. لباب الاخبار

Lubābu'l-akhbār. I 849.

The well-known collection of 400 principal *ḥadīths*, explained in Persian, by Muḥammad (b.) Maḥmūd Mustawfī, see IvASB 987. Beg. as usual :

حمد بيحد و مدح مر خدايرا جل جلاله و عم نواله الخ

Copied towards the end of the xii/xviii c.

* Ff. 1v–24; S 10×6,5; 7,75×4,25; ll 21, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

349. قنديه

Qandiyya. II 496.

A description of the religious places at Samarqand, graves of holy men, etc., with short details on the general history of the place. Its original title is *Kitābu'l-qand fī ta'rīkh Samarqand.* It is an extract, made by Muḥammad b. 'Abdi'l-Jalīl as-Samarqandī, a disciple of Abū Ḥafṣ 'Umar b. Muḥammad an-Nasafī (d. 537/1142–1143), from the latter's work *Ta'rīkh Samarqand*, in Arabic. The latter book was a continuation of the work on the same subject by Abū Sa'īd 'Abdu'r-Raḥmān b. Muḥammad al-Idrīsī (d. 405/1015), see W. Barthold, Turkestan, vol. II, p. 16, and v. I, pp. 48–51, where extracts from it, of purely historical contents, are edited. It is the same work as MSS. *aa* 574 *ag* and

abb 574 *ag* in the Asiatic Museum, St. Petersburg, or No. 859 in the library of the University of St. Petersburg. It was several times lithographed in Tashkend and Samarqand.

On f. 1 there is a note, apparently in the same handwriting as that of the bulk of the MS: الجزء الاول من رسالة قدسیه،

But that it is only the first part is not mentioned in the colophon. Beg.

روایت میکنند از احادیث پر انوار که چنین آورده اند که الخ

Dated the 4th Muharram 1039/the 24th Aug. 1629, the second year of Shāhjahān's reign, at Agra, by Nūru'd-Dīn Ḥusayn b. Muḥammad Sharīf Samarqandī.

Ff. 26; S 7,75 × 4,5; 5,5 × 2; ll 17, no jadwals. Or. pap. Good Ind. nast. Cond. tol. good. Worm-eaten. Seals of the scribe.

350.

شرح قصيدۀ برده

Sharḥ-i-qaṣīda-i-Burda. II 525.

A paraphrase of and the commentary on the famous poem, *Qaṣīda-i-Burda* of Muḥammad Būṣīrī (d. 694–697/1295–1298), by Fadlu'l-lah b. Rūzbihān Iṣfahānī, who wrote it in 921/1515. It is the same work as described in IvASB 989, but the present copy does not contain the introduction, and is slightly incomplete at the end, so that it corresponds to ff. 37, l. 11—f. 109 (middle) of No 29. Beg. abruptly:

امن تذکر جیران بذی سلم، الخ ... ایا از یاد کردن همسایگان که ساکنند در موضعی الخ

Copied towards the end of the xii/xviii c.

Ff. 52; S 9 × 6,25; 6,75 × 3,25; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Seals on f. 1.

351.

آثار احمدی

Āthār-i-Aḥmadī. I 1.

The tradition about Muḥammad, his first successors, and the 12 Imāms, by Aḥmad b. Tāji'd-Dīn Ḥasan-i-Sayfu'd-Dīn Astrābādī, based on *Raudatu'l-aḥbāb* (comp. 888/1484), see IvASB 69. As the present copy is dated 964/1556–1557, the author must have been writing about the beginning or the middle of the X/XVIc. Beg.

خدایا ز شکوت زبان کام یافت، الخ ... صحیح ترین مورخان پاکیزه بیان نیکو ادا الخ

On the last folio there is the beginning of a religious poem. beg. بکویم حمد رب العالمین را ، عطا کو کرد بر ما عقل دین را ،

Transcribed by Aḥmad al-Hāshimī in 964/1556–1557.

Ff. 184; S 9 × 7; 7,5 × 5,5; ll 22, no jadwals. Or. pap. Indo-Khorasani nast. Cond. rather bad. Dirty, worm-eaten, badly repaired. Marginal notes and glosses. On f. 1 and 183v there are some notes dated 991 and 992 AH. A lacuna after f. 40

352. تکملهٔ مدارج النبوة

Takmila-i-Madāriju'n-nubuwwat. I 224.

The concluding chapter of the *Madāriju'n-nubuwwat*, by the well-known 'Abdu'l-Ḥaqq Dihlawī (d. 1053/1643), see IvASB 65 (this copy corresponds to ff. 711–721 of D 283). It deals with some special virtues ascribed to Muḥammad. Beg.

تکمله ، در بیان صفات کامله رسول الله الخ

At the end there are several notes of religious contents in Persian and Arabic. Most probably they are marginal notes possibly transcribed from another copy of this or some other work. Many of them contain the dates of the deaths of different divines.

The main portion of the volume was transcribed by Muḥammad Wārith b. Muḥammad Bāqir aṣ-Ṣiddīqī, and dated the 9th Muḥarram 1136/the 9th Oct. 1723.

Ff. 26; S 7,25 × 5; 5 × 2,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few marginal glosses.

353. ترجمهٔ حجة الوافية

Tarjuma-i-Ḥujjatu'l-wāfiya. II 539.

A translation of an Arabic *risāla* on the elementary ideas concerning *ḥadīths* in general, by Shamsu'd-Dīn Muḥammad Hāshimī 'Abbāsī, who used the *takhalluṣ* Faqīr (d. *ca.* 1180/1766–1767), cf. above, Nos. 178, 297. The translator gives his name as Ghulām Imām, and does not mention the exact date of his undertaking. Beg. الحمد لله حق حمده ... بعد میکوید احقر انام الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 19; S 5 × 3; 3,5 × 1,75; ll 9, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on f. 1.

354. (مجموعه در حدیث)

(Majmū'a dar ḥadīth). I 814.

Two short works dealing with the subject of tradition, quite fortuitously joined in one cover:

1. (ff. 1v–12v). *Risāla dar bayān-i-faḍāyil-i-Makka.* A short treatise dealing with *ḥadīths* which indicate different points of religious excellence ascribed to the places of pilgrimage in Mekka. It is a paraphrase, or probably a free version, of the Arabic treatise on the same subject ascribed to Ḥasan Baṣrī (d. 110/728), cf. Brock. I, 67. The translator's name is not given. Beg.

الحمد لله ... اما بعد، ایں ورق چند است در بیان فضایل مکه الخ

Folio 13 is left blank. Ff. 13v–14v are occupied by prayers, in Arabic, for the use of pilgrims, with Persian explanatory notes.

Copied in the end of the xii/xviii c.; S 8 × 5; 5,25 × 2,75; ll 15, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Ff. 4v–5 are left blank, but the text is not interrupted.

2. (ff. 15–18). *Al-kashf ʻalā* (usually *ʻan*) *mujāwazat hadhi-hi'l-ummat al-alf.* A short eschatological treatise, in Arabic, by the famous theologian, Jalālu'd-Dīn ʻAbdu'r-Raḥmān as-Suyūṭī (d. the 18th Jum. I 911/the 17th Oct. 1505), composed by him in 898/1492 (f. 15, l. 3), see Brock., II, 151 (No. 135). Beg. is damaged:

...... عباده الذین اصطفی، و بعد، فقد کثر السؤال الخ

Copied towards the end of the xii/xviii c. S 8 × 5; 7,25 × 3,75; ll 26, no jadwals. Or. pap. Ind. nast. Cond. hopelessly bad. The text is rendered illegible by moisture. Scrappy notes at the end.

355.

(Tarjuma-i-Arbaʻīn-i-manẓūm). (ترجمۀ اربعین منظوم) II 138.

A versified translation of a set of 40 selected *ḥadīths*, by Ghulām Muḥyī'd-Dīn, who used the *takhalluṣ* Shā'iq. He dedicated it, in the prose preface, to some prince, whose name he does not mention, and there are no indications as to the date of composition. It is different from IvASB 897. Cf. above No. 166. Beg.

غازۀ روی شاهد سخن حمد معبودیست که الخ

A bad copy, dated 1245/1829–1830.

Ff. 10; S 7,25 × 4,5; 6 × 3,25; ll 15, no jadwals. Or. pap. Bad Ind. nast. Cond. tol. good. Numerous notes and emendations on the margins.

356.

2. *Sunnite fiqh.*

Fatāwī-i-Qarākhānī. فتاوئ قراخانی I 690.

An old and slightly incomplete copy of this well-known work on Sunnite *fiqh*, by Qarākhān (or Qabūl Qarākhān, as in other copies) (f. 2, l. 10), who rearranged and edited the original draft of it, composed by Ṣadru'd-Dīn Yaʻqūb Muẓaffar Kirāmī (f. 2, l. 10–11), towards the end of the VIII/XIVc. See IvASB 1034.

The work is divided into the customary sections; at the end (ff. 317–326) folios are misplaced and greatly mutilated. The original copy was probably very incomplete, and the missing portions have been supplied by a modern hand (probably of the XII/XVIIIc.), namely, ff. 1–2, 245–248, 257–284, 286, 317–end. Beg.

حمد و سپاس و ثناء بی قیاس مر علیم مطلق الخ

Copied (the bulk of the MS.) in the beg. of the x/xvi c., India (peculiar shikasta of that period).

Ff. 326; S 10,5 × 6; 8,5 × 4; ll 25, within jadwals. Or. pap. Ind. shikasta. Cond. rather bad. Injured by worms and moisture. Glosses and notes on the margins. A fragment of a *fihrist* at the beginning. The last folio does not belong to the work.

357.

مختار الاختیار

Mukhtāru'l-ikhtiyār. II 331.

The well-known treatise on the principles of Sunnite *fiqh*, composed towards the end of the IX/XVc. by Ikhtiyāru'd-Dīn Husaynī Harātī (he died probably *ca.* 928/1522). See IvASB 1035, where the headings of the chief three parts (*mabḥaths*) into which the work is divided, are given. The present copy is slightly incomplete at the beginning where probably only one folio is lost. It opens with f. 2, l. 3 of Ac 45 (IvASB 1035). The first *mabḥath* ends on f. 69v. The second begins, with a special introduction, on f. 70v. The third begins on f. 153v (without an introduction).

Copied by Muḥammad Riḍā Ḥusaynī in 1128 (f. 69v) and 1129/1716–1717 (the colophon of the second part is not dated).

Ff. 194; S 8,5 × 5,25; 7,25 × 3,25; ll 17, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. good. Slightly worm-eaten at the beginning.

358.

مفتاح الصلوة

Miftāḥu'ṣ-ṣalāt. II 329.

The same treatise on the details of prayer and connected matters, as described in IvASB 1039. The suggestion made in that note that the year 1061/1651, given as the date of completion in the concluding lines, refers to the completion of the work itself, not of any particular copy, seems to be correct, because the same date is found also here, mentioned in exactly the same terms as in Ac 48: the last day of Dhī'l-ḥijja 1061/the 13th Dec. 1651. Beg.

الحمد لله ... بدانکه تا نیک بخت کند ترا حق تعالی الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 134; S 7,5 × 4; 5,25 × 2; ll 12, no jadwals. Or. pap. Ind. nast. Cond. very bad. Worm-eaten, injured by moisture; the paper of some folios is decayed. Many marginal notes. Notes and prayers on several folios in the beginning and end of the volume.

359. مجموعهٔ سلطاني

Majmū'a-i-Sulṭānī. II 328.

The well-known compilation on the elements of *fiqh*, said to be composed by direction of Maḥmūd of Ghazna (بندکی حضرت سلطان المشایخ و الاولیاء سلطان محمود غزنوی !!), see IvASB 1046. In the preface it is stated that the work is divided into 48 *bābs* (f. 2), but in fact it contains only 43, all in a catechetic form. Beg.

الحمد لله ... بدان اسعدک الله ... که این کتاب است معظم الخ

Dated the 11th Jum. I 1145 (the 16th year of Muḥammad Shāh's reign), or the 30th Oct. 1732, copied by Muḥammad Maḥbūb Qurayshī.

Ff. 132; S 8,5 × 5; 6,5 × 3,5; ll 11, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and glosses. A note on f. 1.

360. خلاصة الفقه

Khulāṣatu'l-fiqh. I 359.

A concise exposition of the system of Sunnite fiqh, in 18 *bābs*, by 'Abdu'l-Laṭīf. It is the same work as the one described in IvASB 1062. This copy is older than the preceding one, but apparently also contains no information which helps to identify the period at which the treatise has been written. Judging from its general style and the language it must be a fairly modern work. Beg. الحمد لله یعني بگوئید که همه سپاس و ستایش الخ

Copied towards the end of the xii/xviii c.

Ff. 377; S 10 × 6; 7,25 × 3,75; ll 15, within jadwals. Rosy Or. pap. Ind. nast. Cond. tol. good. A *fihrist* on fly-leaves at the beginning.

361. اختیار

Ikhtiyār. II 501.

A compilation on the Hanafite doctrine concerning criminal offences. It was compiled in 1212/1797–1798 (the title is a chronogram for this date, f. 2v), by Salāmat 'Alī Khān, surnamed Ḥadhāqat Khān, at Muḥammadābād (f. 1v, bottom), at the command of Mr. John Knife (جان نیف). See R 24; printed Calcutta, 1244/1828. The book is divided into a *muqaddima*, on the general principles of penal law according to Hanafite ideas, and two *kitābs*, the first on *ḥadds* (f. 19), and the second on *janāyāt* (f. 90). The work consists of quotations from the classical

treatises on the subject, in Arabic, with a Persian translation. Beg. شکر و سپاس بیحد آن قاضي الحاجات را سزد که الخ

Dated the 22nd Ṣafar 1219/the 1st (*sic*, really 2nd) June 1804.

Ff. 215; S 12,25 × 7,25; 7,5 × 4; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. good. A gaudy vignette, and minor decorations at the headings of various Chapters.

362. مسایل اربعین في بیان سنة سید المرسلین

Masāyil-i-arba'īn fī (dar) **bayān-i-sunnat-i-Sayyidu'l-mursalīn.** *Ia* 238.

A treatise on the prescriptions of Sunnite *fiqh* connected with marriage and burial (در رسوم و شادي و ماتم). The name of the compiler is apparently not given. It consists of quotations of different Coranic verses and traditions, explained in Persian, and illustrated by examples from practice. Beg.

الحمد لله الذي خلق من الماء بشراً الخ

Copied at Rājpūr, near Dehra Dun, by 'Ināyatu'l-lah, and dated the 23rd Rajab 1261/the 28th July 1845.

Ff. 68; S 8,5 × 5,25; 6,5 × 3,75; ll 17, no jadwals. Or. greyish pap. Vulgar Ind. nast. Cond. tol. good. Slightly worm-eaten.

3. *Principles of Sunnite theology, moral doctrine, and forms of worship.*

363. مغني نامه

Mughnī-nāma. II 330.

A treatise on the different observances of Muhammadanism according to Sunnī doctrine, by 'Alī b. Faqīh Maḥmūd b. Ḥusayn Isma'īl (f. 2, ll. 2–3). The author, a Persian Sunnite, gives some details concerning his biography in the introduction. He had to escape to India after the triumph of Shi'ism under Shāh Isma'īl of Persia, and found employment under the kings of Gujrat and Khandesh. He wrote his book in 932/1525–1526, at Panāla (?, f. 2, l. 4), in order to give a clear and authentic exposition of the Muhammadan system for the local Muslims whose ignorance and addictedness to superstitions surprised the learned divine. The book is divided into six *bābs*: I, on the general principles of Muhammadan theology (f. 8v); II, on purifications (f. 16v); III, on *namāz* (f. 70v); IV, on *zakāt* (f. 232); V, on fasting (f. 243); VI, on pilgrimage, etc. (f. 271). Beg.

حمد و سپاس بیحد مر صانع علیم جل جلاله الخ

Several notes of religious contents on ff. 302–304v.

Dated the 12th Rajab 1268/the 2nd May 1852, at Madras, copied by Muḥammad Bahā'u'd-Dīn Jahrumī Nāyitī.

Ff. 304; S 7,5 × 5,5; 5,5 × 3,5; ll 13, no jadwals. Eur. pap. Ind. nast. Cond. good. Numerous notes on the margins.

364. فصول اربعه

Fuṣūl-i-arba'a. I 722.

A treatise on the elementary principles of Sunnite doctrine, with brief notes on the founders of the principal schools, some Sufic orders, and a list of the chief heretical sects. The author calls himself Abū'l-'iṣmat Muḥammad Ma'ṣūm (b.) Bābā Samarqandī, apparently identical with the writer with a similar name, referred to in IvASB 970. He was writing towards the end of the X/XVIc. or the beg. of the XI/XVIIc. There are references to the *Nafaḥātu'l-uns*, *Ḥabību's-siyar*, etc., and the author mentions that his spiritual guide was one Sayyid 'Abdu'l-lah Balkhī, apparently belonging to the Naqshbandī affiliation (f. 31). The work is divided into four *faṣls* :

۱ (f. 1v) در اعتقادات ،

۲ (f. 8) در بیان احوال خلفای اربعه الخ

۳ (f. 31) در بیان مذاهب باطله ،

۴ (f. 37v) در بیان آنکه مذهب حق مذهب اهل سنت و جماعت است و فرق ناجیه عبارت از ایشان است ،

The treatise contains nothing new, and the account of the sects is based on the well-known sources. Beg.

الحمد لله ... اما بعد ، این مجموعه ایست در بیان عقاید بطریقه عقاید ما تریدیه الخ

Dated the 27th Sha'bān 1190 (the 18th of Shāh 'Ālam), i.e. the 11th Oct. 1776, copied by Zakiyyu'd-Dīn Kātib.

Ff. 38; S 8,5 × 6; 6,75 × 4; ll 27, no jadwals. Or. and Eur. pap. Ind. nast. Cond. not good. Worm-eaten, repaired. Ff. 1–12 are of more recent origin, written by a different hand. Seal at the end.

365. منتخب العقائد

Muntakhabu'l-'aqā'id. II 144.

A treatise, in prose and verse, dealing with an exposition of the correct form of the Sunnite system, and a refutation of the

Shi'ite practices, by Muḥammad Jamīl b. Abī Turāb al-Badakhshī al-Ḥārithī, see IvASB 1075 and Bl 61. According to the concluding lines of Ad 22, the work has been written in Kashmīr in 1016/1607–1608. This passage is not found in the present copy. Beg. as usual:

بعد از حمد و سپاس و ستایش ملک علام الخ

At the end (ff. 110–111v) there are a few notes of religious contents. A note in Arabic on ff. 113v–114v.

Dated the 21st Ṣafar 1120/the 12th May 1708.

Ff. 114; S 9,25 × 5,25; 7 × 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Paper is decaying. Slightly worm-eaten. A few marginal notes and glosses. Notes and seals on f. 1.

366. نافع المسلمين

Nāfi'u'l-muslimīn. II 332.

A collection of useful notes on different subjects of Muhammadan dogma and practice, mostly in a catechetic form. The author calls himself (f. 1v) 'Abdu's-Salām b. 'Abdi'l-'Azīz Lāhūrī. He may be identical with Mullā 'Abdu's-Salām Lāhūrī mentioned in the *Tuḥfatu'l-kirām* (Pr 568, No. 44), who is said to have died in 1037/1627–1628. Beg.

حمد بیحد مر خالقي را که وجود انسان را با حسن صورت الخ

On ff. 146v–148 there is *Ṣad pand-i-Luqmān*, or the hundred counsels of Luqmān, of magical contents, the same as described in IvASB 1526 (1). Beg. as in that copy:

الحمد لله ... اما بعد، این صد پند سودمند دلبند است که الخ

On ff. 148–149v there is *Rūz-nāma-i-ḥayḍ-i-'awrāt*, dealing with predictions of the fate of women by observation of the day of the week on which their menstruation begins; also about the causes of barrenness of women and methods for its removal. It is based on the authority of Peris who, at his command, submitted a detailed report to Solomon. Beg.

روز نامهٔ حیض عورات که سعد و نحس الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c., by Shaykh Maḥmūd.

Ff. 149; S 7,25 × 4,75; 5,75 × 3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Marginal notes.

367. تكميل الايمان

Takmīlu'l-īmān. II 150.

The well-known summary of the principal outlines of the Muhammadan doctrine, by 'Abdu'l-Ḥaqq b. Sayfi'd-Dīn Dihlawī (d. *ca.* 1053/1643), see IvASB 1078. Beg. as usual :

الحمد لله ... اما بعد ، ميگويد فقير .. عبد الحق الخ

Dated the 9th Rab. II 1128/the 2nd April 1716, copied by Najmu'd-Dīn Ḥasan b. Muḥammad Ḥusayn al-Qādirī.

Ff. 80 ; S 8 × 4,5 ; 5,5 × 2,5 ; ll 16, no jadwals. Old Europ. and Or. pap. Cond. tol. good. Numerous notes and glosses on the margins, by different hands.

368. اساس الاسلام

Asāsu'l-islām. II 327.

A versified summary of the principles and principal prescriptions of Muhammadanism, comp. in 1064/1653–1654 (see f. 1v, l. 5 from the bottom), by Mīr 'Ābid (see f. 2, l. 7, and the colophon on f. 34v). It is the same as the work described in IvASB 757, where references to other catalogues are given. Beg. as usual : بسم معبود كل موجود ، من له حمد كل محمود ،

Numerous notes, prayers, scrappy quotations, etc., in Persian, Arabic and Urdu on 6 additional folios in the beg. On ff. 35–35v there is the beginning of another versified treatise, on prayer, etc.

Copied towards the end of the xii/xviii c., by Ghulām Muḥyī'd-Dīn b. Sayyid 'Abdu'l-Qādir بهورى .

Ff. 35 ; S 7,25 × 4 ; 5,5 × 2,25 ; ll 17, within jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten, dirty. Numerous marginal and interlinear glosses. Seals on f. 1.

369. اصول الايمان

Uṣūlu'l-īmān. I 53.

A short treatise on the religious advantages of love cherished towards Muḥammad, 'Alī, and their relatives. The author calls himself Muḥammad Sālim ad-Dihlawī al-Bukhārī, son of Muḥammad Salāmu'l-lah b. Fakhri'd-Dīn b. Muḥibbi'l-lah b. Nūri'l-lah b. Nūri'l-Ḥaqq b. 'Abdi'l-Ḥaqq Dihlawī (the famous divine who d. 1053/1643–1644). As the author was separated from his ancestor by five generations, he must have lived in the beg. of the XIII/

XIXc. The work is divided into a *muqaddima*, 5 *faṣls* (or *waṣls*) and a *khātima*. The *muqaddima* is very short and deals with the enumeration of the sources on which the work is based. The first *faṣl*, on love for Muḥammad, beg. on f. 2v ; II, on love for the *Ahl-i-bayt*, or the family of Muḥammad in general, f. 6v ; III, on love for 'Alī in particular, f. 17 ; IV, on love for Fāṭima, 26v ; V, on love for Ḥasan and Ḥusayn, on f. 28 ; *khātima*, on the privileges of the sayyids, f. 34. The book is written in a flowery style, with many poetical quotations, in Shi'ite strain. Beg.

الحمد لله الذي اوجب محبت اهل بيت النبي الخ

The date given in the colophon is mutilated, and there is a worm-hole. It may be the 13th Ṣafar either of 1160 or 1260. The former seems to be too early, and the second too late for the MS., which apparently dates from the beg. of the xiii/xix c.

Ff. 36 ; S 8 × 5,25 ; 5,5 × 3,5 ; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Numerous marginal notes.

370. منافع القلوب

Manāfi'u'l-qulūb. I 988.

A collection of short elementary notes, rules, etc., on different principles of Muhammadan doctrine. The authorship is ascribed to Qāḍī Shihābu'd-Dīn, Maliku'l-'ulamā', but there are no indications to facilitate his identification. The work begins abruptly :

باب اول در بیان مسائل اعتقادیه ، در محیط روایت است الخ

But further on there is apparently no division into *bābs*, but only into short *mas'alas*, *mathalas*, *aḥkām*, etc. It was probably intended for beginners. The authorities which are here referred to, are mostly old Hanafite classic books. Cf. Bh 141 (1).

Dated the 8th Sha'bān 1249/the 21st Dec. 1833.

Ff. 49 ; S 8,5 × 5 ; 6,25 × 3,5 ; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on the fly-leaves in the beginning.

C. *Works belonging to the Shi'ite School of Islam.*

1. *Tradition.*

371. ترجمهٔ چهل حدیث

Tarjuma-i-chihil ḥadīth. I 514.

A translation of and a commentary on a set of forty selected *ḥadīths*, dealing with different religious institutions, but especially establishing the privileges of the descendants of 'Alī. At the end there are special discussions on this subject, mostly in catechetic

form, as well as several historical anecdotes about the respect shown on various occasions to the Sayyids by different pious rulers. The author calls himself Shihāb(u'd-Dīn) b. Shams(i'd-Dīn) b. 'Umar adh-Dhāwulī (usually az-Zāwulī) ad-Dawlatābādī (d. 849/1445, see Brock., II, 220). The *ḥadīths* are grouped under 10 *bābs*. Beg.

الحمد لله ... اما بعد، عرض میدارد بندهٔ درگاه نبوی الخ

Dated the 10th Muḥarram 1103/the 3rd Oct. 1691.

Ff. 22; S 11 × 5,5; 8 × 4; ll 23, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten. Incidental emendations. A note of religious contents on f. 22v.

372. تنبیه الغافلین و تذکرة العارفین

Tanbīhu'l-ghāfilīn wa tadhkiratu'l-'ārifīn. I 233.

A paraphrase of and commentary on the *Nahju'l-balāghat*, a treatise containing the apocryphal utterances of 'Alī. Its authorship, which is not known with certainty, is here ascribed (f. 2) to Raḍiyyu'd-Dīn Muḥammad Mūsawī, who is often also called Sayyid Sharīf Raḍī, a writer of the V/XIc. (cf. IvASB 1107). The present Persian version is exactly the same as the one described in R 18. It has been compiled by Fatḥu'l-lah b. Shukri'l-lah Kāshānī (f. 2), who died, according to R 1077, in 978/1570–1571. The *Kashfu'l-ḥujub* (p. 143) gives 997/1589 as the date of his death. In the present copy the concluding folios seem to be of a more modern origin than the bulk of the volume, and do not contain the date of completion which is given in the British Museum copy as 955/1548. The original text is here written in red, and almost every word is commented upon. Beg.

الحمد لله الذي هدانا لهذا و ما كنا لنهتدي (لنهتدی) الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. The name of the scribe is given as Sayyid Muḥammad 'Alī.

Ff. 402; S 12,5 × 9,5; 8,25 × 5,5; ll 17, within double jadwals. Or. pap. Ind. nast. Cond. not quite good. Some leaves, of dark paper, are crumbling. Worm-eaten and repaired. A few marginal notes. On the last folio a seal dated 1251 AH. Notes on f. 1.

373. ده مجلس

Dah majlis. II 362.

Shi'ite legends concerning the deaths of Muḥammad, the Imams and other saints, see IvASB 1106. It is chiefly based on the *Rawḍatu'sh-shuhadā'* of Ḥusayn Wā'iẓ al-Kāshifī (d. 910/1505),

but the exact date of composition remains unknown. Beg. as usual:

باز این چه شورش است که در خلق عالم است ، الخ ... اما راویان اخبار شدت آثار الخ

A bad copy, dated the 20th Dhī'l-Qa'da 1193/the 29th Nov. 1779, transcribed by Fayḍu'l-lah of Wadā'pūr.

Ff. 53; S 8,5 × 6; 7 × 4,25; ll 15, no jadwals. Or. pap. Ind. nast. Cond. hopelessly bad. The book has been badly injured by moisture so that many pages are illegible.

374.

كوهر مراد

Gauhar-i-murād. I 846.

The well-known work on Shi'ite tradition and theology in general, by 'Abdu'r-Razzāq b. 'Alī b. Ḥusayn Lāhijī Qumī (who wrote it between 1052 and 1077/1642–1667), see IvASB 1116. Beg. as usual:

كوهر مرادى كه غواص فكرت را از درياى حيرت الخ

Copied towards the end of the xii/xviii *c.*

Ff. 281; S 9,5 × 5,5; 6,75 × 3,5; ll 13, within jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten. Incidental marginal notes.

375.

مناقب مرتضوى

Manāqib-i-Murtaḍawī. II 438.

The well-known laudatory biography of 'Alī, by Muḥammad Ṣāliḥ al-Ḥusaynī at-Tirmidhī, with the *takhalluṣ* Kashfī (d. 1061/1651), see IvASB 68. Beg. as usual:

خداوندا عطا کن نشاء ذوق ، الخ ... محامد مقدس اساس و سپاس بیقیاس مختص ذات الخ

Copied in the xi/xvii *c.* (ff. 411–418 are of newer origin).

Ff. 418; S 11,75 × 8; 7 × 3,5; ll 14, within jadwals. Or. pap. New margins, of European pap., are entirely decayed, crumbling. Good Ind. nast. Cond. of the original MS. is still good. Good vignette, faded and spoilt by repairs.

376.

منهج اليقين

Manhaju'l-yaqīn. I 1014.

A treatise on the Shi'ite ethical doctrine, by 'Alā'u'd-Dīn Muḥammad b. Abī Turāb Gulistāna (f. 2v, bottom), who completed it the 25th Shawwāl 1081/the 7th March 1671 (f. 150v). It is based on the tradition ascribed to the 6th Imām, Ja'far Ṣādiq.

See R 22. The work is divided into numerous sections dealing with various particular virtues; the *bābs* are not numbered. Beg.

روایح روح افزای حمدیکه مشام قدسیان الخ

Copied about the middle of the xii/xviii c.

Ff. 151; S 10,5×6,75; 7,5×4; ll 24, within double jadwals. Or. pap. Ind. nast. Cond. good. Numerous glosses on the margins. Seals, dated 1184 and 1231 AH. on f. 1.

377. مجالس الاحزان

Majālisu'l-aḥzān. I 883.

A Shi'ite book of tradition concerning the deaths of Muḥammad, Fāṭima, 'Alī, Ḥasan, and Ḥusayn, in 10 *majlises*. The author calls himself 'Alī Aṣghar Khān. He dedicated his work to the grandson of Aurangzīb, Prince Muḥammad Buland Akhtar (d. 1118/1706), son of Muḥammad Akbar. As this rebellious prince surrendered in 1109/1697–1698 losing his influence, the book has probably been written before that date. It is based on different standard works (see f. 2, bottom). This book is apparently not mentioned in other catalogues. Beg.

سپاس قدسي اساس و ستایش بیقیاس سزاوار الخ

The *majlises* deal with: I (f. 3), on the spiritual advantages gained by deploring the fate of Ḥusayn, etc. II (f. 17v), on the sufferings of Muḥammad at the hands of the Qurayshites, and on the death of Ḥamza. III (f. 26v), on Muḥammad's death. IV (f. 37v), on Fāṭima's death. V (f. 48v), on 'Alī's death. VI (f. 65v), on Ḥasan's death. VII (f. 75v), on the death of Muslim b. 'Uqayl. VIII (f. 87v), on the death of the two sons of the preceding. IX (f. 93v), on Ḥusayn's departure to Kerbela. X (f. 147v), on his death.

Copied in the xii/xviii c.

Ff. 176; S 11×6; 8,5×4,25; ll 15, within jadwals. Or. pap. Ind. nast. Cond. fairly good. Ff. 15v–17, 25v, 26, 37, 65, 74v, 75, 87, 93, 146v, 147 are left blank.

378. مختار نامه

Mukhtār-nāma. I 904.

Legends about the Shi'ite hero, Mukhtār b. Abī 'Ubayda (or 'Ubayd) b. Mas'ūd ath-Thaqafī, the originator of a peculiar sect of Shi'ite extremists, deifying the third son of 'Alī, Muḥammad Ibn Ḥanafiyya (see Wellhausen, Die religiös-politischen Oppositionsparteien im alten Islam. Abh. d. K. Ges. d. Wissenschaften zu Göttingen, vol. V, 1901, pp. 79 sq.). His rebellions in Kūfa,

about 66/685, were chiefly undertaken under the pretext of a revenge for the defeat of Imām Ḥusayn. The author of this version does not mention his own name; it seems to be the same as Bk 505, but different from other works of similar contents, described in R 156 or Pr 544–548 (Nos. 575, 576,1, 577), and also BrRs 232, 2. The chief *rāwī* (who is here called خداوند اخبار), is Muḥammad b. Aḥmad ath-Thaqafī. The book is divided into 14 *majlises*, but the headings are omitted in all except in the 1st (f. 2), 10th (f. 124), 11th (f. 137), 12th (f. 150v) and the 14th (f. 166). The tone of the work is rather more legendary than that of the usual works on tradition. There is no preface, and the book opens directly with the story of Mukhtār's miraculous birth. Beg.

الحمد لله ... اما بعد، خداوند اخبار محمد بن احمد الثقفي رحمة الله
عليه چنين گويد الخ

The story of Mukhtār is here given till his death, the date of which appears here as Ramaḍān 73/January 693.

A fairly good copy, dated the 23rd Ramaḍān 1059/the 30th Sept. 1649, written by Mīr Muḥammad Ja'far b. Mīr Aḥmad.

Ff. 171; S 13 × 8,25; 7,25 × 4; ll 17, no jadwals. Or. pap. (new margins, Europ. pap.). Ind. nast. and shikasta. Cond. not quite good, especially in the beginning, where it is badly worm-eaten, and the right hand lower corners of ff. 1–15 are torn away.

379. در بحر المناقب

Durr-i-baḥru'l-manāqib. I 103.

A biography of 'Alī b. Abī Ṭālib, according to the ideas of Shī'ite tradition, by 'Alī b. Ibrāhīm, known as Darwīsh Burhān. Its full title is *Durr baḥri'l-manāqib fī faḍl 'Alī b. Abī Ṭālib* (f. 2v), and it is an abbreviated version of a larger Arabic work on the same subject, by the same author, with the title *Baḥru'l-manāqib*, etc. The work is the same as the one described in Pr 537–538 and R 857. In all the known copies there are no indications, or even allusions, as to the date of composition. The book is not mentioned by Ḥājjī Khalīfa, or in the *Kashfu'l-ḥujub*. The author refers to his authorities on f. 2, and always mentions them explicitly when giving quotations from them in the bulk of the work. Those of them which are identifiable are all early treatises, dating from not later than the VII/XIIIc. Very rarely poets are quoted, but then also old ones (Rūmī on ff. 4v, 6v; 'Aṭṭār on f. 4v). All this suggests that the work is of fairly early origin. Beg. as usual:

سپاس بیقیاس و ثنائي بی منتها حضرت حکیمی را الخ

It is divided into a *muqaddima* and 12 *bābs*, each subdivided into several *faṣls*, *ḥujjats*, *manqabats*, etc., proving the excellence of 'Alī: I on f. 12v; II on f. 22; III on f. 29v; IV on f. 36; V on f. 44; VI on f. 47; VII on f. 50v; VIII on f. 54v; IX on f. 56v; X on f. 59v; XI on f. 78; XII on f. 82.

Dated the 27th Rajab 1218/the 12th Nov. 1803.

Ff. 86; S 13 × 8; 7,5 × 3,75; ll 19, no jadwals. Or. pap. New margins (Europ. pap.). Ind. nast. Cond. not good, especially in the beginning. Worm-eaten and repaired.

380. لب عین البکا

Lubb-i-'Aynu'l-bukā. I 886.

A large collection of sermons dealing with the circumstances of the martyrdom of various members of 'Alī's family. The volume contains two distinct works of similar contents, written in the same style, apparently by the same author. Their relation to each other cannot be definitely established because the first work is fragmentary.

1. (ff. 9–109v). 32 *majlises*, or sermons, each dealing with some particular episode, and uniformly beginning ... بعد از (only a few of them do not begin in this way). There is no introduction and no general colophon, but every *majlis* has at the end the date of copying, all within the limits of 1248/1832–1833. It seems probable that the last folios in the volume (ff. 402–406) belong to this, and not to the next work, because the date of copying is given as the 18th Sha'bān 1248/the 10th Jan. 1833 (Lucknow), whilst, as we shall see, the next work was transcribed in 1254, 1838. The title given in the colophon on f. 406 is *'Aynu'l-bukā*, by 'Alī Naqī Burūjirdī who may be identical with the author of the next treatise. Beg. of the first extant *majlis* (f. 9):

حمد و سپاس عاری از قیاس مجری الفلکی را رواست الخ

2. (ff. 112v–406, or, really,—401v ?). *Lubb-i-'Aynu'l-bukā.* An abbreviated version of a larger work by Muḥammad Naqī b. Aḥmad Burūjirdī, also called 'Alī Naqī, composed by him at Kāshān in 1199/1784–1785 (f. 113v), with the title *'Aynu'l-bukā*. It is possible that the preceding treatise represents a fragment of that original compilation. The work, as stated in the *fihrist* (in two copies, one apparently the original draft of the second, ff. 1v–8v), is divided into 73 (or 74) *majlises*. Here, however, only 63 appear, the last being incomplete. The title is given on f. 114v. Besides the preface, there is a *muqaddima* (ff. 115–116), with the heading: در بیان فضایل اشک تعزیه داران سرور شهیدان ،

Beg. of the preface : الحمد لله الذي خلقنا بلطفه من الماء الخ

Beginning of the first *majlis* (f. 116v, l. 2) :

رسولان ديار معدلت و غم پيغمبران كشور الخ

Cf. Bk 506 where apparently the same work is described, although the date of composition and the name of the author are wrongly given.

Almost every *majlis* contains at the end the date of copying: the dates all range within 1254/1838, the last (f. 398v) being the 13th Rab. II/the 6th July of that year.

Ff. 406; S 8,75 × 6; 7 × 3,5; ll 13, no jadwals. Or. pap. Ind. nast., different hands. Cond. tol. good. Slightly worm-eaten. Fol. 109v–112 and 183–184v are entirely or partly blank. A few notes on the margins.

2. *Shi'ite fiqh.*

381. لوامع صاحب قراني

Lawāmi'-i-Ṣāḥib-qirānī. I 865,866.

A Persian detailed commentary on an early Arabic treatise on Shi'ite *fiqh*, called *Man lā yaḥḍuruhu'l-faqīh*, by Ibn Bābūya al-Qumī, or Abū Ja'far Muḥammad b. 'Alī b. Ḥusayn b. Mūsā (d. 381/991), see Brock. I, 187 (No. 4). The commentator, who calls himself Muḥammad Taqī b. 'Alī, surnamed al-Majlisī (born 1003/1594–1595, d. 1070/1659–1660), mentions (f. 3v) that the present work is a translation of an Arabic commentary on Ibn Bābūya's treatise, written by himself shortly after 1060/1650. It was prepared in obedience to the command of 'Abbās II, the Safawide, to whom the original and the present versions are dedicated. See RS 23, Dorn C. No. 253. The present copy is incomplete, and contains only the parts dealing with purification (vol. I), and prayers (vol. II). Each of these two vols. is subdivided into two *bābs* :

I vol. Beg.

حمديكه اقلام اشجار و مداد بحار بر صفحات ليل و نهار الخ

On f. 225v begins the section on washing the dead :

الحمد لله ... با بيست در بيان غسل ميت الخ

II vol. Beg.

الحمد لله ... ابواب الصلوة ' باب الصلوة و حدود ها الخ

On f. 200 : الحمد لله ... باب سجدة الشكر و القول فيها الخ

The colophon of the first vol. gives the date of copying as 1098/1687. This seems probable, judging from the appearance of the MS.

2 vols. Ff. 343 and 280; S 10,25 × 6,75; 7,5 × 4; ll 24, no jadwals. Greyish Or. pap. Persian nast. Cond. tol. good. Slightly worm-eaten. Marginal notes. Several seals on the initial folios.

382.

The same. I 867.

A portion of the same work, called in the colophon جزء دوم, and on the fly-leaf جلد دوم. It is, however, different from the second vol. as given in the preceding copy, and deals with the questions of the *hajj* and other prescriptions of Muhammadanism, usually treated at the end of books on *fiqh*. It ends with different observances practised whilst on pilgrimage to the shrines of Imāms. Beg.

الحمد لله ... باب علل الحج ' قال الشيخ مصنف هذا الكتاب ... و در بعضى نسخ علل الحج است الخ

Dated Jum. II 1092/June–July 1681, copied by 'Abdu'l-Karīm b. Muḥammad Ṣādiq al-Abharī.

Ff. 364; S 12,5 × 7,5; 8,25 × 4; ll 27, within jadwals. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten and injured by moisture. Ff. 204–211 are decayed and crumbling. Bad vignette. Seals on the fly-leaf.

383. تحفة الحسينية

Tuḥfatu'l-Ḥusayniyya. III 53*c*.

An exposition of the principal prescriptions of Shi'ite doctrine, chiefly dealing with purifications and prayer. It is an extract from a larger work by Muḥammad Bāqir b. Muḥammad Akmal Iṣfahānī Bahbahānī, who died in 1205/1790–1791 (cf. R 34). The introduction is apparently due to the excerptor, and the extract was probably made still within the lifetime of the author, because prolongation of life is invoked for him (f. 2, l. 11). Beg.

الحمد لله ... مخفي نماناد كه چون نماز بعد از معرفت الله تعالى الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 39; S 9,25 × 6; 7,75 × 4; ll 19, no jadwals. Or. pap. Ind. nast. Cond. not good. Injured by moisture. Marginal emendations.

384. (مسائل فقهية)

(Masā'il-i-fiqhiyya). I 477.

A detailed exposition of the principles of Shi'ite *fiqh*. Neither the name of the author, nor the title of the work, nor the date of composition are given. There are even no references to authorities in the text. On the fly-leaf the book is called *Zubda*, or *Zubda-i-fiqh*, and ascribed to Aḥmad (b. Muḥammad) Ardabīlī, who d. 993/1585 (see Br. Lit. Hist., IV, 369, and the *Kashfu'l-ḥujub*, p. 303). This, however, seems doubtful, because the beginning of

that book is different (some allowance must, however, be made for the fact that the initial leaf in this copy is of more recent origin than the bulk of the MS., and may have been "improvised"). The work is divided into 7 *bābs*, but the headings of the sections are omitted in the text. Beg.

الحمد لله العلى الذي الخ ... و بعد، پوشيده نماند که الخ

Copied towards the end of the xii/xviii c. Ff. 202–228 have been added on different paper, by a different hand.

Ff. 228; S 9,5×7; 6,75×4,75; ll 15, within jadwals. Or. pap. Ind. nast. Cond. bad; injured by moisture, the paper of many folios is decaying. A few marginal notes.

385. (مسائل فقهيه)

(Masā'il-i-fiqhiyya). I 928.

A large compilation on the principles of Shi'ite *fiqh*, chiefly in catechetic form. It begins abruptly with a *muqaddima*, and many sections have blank space reserved at the end, probably for intended additions. It seems as if the copy was transcribed from a defective original. The author calls himself (f. 100v) Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī (ar-Rashtī), who died in 1260/1844, see Br. Lit. Hist., IV, 410 and *Kashfu'l-ḥujub*, p. 103; cf. here No. 395. There are no proper colophons, and no indications as to how much the present copy contains of the original work. Beg. مقدمة فى الاصول، سؤال، هرگاه شخصى تقليد الخ

On f. 100v there begins apparently another principal section:

كتاب الوقوف و الصدقات، الحمد لله الواقف على سراير عباده الخ

Copied about the middle of the xiii/xix c.

Ff. 254; S 11,5×7,75; 8,5×5; ll 32, no jadwals. Europ. pap. Pers. nast. Cond. tol. good. Slightly worm-eaten.

3. *Exposition of the principles of Shi'ite theology, its moral system, and religious practice.*

386. ترجمهٔ رسالهٔ اعتقاديه

Tarjuma-i-risāla-i-I'tiqādiyya. I 181.

A Persian paraphrase, with explanations, of the treatise *I'tiqādātu'l-imāmiyya*, of Abū Ja'far Muḥammad b. 'Alī b. Bābūya al-Qumī (d. *ca.* 381/991), cf. Brock. I, 187, dealing with an exposition of the principles of the Shi'ite theological system. The translator dedicates his work to a princess, whose name he does not mention (شاهزادهٔ مهين بانو سلطانم), and gives his own name as Abū'l-Fatḥ Ḥusaynī (f. 2, l. 12). There are no indications

as to the period in which the work was undertaken, and it is impossible to say if the translator is identical with Abū'l-Fatḥ Ḥusaynī, who revised and edited the *Ṣifwatu'ṣ-ṣafā* under Shāh Ṭahmāsp Ṣafawī (930–984/1524–1576), see R 345. Beg.

بعد از محامد وافیات کریم واهب العطایا الخ

Copied in the xii/xviii c.

Ff. 41; S 8,5 × 4,75; 6 × 2,75; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Emendations on the margins. On ff. 40–40v the space is left blank, probably because of a lacuna in the original copy.

387.

حیوة القلوب

Ḥayātu'l-qulūb. I 344.

The *second* vol. of this well-known composition of Muḥammad Bāqir b. Muḥammad Taqī Majlisī Iṣfahānī (d. 1110–1111/1698–1700), see IvASB 1123. Originally it is an epitome, in three vols., of the *Biḥāru'l-anwār* (in 25 vols.), an Arabic encyclopædia of Shi'ite doctrine, by the same author. It has been lith. in Persia and India (Tehran, 1824–1844; Lucknow, 1878–1879, etc.). Portions from it have been translated into English, by J. L. Merrick, Boston, 1850 (on the biography of Muḥammad), and into German, by C. G. Barth, Die Mythen des Lebens Jesu, Stuttgart, 1837. This copy is incomplete at the end, and breaks off at the beg. of the 25th *bāb*. Beg.

الحمد لله و الصلوة علي عباده الذي اصطفى محمد و آله خیر الورى ' این کتاب رسالهٔ دوم است از کتابهای حیات القلوب الخ

Copied in the xii/xviii c.

Ff. 216; S 11 × 6; 9,25 × 3,75; ll 27, no jadwals. Or. coloured pap. Pers. nast. Cond. tol. good. Worm-eaten. Incidental notes on the margins.

388.

عین الحیوة

'Aynu'l-ḥayāt. II 537

The well-known exposition of Shi'ite doctrine, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see EIO 2668, Br 26 (where the full table of contents is given); cf. Pr 75. *Ind. libr.* Bh 123. Lith. several times in Persia, and in Lucknow, 1887. Beg. as usual:

آلای حمد و جواهر ثنا تحفه بارگاه جلال کبریاء حکیمی که الخ

Dated the 12th Ṣafar 1092/the 3rd March 1681. The date is, however, highly suspect, and most probably refers to the completion of the work itself; the present transcript is not older than the middle of the xii/xviii c.

Ff. 482; S 10 × 6; 7,75 × 4; ll 17, within jadwals. Old Europ. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture, repaired. Ff. 1–3 are of different origin. Marginal notes and glosses.

389. حلية المتقين

Ḥilyatu'l-muttaqīn. I 342.

The well-known work on the customs and practices prescribed to every faithful Shi'ite desiring to follow the example of the Imāms. The author is Muḥammad Bāqir b. Muḥammad Taqī Majlisī, see above, No. 387. Concerning the work see EIO 2669, RS 153, Pr 313–314, R 20; it was several times lith. in Persia. The work was completed at the end of 1079/1669, and is divided into fourteen *bābs* and a *khātima*. A fihrist is added at the beg. of the volume. Beg. as usual:

الحمد لله الذي حلى انبيائه المرسلين الخ

Copied towards the beg. of the xiii/xix *c.* (here 1199 of the Faṣlī era), by one Naẓīru'd-Dīn.

Ff. 308; S 9 × 5,75; 7 × 3,5; ll 18, no jadwals. Or. pap., except for ff. 1–7v, which are of quite modern origin, on Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten. Incidental marginal notes. Seals, notes, and magical formulas at the end.

390. حق اليقين

Ḥaqqu'l-yaqīn. I 337.

The well-known exposition of Shi'ite dogmatic theology, by the same Muḥammad Bāqir b. Muḥammad Taqī Majlisī, completed by him on the 1st Ramaḍān 1109/the 13th March 1698 (f. 527v). See R 33, etc. *Ind. libr.* Bh 122. Lith. Tehran, 1825. It is divided into six *bābs*. Beg. as usual:

الحمد لله الواحد الاحد الفرد الصمد الخ

Copied towards the middle of the xiii/xix *c.*

Ff. 527; S 12,75 × 8; 10 × 4,5; ll 19, within double jadwals. Europ. pap. Ind. nast. Cond. good. A few marginal notes and emendations. Note on the fly-leaf in the beginning.

391. (مجموعهٔ رسائل مجلسی)

(Majmū'a-i-rasā'il-i-Majlisī). I 422.

A collection of several short treatises by Muḥammad Bāqir b. Muḥammad Taqī Majlisī (see above Nos. 387–390), to which is added a list of his works, apparently by some one else.

1. (f. 1). *Fihrist-i-taṣnīfāt-i-ākhūnd mullā Muḥammad Bāqir.* The list does probably not belong to the author's own pen, and is different from Pr 59 (in form, not in substance), containing the titles of 10 Arabic and 49 Persian compositions of Majlisī. It

ends with calculations as to how many lines and letters were produced by him, on an average, every year, month or day. Beg.

تفصيل مؤلفات علامه العلمائي عالم رباني ملا محمد باقر مجلسی الخ

2. (f. 5v). *Risālatu'l-awzān.* A treatise on weights, in Arabic. Beg.

الحمد لله الذي ارتفع عن مطارح الافهام الخ

There are miscellaneous notes in Persian on ff. 18v–21v.

3. (f. 22v) *Mishkātu'l-anwār* (f. 24v, l. 13). A treatise on the excellence of the Coran (در بيان فضيلت قرآن), dedicated to Shāh Sulaymān Ṣafawī (f. 24v, l. 3), and divided into three *tanwīrs*, each of them being subdivided into several *kawkabs*. The present copy is merely a fragment, breaking off at the end of the first *tanwīr*. Beg.

حمدی بسان نعمتهای بخشنده وجود و حیات الخ

4. (f. 28v). *Tarjuma-i-ba'ḍī aḥādīth.* A paraphrase and a commentary on several *ḥadīths*, in Shi'ite strain. Beg.

اما بعد، این رساله ایست در ترجمه بعضی احادیث شریفه که الخ

Collated, most probably shortly after the completion of copying, the 8th Dhī'l-Qa'da 1180/the 7th Apr. 1767, at Fayḍābād.

Ff. 46; S 9×5,75; 6×3,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few emendations on the margins. Seals, dated 1204 AH.

392. سبيل النجاة

Sabīlu'n-najāt. III 82.

A brief and simple exposition of the system of Shi'ism, chiefly dealing with the technical details of prayer and other religious practices. The author, Aḥmad b. Muḥammad 'Alī b. Muḥammad Bāqir al-Iṣfahānī al-Bahbahānī (f. 2), completed it in 1226/1811, at 'Aẓīmābād (f. 313v), and dedicated it to Muḥammad 'Alī Khān Qājār (f. 4v). See IvASB 1128. Beg.

الحمد لله الذي جعل ابواب الصلوة مفاتيح خزاين الخ

Copied in the beg. of the xiii/xix *c.*

Ff. 314; S 8,75×6; 6×3; ll 9, no jadwals. Or. pap. Ind. nast. Cond. good. A few notes on the margins. Fol. 1 is of modern origin.

393. مذمة الاجتهاد

Madhammatu'l-ijtihād. II 428.

An incomplete copy of a very interesting treatise, dealing with the question of *ijtihād* in the system of Shi'ism. The author

intentionally (f. 3) omits his name, obviously in order to avoid personal enmity on the part of those concerned in the matter. He says that he has composed this treatise in 1233/1817–1818. The title, as given above, gives only 1230 (cf. f. 3v), but he expanded it in such a way as to make it a real chronogram, into مذمة الاجتهاد مع جدّ رأس جماعة اهل العناد. He seems to be a Shi'ite himself, but criticises this vital principle of the system with a view to restoring the true doctrine. The works which are chiefly attacked are those by two eminent Shi'ite theologians (f. 2), Muḥammad Amīn Astrābādī (d. 1033/1623–1624) and Muḥammad b. Ḥasan al-Ḥurr al-'Āmilī (d. 1099/1688). According to the preface, the book is divided into a *muqaddima*, three *bābs*, and a *khātima*. But here are found only the *muqaddima* (f. 3v), and the first *bāb* (f. 20). The former deals with the general position of different Shi'ite sects with regard to *ijtihād*; and the first *bāb*, subdivided into many *faṣls*, etc., deals chiefly with the criticism of the Shi'ite tradition. There is no detailed table of contents given in the preface, so that it is impossible to determine how much has actually been lost. Beg.

نخبر بکونک محمودًا فی کل فعالک الخ ... اما بعد، بندۀ فقیر اثیم راجي رحمت خداوند الخ

In order to facilitate the identification if a complete copy should be found, the beginnings of the *muqaddima* and of the first *bāb* are here given:

(f. 3v) مقدمه مشتمل بر چند فایده، فایده اولی، بدانکه علماء الخ

(f. 20) باب اول در ذکر حجت (here حجیت) کتاب مستطاب، و در آن چند فصل است الخ

Copied in the beg. of the xiii/xix c.; the volume consists of two halves; one, of older origin, may, judging from the type of writing and the emendations, be an autograph. The second has been transcribed quite recently (beg. f. 56).

Ff. 80; S 12,75 × 8; 8,5 × 5; ll 19, no jadwals. Or. and Europ. pap. New margins in the older portion. Ind. nast. Cond. not good in the first half, but good in the second.

394. (رساله در اصول)

(Risāla dar uṣūl). I 671.

A treatise on the elementary principles of Shi'ite theology. On f. 3v, bottom, it is called *'Umda*, but this title is written in a way which suggests that is was added afterwards. The author

does not mention his own name and refers only to very early authorities. The treatise is incomplete at the end. Beg.

حمدی بیحد موجدیرا که همکی موجودات الخ

Copied towards the end of the xii/xviii c.

Ff. 42; S 8,25 × 5; 6,25 × 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Seals at the beg. and end, some of them dated 1145 AH.

395.

تحفة الابرار

Tuḥfatu'l-abrār. I 146.

A Shi'ite treatise on the details of the prayer, by Muḥammad Bāqir b. Muḥammad Taqī al-Mūsawī. The author died in 1260/1844, cf. above No. 385. The full title of the work is *Tuḥfatu'l-abrār al-multaqaṭ min āthāri'l-a'immati'l-aṭhār* (f. 2, top); it is divided into a *muqaddima*, several *bābs*, and a *khātima*, as stated in the preface, but in the text there is probably no regular division into *bābs*. The copy is incomplete at the end, and it is impossible to say how much is lost. Beg.

الحمد لله الذي توحد بالملک فلا ند له في ملکوت سلطانه الخ

Copied in the beg. of the xiii/xix c.

Ff. 114; S 12,25 × 7,5; 9 × 4,5; ll 13, no jadwals. Or. pap. Ind. nast. Cond. fairly bad; worm-eaten and repaired. Emendations on the margins. A seal, dated 1204 AH., on f. 1v, and another on f. 1.

D. *Controversy.*

396.

منهج الفاضلین

Manhaju'l-fāḍilīn. I 1013.

A defence of Shi'ism and the correctness of its doctrines. The author, Fāḍilu'd-Dīn Muḥammad b. Isḥāq b. Muḥammad al-Ḥamawī, wrote this book in 937/1530–1531 (as may be seen from a chronogram appended on f. 213, منهج مذهب امامی, and from the statement in the *Kashfu'l-ḥujub*, p. 568), and dedicated it to Shāh Ṭahmāsp, the Safawide (930–984/1524–1576). The book is divided into a *muqaddima*, five *bābs*, and a *khātima*:

(f. 6v) مقدمه، در بیان معتقد امامیه اثنا عشریه الخ

(f. 7v) باب اول، در بیان آنکه مذهب امامیه واجب الاتباع است الخ

(f. 57v) باب دوم، در ادلهٔ که دالست بر امامت حضرت امیر المؤمنین علی بعد از حضرت سید المرسلین،

(f. 130v) باب سيوم ' در ادلۀ امامت باقي ائمه اثنا عشر الخ

(f. 141) باب چهارم ' در كيفيت بيعت كردن مردم بر ابو بكر بامامت الخ

(f. 163) باب پنجم ' در ذكر ادلۀ كه مخالفان ايراد كرده اند بزعم خود بر امامت ابو بكر و رد آن الخ

All these *bābs* are subdivided into many *faṣls*, *mabḥaths*, *manhajs*, etc. Beg.

الحمد لله ذي اللطف و الاحسان و الفضل و الامتنان الخ

The last folio is badly damaged, almost half of it having been torn away. From what remains it may be concluded that the MS. is dated the 22nd Ṣafar 1070/the 8th Oct. 1659, and that it was transcribed in Kashmīr.

Ff. 213; S 10,5 × 7; 7 × 3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. A few marginal emendations. A note on f. 1.

397. رسالۀ حسنيه

Risāla-i-Ḥasaniyya. I 871.

A defence of the principles of Shi'ism, in the form of a tale about a woman, called Ḥasaniyya, or Ḥusaniyya, or Ḥusayna, who took part in disputes with various Sunnite divines in the presence of Hārūnu'r-Rashīd, and overcame them by her arguments. The author of this tale calls himself Ibrāhīm b. Waliyyi'l-lah Astrābādī (f. 1v), and states that he found the Arabic text of it in 958/1551, while returning from his pilgrimage, at Damascus, and translated it into Persian. He dedicated it to Shāh Ṭahmāsp, the Safawide. See R 30. It was lith. in Tehran, 1843 (the original text is ascribed in this edition to the authorship of Ḥusayn b. 'Alī Rāzī). Beg. as in the British Museum copy:

الحمد لله الذى من علينا بمعرفة الانبياء والائمه الخ

The original and greater portion of the MS. dates from the xi/xvii c.; ff. 17–19, 59–67 are dated 1265/1848–1849.

Ff. 67; S 8,75 × 4,75; 6 × 2,75; ll 17, within jadwals Or. and Europ. pap. Ind. nast. Cond. fairly good. Mediocre vignette. A few glosses on the margins.

398. (فقه مذاهب خمسه)

(Fiqh-i-madhāhib-i-khamsa). III 85.

A large treatise, dealing with a systematic exposition of Shi'ite *fiqh*, as compared with the theories of the four Sunnite orthodox schools. It is arranged in the customary order, beginning with the book on purifications. Not only is there no mention of the name of the author, or the date of composition, but apparently in all these almost four hundred pages there is no reference

to any definite Shi'ite or Sunnite book. The language is simple, and Arabic quotations are remarkably rare. Most remarkable is the feature that there seems to be little real controversial spirit. The copy itself dates from 978/1570–1571 (cf. f. 35), and therefore the work may belong to the early Safawide period. Beg.

در فقه مذاهب خمسه، شیعه و حنفیه و شافعیه و حنبلیه و مالکیه، و آن مشتمل بر چند کتاب است، اول کتاب طهارت و آن چند فصل است الخ

Copied, as mentioned above, in 978/1570–1571, or the next year (this date belongs to the first treatise included in the same *majmū'a*, f. 35).

*Ff. 113v–302; S 9,75 × 6; 6,75 × 3,75; ll 21, no jadwals. Or. pap. Very good calligraphical nast. of Herati type. Cond. very good. A few corrections on the margins.

399. (مجموعه)

(Majmū'a). Ia 159.

Three short treatises, dealing with religious matters, by different authors:

1. (f. 1v). *Ma'rifatu'l-madhāhib*, by Maḥmūd Ṭāhir Ghazālī. A short note, divided into two *bābs*, the first dealing with the elementary principles of the Sunnite doctrine, and the second giving a list of the 73 sects. See EIO 1920 (11). Beg.

الحمد لله المحمود الظاهر المعبود الباطن و الظاهر الخ

2. (f. 5v). *Ma'rifatu'd-dunyā*, by 'Alī b. Ḥusāmi'd-Dīn Muttaqī (d. 975/1567), on the different kinds of worldly goods, see R 873. Beg. الحمد لله الذي جعل الدنيا قنطرة الآخرة الخ

3. (f. 8v). *Maktūb-i-Sayyid Aḥmad*. A letter, of Sufico-religious contents, from Sayyid Aḥmad to one Miyān Shaykh Mukarram.

Copied by Ghulām Farīd, son of Barkhūrdār Chishtī, the last treatise being dated the 1st Rajab 1113/the 2nd Dec. 1701.

Ff. 10; S 7 × 4; 6 × 3,25; ll 21, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes.

400. رد المنكرين

Raddu'l-munkirīn. III 31.

A short treatise, refuting heretical conceptions of Deity, and establishing the sound doctrine, by one Ilahdād (f. 1v, bottom), who is here called Shaykhu'l-islām. In the text he omits any reference to his authorities, and only once in a poetical quotation the name of Qāsimī is given (f. 9). It may belong either to

Qāsim-i-anwār (d. *ca.* 837/1434), or Qāsimī Gunābādī (d. 979/1572), or, indeed, any other less-known poet who used this *takhallus*. Beg.

الحمد لله الذي اخرجني من الظلمات الي النور الخ

Copied in the beg. of the xii/xviii c.

Ff. 22; S 6 × 3,75; 4,5 × 2,25; ll 13, within jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Bad vignette.

401. تحفة اثنا عشريه

Tuḥfa-i-ithnā ʻashariyya. II 152.

A large controversial work, dealing with a refutation of Shiʻism. The author, Ghulām Ḥakīm b. Quṭbi'd-Dīn Aḥmad b. Abī'l-Fayḍ Dihlawī, mentions in his preface that Shiʻism was spreading with great rapidity in his country, and thus the true beliefs became endangered. He was writing just after the close of the XIIc. AH., and it is for this reason that he has given this title to his compilation (ff. 2, 352v). It is divided into 12 *bābs*:

١ (f. 3) در کیفیت حدوث مذهب تشیع و انشعاب آن بفرق مختلفه،

٢ (f. 34v) در مکاید شیعه و طرق اضلال و حیله هاى تلبیس،

٣ (f. 111v) در ذکر اسلاف شیعه و علما و کتب ایشان،

۴ (f. 126v) در احوال اخبار شیعه و ذکر رواة اینها،

۵ (f. 149) در الهیات،

٦ (f. 163) در نبوات (*sic*) (در بحث نبوة و ایمان بانبیا)

٧ (f. 175v) در امامت،

٨ (f. 226v) در معاد،

٩ (f. 234v) در مسائل فقهیه،

١٠ (f. 246v) در مطاعن خلفاى ثلثه و ام المؤمنین و دیگر صحابه،

١١ (f. 307) در خواص مذهب شیعه،

١٢ (f. 337v) در تولا و تبرا،

(f. 352v) خاتمه،

The book contains a refutation of Shiʻism, chiefly of the sect of the 12-Imamites, but occasionally touches on the teachings of other sects, and is based almost entirely on the well-known controversial works. Beg.

الحمد لله و کفي و سلام على عباده الذين اصطفى ... اما بعد، میگوید بنده درگاه قادر قوى حافظ الخ

The fly-leaves at the beginning contain some scrappy notes and poetical quotations, a *fihrist*, and a short *risāla* with the title *Su'ālāt-i-'ashar*, by Shāh 'Abdu'l-'Azīz Dihlawī, also of controversial contents. It was copied the 12th Rab. I 1233/the 19th Febr. 1818, by 'Alī Ḥasan al-'Alawī, at Lucknow. Beg.

سوال اول انكه فرقه امامیه كه فی زماننا الخ

Additional notes of religious contents on a fly-leaf at the end.

Dated the 25th Jum. II 1214/the 24th Nov. 1799.

Ff. 352; S 12 × 7,25; 9,25 × 4,75; ll 21, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. Marginal notes and glosses.

402. كشف الشبهه عن حكم المتعة

Kashfu'sh-shubha 'an ḥikami'l-mut'a. III 53*b*.

A short treatise, defending the institution of temporary marriage, allowed by Shi'ite law. It is a sort o. reply to, or criticism on, the *Tuḥfa-i-ithnā 'ashariyya*, see No. 401, here. The author calls himself Jānī b. Muḥammad 'Alī b. Muḥammad Bāqir Iṣfahānī Bahbahānī. The author's father died in 1216 1801–1802 (see R 34); therefore he must have been writing in the beg. of the XIII/XIXc. Beg.

الحمد لله الذي ارسل محمدًا لارشاد الامة الخ

A bad copy, hopelessly injured by moisture; it is apparently incomplete at the end. Transcribed in the beg. of the xiii/xix c.

Ff. 12; S 9,25 × 6; 7 × 4; ll 21, no jadwals. Or. pap. Ind. nast. Cond. very bad.

VIII. SUFISM.

403.

کشف المحجوب

Kashfu'l-maḥjūb. II 175.

The well-known treatise on Sufism, by (Abū'l-Ḥasan) 'Alī b. 'Uthmān b. 'Alī al-Jullābī al-Ghaznawī al-Hujwīrī (d. *ca.* 465/1072–1073). For references, etc., see IvASB 1149. The copy is apparently complete. Beg. as usual :

ربنا آتنا من لدنک رحمةً الخ ... الحمد لله الذي کشف لاولیاءه الخ

Copied in the end of the xii/xviii c. Fol. 1 is of recent origin.

Ff. 265 ; S 9 × 4,75 ; 6,5 × 3 ; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Notes on an additional folio at the end and on the margins. Seals at the beginning and end of the volume.

404.

ترجمهٔ منهاج العابدین

Tarjuma-i-Minhāju'l-'ābidīn. II 198.

1. A Persian paraphrase of the *Minhāju'l-'ābidīn*, a Sufico-ethical treatise by the famous Zaynu'd-Dīn Abū Ḥāmid Muḥammad b. Muḥammad al-Gazālī aṭ-Ṭūsī, d. 505/1111, composed by him in Arabic, see IvASB 1165. It is divided into seven *'uqbas* : I on f. 5 ; II on f. 9 ; III on f. 13 ; IV on f. 46v ; V on f. 61v ; VI–? (the heading is not clearly marked) ; VII on f. 79. The name of the translator is not given in this copy. Beg. as usual :

حمد مر خدایرا که ملک حکیم است و جواد کریم است الخ

2. On ff. 84v–93v there is a short treatise, called in the colophon *Risāla-i-Imām Muḥammad al-Ghazālī.* It is a Persian paraphrase of Ghazālī's Arabic treatise *Ayyuhā'l-walad*, the same as described in EIO 1792 and Pr 42, No. 30, cf. also Rödiger, in ZDMG, vol XVI, p. 221. It consists of a number of instructive anecdotes in which Ghazālī explains various metaphysical matters. There are many references to his other works. Beg. of the treatise :

الحمد لله (*sic*) ... اما بعد ' بدانکه یکی از جمله شاگردان خواجه امام

علامت الزمان حجت الاسلام ... الغزالی الخ

Copied in the beg. of the xiii/xix c.

Ff. 93 ; S 9,5 × 6 ; 7,5 × 3,5 ; ll 17–23, no jadwals. Or. pap. (different). Ind. nast. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Many notes and emendations on the margins. A fragment of a work on f. 1 ; a note of magical contents on the last folio. A seal, dated 1264 AH., on f. 2

405.

کیمیای سعادت

Kīmiyā-i-sa'ādat. I 843.

The famous Sufico-religious and ethical treatise by the same Abū Ḥāmid Muḥammad Ghazālī, see IvASB 1160. The present copy is incomplete in the middle, and the end of the first, as also the whole of the second *Rukn* and a portion of the third (out of the four *Rukns* into which the work is divided) are lost. Some folios towards the end are damaged. Beg. as usual :

شکر و سپاس فراوان بعدد ستارهٔ آسمان و قطرهٔ باران الخ

A good old copy, with archaic orthography (ذ for د after long vowels, etc.), transcribed by Aḥmad b. Ibrāhīm b. Aḥmad Shādhānān an-Nā'inī, in 737/1336-1337 (see f. 1, where the title of the book is given, and in the colophon of the third *Rukn*, on f. 135v).

Ff. 214; S 11 × 7,25; 9 × 5,5; ll 27, no jadwals. Good old Or. pap. Old Persian nast. Cond. fairly good. Worm-eaten and injured by moisture, especially in the second half. A few emendations on the margins. Seals, notes and stray quotations on fly-leaves, all of modern origin.

406.

سوانح

Sawāniḥ. III 59.

A short treatise, dealing with عشق, or love, mystic and Divine. It consists of the usual verbiage met with in all the writings dealing with the same topic, and numerous poetical quotations; it is divided into many unnumbered *faṣls*. No references to the authorities or to known eminent Sufis. The title as above is given in the concluding lines :

کتاب سوانح بآخر رسید، که خوانندهٔ را عشق کردد مزید،

but it is not clear whether this *bayt* belongs to the original text, or was added by one of the scribes. In the opening lines the work is ascribed to the authorship of Aḥmad b. Muḥammad Ghazālī, d. 517/1123, the brother of the famous philosopher, and himself an eminent Sufic shaykh. He wrote indeed a treatise in Arabic, called *Sawāniḥu'l-'ushshāq*, of which this one may be a paraphrase. Beg.

قال الشیخ الامام الاجل ...... احمد بن محمد الغزالی ... چند فصل ثبت افتاد چنانکه تعلق بهیچ جانب ندارد و در حقایق عشق و احوال و اغراض عشق الخ

There is, however, no mention in the text to the effect that the present work is a translation. Cf. Bl 111, where another paraphrase of the same treatise, called *Lawā'iḥ*, is described.

Copied probably in the beg. of the xii/xiii c.

*Ff. 40v–73v; S 6×3,75; 4,5×2,25; ll 13, within jadwals. Or. pap. Good Ind. nast. Cond. tol. good. Bad vignette.

407.

The same. *Ia* 201.

Another copy of the same work. There are minor discrepancies in wording, and in the order of the poetical quotations. The lines giving the title at the end of the preceding transcript, are not found here, but there is a heading in red ink:

كتاب السوانح فى العشق و العاشق و المعشوق من مقالة شيخ المشايخ
قطب الاولياء سر الله فى الارض احمد غزالى رحمة الله عليه الخ

The book itself begins as in the preceding copy:

قال رضى الله عنه، جند فصل اثبات افتاد الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 30; S 10×6,5; 6,5×3,75; ll 13, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

408. تمهيدات عين القضاة

Tamhīdāt-i-'Aynu'l-quḍāt. I 231.

A slightly incomplete copy of the same Sufic treatise, already described in IvASB 1166, also called *Zubdatu'l-ḥaqā'iq fī kashfi'-d-daqā'iq*, by 'Aynu'l-quḍāt of Hamadān, with his full name Abū'l-Ma'ālī 'Abdu'l-lah b. Muḥammad al-Miyānajī (d. 533/1138–1139). The ten chapters, each called *tamhīd-i-aṣl*, into which it is divided, begin: I on f. 1; II on f. 6v; III on f. 13; IV on f. 19; V on f. 21v; VI on f. 30v; VII on f. 44v; VIII on f. 52v; IX on f. 63; X on f. 78v. In the beginning some folios are lost, and the opening line of this copy corresponds to f. 2v, l. 6 in Oa 20 (IvASB 1166), or f. 1, l. 10 in E 49 (IvASB 1167). It gives the same version of the work as the other two copies in the Society's library, and there are only minor discrepancies in wording.

Dated the 24th Ramaḍān 1180/the 23rd Febr. 1767, copied by Shāh Raḥīm.

Ff. 112; S 8,75×4,75; 7×3; ll 21, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly injured by worms and moisture.

409. ترجمهٔ غنیة الطالبین

Tarjuma-i-ghunyatu't-ṭālibīn. II 196.

The Arabic original text and a Persian literal translation, sentence by sentence, of a portion of the well-known Sufic work of ʻAbdu'l-Qādir Jīlānī (d. 561/1166). The original title of the work is *Al-ghunyat li-ṭālibī ṭarīqi'l-Ḥaqq*, see Brock. I, 435. The present translation contains only the second half of the treatise, namely: a portion of the *bāb* on Sufism in general (فی التصوف ; cf. Ahlwardt, 2836) which begins on f. 1v; on mystical training (فیما یجب علی المبتدی في هذه الطریقة الخ), beg. on f. 23; on intercourse with different classes of people (فی صحبة الاخوان و الصحبة مع الاجانب و کیفیة الصحبة مع الاغنیاء و الفقراء), beg on f. 51; on Sufic virtues (f. 103v) (without a heading), here:

باب یشتمل علی بیان المجاهدة و التوکل و حسن الخلق الخ

The name of the translator and the date of completion are not mentioned. Beg. abruptly:

کتاب آداب المریدین و الفقراء الصادقین سالکي الصوفیة ، در بیان آداب مریدان و فقراء که اهل صدق اند الخ

Copied in the beg. of the xii/xviii c. (here only Monday, the 19th Jum. I, without the date of the year), by Muḥammad Ṣāliḥ.

Ff. 179; S 7,5 × 4,75; 5,5 × 2,5; ll 15, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Bad vignette. Notes of religious contents on f. 1.

410. شرح رسالهٔ غوثیه

Sharḥ-i-Risāla-i-Ghauthiyya. II 197.

A translation of, and a commentary on the *Ghauthiyya* of ʻAbdu'l-Qādir Jīlānī (see preceding note), the same as described in IvASB 1174–1175. The name of the author is here given as Mulūk Shāh Ṣiddīqī (here بصدیقی) al-Qādirī al-Baḥrajānī (البحرجاني), cf. f. 2, ll. 6–7. Beg. as usual:

حمد بیحد و ثنای بیعدد مر حضرت بی نیازیرا که الخ

Dated the 9th Rab. II 949 (?)/the 23rd July 1542, copied by Shāh ʻAbdu'l-Laṭ-īf Qādirī, at a place called Aynagar (?).

Ff. 129; S 9 × 5; 6,5 × 2,75; ll 11, no jadwals. Or. pap. Bold and clear Ind. nast. Cond. fairly good; slightly injured by moisture.

411.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf). II 49.

A collection of Sufic works, in Arabic and Persian, chiefly by the same 'Abdu'l-Qādir Jīlānī (see No. 409), and by some other authors, connected with him. Cf. Brockelmann, I, 435–436.

1. (ff. 1v–370v). *Malfūẓu'sh-shaykhi'r-rabbānī*, as it is styled in the colophon (f. 370v); or, as in other copies, *Al-fatḥu'r-rabbānī*, see Ahlwardt, 3402. It is a collection of the Shaykh's instructive discourses, *in Arabic*, which were delivered by him in Baghdād in 545 and 546/1151–1152. According to the colophon in this copy, they have been collected and edited by a disciple of 'Abdu'l-Qādir, 'Afīfu'd-Dīn b. al-Mubārak. In the Berlin copy there are 62 *majlises*. In the present one, however, there are only 59 which are numbered. What may be the last two of them beg. on f. 302, without a number. The real first *majlis* is not marked with a special heading, and the first *majlis* as given here is in fact the second in the Berlin MS. Beg.

نسب سيد اولياء الله عز و جل الشيخ ابى محمد الخ

Beg. of the first *majlis* (f. 2, top):

الاعتراض على الحق عز و جل الخ

Numerous notes and rubrics, in Arabic and Persian, on the margins, by the same hand as that of the bulk of the MS.

2. (ff. 371v–372v). *Al-munājāt min Amīri'l-mu'minīn 'Alī*. A religious poem, *in Arabic*, attributed to the fourth khalif, 'Alī, the same as described in Ahlwardt, 3900. Beg.

لك الحمد يا ذا الجود و المجد و العلى ، الخ

3. (ff. 372v–373). (*Shajara-i-Qādiriyya*). The spiritual pedigree of some local branch of the Qādirī order. After 'Abdu'l-Qādir's son, 'Abdu'r-Razzāq (d. 623/1226), seven generations are mentioned: Maḥmūd (the son of the preceding one); Aḥmad (the son of the preceding); Shāh Abū'l-Wafā'; Muḥammad Burqa'-pūsh; Kabīr Muḥammad (or Badr); Ḥāfiẓ 'Aynu'l-mulk; Muḥammad Sharafu'l-Ḥaqq.

4. (ff. 373v–392). *Qaṣā'id*. Four *qaṣīdas*, *in Arabic*, ascribed to the authorship of 'Abdu'l-Qādir. The first one is a long poem called *al-'Ayniyya*, i.e., rhyming in ع. Beg. of the introduction:

هذه القصيدة الوحيدة الدرر الفريدة الخ

Beg. of the *'Ayniyya* (f. 374):

فؤاد به شمس المحبة ساطع ، و ليس لنجم العزل فيه مواقع ،

5. (ff. 392–392v). *Al-asmā' li's-sulṭān . . . 'Abdu'l-Qādir al-Jīlānī.* Honorific titles of 'Abdu'l-Qādir.

6. (ff. 393v–415v). *Lughāt-i-Malfūẓu'sh-sharīf.* A vocabulary explaining in Persian rare Arabic words in the discourses of 'Abdu'l-Qādir (see above, 1). The name of the compiler is not given. Beg.

خط انداخت ، یحشی پر کرده شود ، الخ

7. (ff. 416–416v). A prayer, *in Arabic*, invoking the blessings of the Qādirī pīrs (the same as those mentioned in this note above, 3) to secure safety on journeys. A poem, *in Arabic*, and partly in Persian, in praise of 'Abdu'l-Qādir.

8. (ff. 417v–428). *Maktūbāt-i-'Abdu'l-Qādir Jīlānī.* A Persian version of 'Abdu'l-Qādir's letters on religious matters. Beg.

مکتوبات بندگی حضرت ... عبد القادر جیلانی ... مشتمل بر دویست

هفتاد پنج آیت قرآنی ، مکتوب اول ، ای عزیز جون بروق شهود الخ

9. (ff. 428v–446). *Tasbīḥu'ṣ-ṣalāt wa'l-istikhāra.* Magical prayers, current amongst the Qādirīs, helping to evoke Khiḍr, or *abdāls*, etc. Beg.

بدان اسعدک الله ... سند استخاره از خرقه قادریه الخ

10. (ff. 446v–455v). *Aṣ-ṣalawātu'l-ma'mūlāt.* Rules for ordinary prayer as taught by 'Abdu'l-Qādir, with explanations in Persian. The compiler's name is not mentioned. Beg.

اللهم صل علی محمد ... صلاة التسبیح ، منقولست در بعضی نسخ الخ

11. (ff. 456–458). Several medical prescriptions, *in Persian*; a prayer, *in Arabic*.

A good calligraphical copy, dating apparently from the xi/xvii c. Ff. 458; S 9×5; 5,5×2,75; ll 15, within double jadwals. Or. pap. Good Ind. nast. Cond. good; paper of some folios crumbles along the jadwal lines. Numerous marginal notes and glosses, all surrounded by a gold line. Fine vignettes on ff. 1v, 371v, 373v. Minor vignettes at other headings. Fine artistic rubric stars on the margins, at the beginning of each of the 59 *majlises* in No. 1.

رساله در وصول الی الله

412.

Ia 112.

Risāla dar wuṣūl ilā'l-lah.

A fragment of a theosophical treatise, ascribed in the heading to the authorship of Najmu'd-Dīn Kubrā, or Aḥmad b. 'Umar al-Khīwāqī, Abū'l-Janāb (d. 618/1221), *in Arabic*, with a Persian paraphrase. The original work seems to be not identical with Ahlwardt 3272 or 3456 (cf. Brockelmann, I, 440). The name

of Kubrā is mentioned only in the heading, not in the text: the name of the translator does not appear at all. Beg.

اعلم ان الوصول الی الله تعالی ثلثة انواع الخ ... ای عزیز طالب را

باید که از صفات خود فاني شود الخ

The last folio (6) is not connected with this treatise, but belongs to the Arabic original of the *Ar-risālatu'l-Ghauthiyya*, by 'Abdu'l-Qādir Jīlānī (cf. above, No. 410), and gives only the two concluding pages of it.

Copied by the same hand and on the same paper as the fragment of the *Ghauthiyya*, the colophon of which is dated 983/1575–1576; transcribed by Darwish Muḥammad al-'Abd as-Sulṭān 'Alī b. Sulṭān Aḥmad b. Sulṭān Gulshanī.

Ff. 6; S 6×4; 4,5×2,75; ll 17, no jadwals. Old Western pap. Turkish (?) nast. Cond. good.

413. فوائد السالکین

Fawā'idu's-s-likīn. II 168.

Discourses of the famous Chishtī saint, Quṭbu'd-Dīn Bakhtyār Ūshī (d. 633–635/1235–1238), by his disciple and successor, Farīdu'd-Dīn (Mas'ūd) Ajūd'hanī (here اجود هنی), whose surname was Ganj-i-Shakar (d. *ca.* 664/1265–1266), cf. above, No. 72. Unfortunately the dates of the separate discourses are omitted in this copy. It is difficult to pronounce definitely as to the genuineness of this work; in any case it must be fairly early. Beg.

الحمد لله ..... اما بعده، این سلوک اسرار الهي و این فوائد

نا متناهیء انوار الخ

Dated the 11th Jum. I 1121/the 19th July 1709.

Ff. 14; S 6,75×4; 5,25×2,5; ll 19, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few marginal notes.

414. مقصد الاقصی

Maqṣadu'l-aqṣā. II 181.

The well-known Sufic treatise by 'Azīz b. Muḥammad an-Nasafī, d. 661/1262–1263, see IvASB 1179 (2), where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، چنین کوید اضعف الضعفاء خادم الفقراء عزیز

بن محمد النسفی الخ

Dated the 28th Sha'bān 1189/the 24th Oct. 1775.

Ff. 48; S 8,25×5; 6,25×3,5; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A few marginal emendations.

415.

مبدأ و معاد

Mabda' wa ma'ād. I 450.

A short theosophical treatise on the macrocosm and microcosm, by the same 'Azīz b. Muḥammad an-Nasafī (see the preceding note). It is apparently different from the work of this author, bearing the same title, described in Fl III 433. It is probably an imitation of Avicenna's book on the same subject (cf. R 439), and is similarly divided into two *bābs*, subdivided into numerous *faṣls* and *aṣls* : I (f. 2) در بيان معرفت عالم كبير, and II (f. 22) در بيان عالم صغير. There are no references to the authorities, or generally to specific persons; no poetical quotations. Beginning just like the preceding treatise :

الحمد لله ... اما بعد ، چنين كويد اضعف الضعفاء و خادم الفقراء عزيز بن محمد النسفى ... كه جماعت درويشان الخ

Copied towards the end of the xii/xviii c.

Ff. 38; S 10×6,5; 7×4; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. fairly good. A few emendations on the margins.

416.

اوصاف الاشراف

Awṣāfu'l-ashrāf. I 93.

A small fragment of this work on the moral doctrines of Sufism, by Naṣīru'd-Dīn Muḥammad b. Muḥammad Ṭūsī (d. 672/1273–1274), see IvASB 1182. The present copy corresponds only with ff. 1v–17 (top) of that copy, E 25, breaking off at the middle of the second *bāb*. Beg. as usual :

سپاس بيقياس بار خدائى را بسبب آنكه الخ

Copied in the xii/xviii c.

* Ff. 1–7v; S 10,5×6,25; 8×4,25; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

417.

فيه ما فيه

Fīhi mā fīhi. II 169.

A rare collection of notes giving a summary of the instructive utterances and discourses of the famous Persian Sufic poet, Jalālu'd-Dīn Muḥammad b. Muḥammad Balkhī, or, as he usually is called, Jalālu'd-Dīn Rūmī (cf. above, No. 207 and IvASB 490 where references to the literature about him are given), who died at Iconium (Quniya) in 672/1273. The name of the compiler is not given explicitly. It is however clear that he was one of Rūmī's personal associates. In the introduction which is here

prefixed to the text (ff. 1–3), the authorship is ascribed (f. 1v) to Rūmī's own son, Sulṭān Walad, Bahā'u'd-Dīn Aḥmad, who was also a poet and the author of several *mathnawī* poems, and died in 712/1312–1313 (cf. IvASB 547). The allusions in the text (where Sulṭān Walad is often referred to) do not supply a decisive corroboration for this; on the contrary, they may often be taken in support of the conclusion that the compiler was a different person.

The treatise is little known, and besides the present incomplete copy there probably exist only two other MSS. in public collections, at Constantinople (one of them is Fâtiḥ, 5296). The work is referred to in Br. Lit. Hist., II, 519. It has been lithographed, in two parts, at Tehran, 1334/1915–1916.

With regard to its contents the treatise, as is usual with works of this class, deals with a great variety of anecdotes, Coranic verses, *ḥadīths*, utterances of the early Sufis, etc., explaining them for the purpose of illustrating various moral maxims. In tone and depth of thought it is far inferior to the *Mathnawī*; like the latter, it contains almost no references to the history of Sufism, or its dogmatic theories

The persons, who are referred to, are few: the Saljuqide governor of Iconium, Amīr Mu'īnu'd-Dīn Parwāna; some of his sons; Bahā'u'd-Dīn Sulṭān Walad; Salāḥu'd-Dīn (f. 71, etc.), a disciple of Rūmī; Shamsu'd-Dīn Tabrīzī (referred to as already dead); Rūmī's father, some early Sufis, and a few others. Very interesting, although scarce, are allusions to the Mongols (cf. ff. 51, 61, etc.), and generally to the local life of Asia Minor of the middle and the end of the VII/XIIIc.

As compared with the lithographed edition, the present copy appears to contain only a very small portion of the whole work (only about 150 pages out of 524). The lith. edition is divided into two *mujallads* (pp. 330 and 194). The first is divided into 66 *faṣls*; in the second they are not numbered. Almost every *faṣl* is subdivided into several *ḥikāyats* The present copy corresponds only to pp. 2–188, l. 7 (f. 85v); there are also many lacunas or omissions (probably due to this copy having been transcribed from an incomplete original). Such gaps occur on pp. 140–150 (approximately, corresp. to f. 73v); pp. 155–156 (f. 75); p. 168, bottom to p. 170, l. 9 (f. 78); p. 177, l. 7 to p. 179, l. 12 (f. 80).[1] The text in both versions does not always coincide literally. The division into *faṣls* is different; often what is marked as a *faṣl* in the lith. ed., appears here as a *ḥikāyat*: ff. 15v (IV in the lith. ed.); 18v (VI); 24v (VIII); 26v (IX);

[1] These lacunas are almost invariably masked in the present copy by alteration of the concluding and opening sentences on both sides of the gap.

49 (XV); 68v (XXI); 69v (XXII); 80 (XXIX); 80 (XXX). There are also *faṣls* in the present copy which are not marked in the lith. ed.: on ff. 21v, 39v, 58v, 75. Some sections, as the *faṣls* on ff. 23, 85v, 87, seem to have been omitted in the lith. ed. Here follow the references to the folios on which the extant *faṣls* are found, with their equivalents in the lith. ed., wherever available, in Roman figures:

1. f. 7v—I.
2. f. 10v—II.
3. f. 13—III.
4. f. 16v—V.
5. f. 21v—not marked.
6. f. 23—VII.
7. f. 28—X.
8. f. 30—XI.
9. f. 34v—XII.
10. f. 39v—not marked.
11. f. 42—XIII.
12. f. 48—XIV.
13. f. 50v—XVI.
14. f. 56v—XVII.
15. f. 58v—not marked.
16. f. 61—XVIII.
17. f. 65—XIX.
18. f. 68—XX.
19. f. 71v—XXIV.
20. f. 74—not marked.
21. f. 75— ,, ,,
22. f. 84—XXXI.
23. f. 85v—not marked.
24. f. 87v— ,, ,,

The introduction, mentioned above, is different from the *dībācha* in the lith. edition. It begins:

الحمد لله ... اما بعد، این رساله موسوم است به فیه ما فیه از کلام مولانا
جلال الدین محمد بلخی المشهور بمولاناء رومي الخ

Beg. of the treatise itself (f. 3):

بسم الله ... این رساله گنجینهٔ اسرار الهیست ... (f. 3v.) قال النبي صلعم
شر العلماء من زار الامراء الخ

A peculiar colophon appears on f. 87v (it is not found in the lith. ed., and is probably spurious):

تم هذه الرسالة المسماة بفيه ما فيه و هو فصول كل فصل ينبئى عن كلمات
مروية عن حاكم الروم المسمى بپروانه و توصل اخر الكلام الى المعارف و الحكم
بعون الله تعالى و حسن توفيقه،

On f. 1 there is an anecdote about Rūmī extracted, according to a subscript, from the *Manāqibu'l-'ārifīn* (see IvASB 240). More notes and anecdotes are found on the margins of ff. 86–87v and on ff. 88–90v, probably taken from the same source.

Copied in the xii/xviii c.

Ff. 90; S 8,5 × 4,75; 6 × 2,75; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many notes, emendations and glosses on the margins.

418. لمعات

Lama'āt. III 59.

The well-known Sufic treatise by Fakhru'd-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the *takhalluṣ* 'Irāqī, d. 686–688/1287–

1289, see IvASB 1185, where references to other catalogues are given. Beg. as usual:

الحمد لله الذي نور وجه حبيبه بتجليات الجمال الخ

Copied in the xii/xviii c.

* Ff. 1v–40; S 6×3,75; 4,5×2,25; ll 13, within jadwals. Or. pap. Good Ind. nast. Cond. not good. Worm-eaten and "repaired." A few notes and emendations on the margins. Bad vignette.

419. (رسائل افضل كاشي)

(Rasā'il-i-Afḍal-i-Kāshī). I 492.

Two treatises of Afḍalu'd-Dīn Muḥammad Kāshī (d. 707/1307–1308), with a preface and a note on his biography, by different authors:

1. (ff. 1–3v). *Dībācha.* A verbose preface, containing nothing beyond the usual vague phraseology of this kind of compositions. In the colophon it is ascribed to one Muḥammad Ḥusaynī; the date of composition is expressed by a chronogram سفينة النجاة حكمه which gives the year 1158/1745. Beg.

نیایش دادار و ثنایش (sic ?) چنانکه شاید و چندانکه باید الخ

2. (ff. 4–22). *Madāriju'l-kamāl.* The well-known theosophical treatise by Afḍalu'd-Dīn Muḥammad Kāshī. It is a translation of his own Arabic work on the same subject. The book is divided into eight کشایش در, which are subdivided into several *faṣls.* See EIO 1921,2, 1922,14, R 830, etc. In the present copy the title is given in the heading as *Gushāyish-i-hashtgāna* (f. 4); the name of the author does not appear in the work. Beg.

بنام خدائی که جز او خدائی نیست آغاز هر چیز الخ

Beg. of the first *gushāyish* (f. 5v):

کشایش در اول که کوهر مردم و آنچه او را ست الخ

3. (ff. 24v–34v). *Rahanjām nāma*, by the same Afḍal Kāshī, also dealing with theosophical and psychological matters, divided into three *guftārs*, see EIO 1921,6; 1922,15; EB 1445,3; R 830, etc. Beg.

لله الحمد اهل الحمد و وليه و منتهاه الخ

4. (ff. 35v–38v). (*Dhikr-i-Afḍalu'd-Dīn Kāshānī*). A short biographical note on the author of the preceding treatises. The name of the compiler is not mentioned. It gives very little detail, and consists chiefly of poetical quotations from Afḍal himself and

from Naṣīru'd-Dīn Ṭūsī. The date of his death is given (f. 38v) as Rajab 666/ March.-Apr. 1268. Beg.

ذکر واقف حقایق سبحانی خواجه افضل الدین کاشانی سرور علما و فضلاء امامیه الخ

Copied towards the end of the xii/xviii c. This is probably only a portion of the original *majmū'a*, because in a *fihrist* at the end of the preface (f. 3v) other works also are mentioned, such as *Minhāju'l-mubīn*, *Faḏl-i-Hermes*, and *Inshā-nāma*.

Ff. 38; S 10,75 × 6; 8,5 × 4,25; ll 21, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Ff. 1v, 22, 24v, 34, and 38 are of more modern origin. Ff. 22v–24 are blank. A few marginal notes.

420.

(رسالهٔ عرض)

(Risāla-i-'araḍ). I 917.

Another theosophical treatise by the same Afḍalu'd-Dīn Kāshī, see the preceding note, dealing with "accidental" matters. It is the same as described in EIO 1812,2 and 1921,13. Here in the heading of f. 1 it is erroneously called *Madāriju'l-kamāl*, probably because this title of one of Afḍal's works (cf. above, 419, 2) is referred to on f. 4, top. In a subheading it is also styled (on f. 1):

رساله طبعیات که خواجه افضل الدین کاشانی تصنیف نموده ،

The name of the author is apparently not mentioned in the text. The treatise is divided into four عرض: I (f. 4) عرض اجسام; II (f. 14) عرض کنندکان; III (f. 18v) عرض دانش; IV (f. 33v) عرض دانندکان. Beg.

خداوندا بفزونی جود و فروع وجودت که جان بوی جویا الخ

Copied towards the end of the xii/xviii c., apparently a portion of the same volume to which the preceding MS. also once belonged. The same hand, style and paper.

Ff. 41; S 10,75 × 6; 8,25 × 4; ll 21, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. A few emendations on the margins.

421.

نزهة الارواح

Nuz'hatu'l-arwāḥ. I 1042.

An incomplete and very bad copy of this well-known treatise on Sufism, by Ḥusaynī Sādāt, or, to give him his full name, Ruknu'd-Dīn Ḥusayn b. 'Ālim b. Abī'l-Ḥasan al-Ḥusaynī al-Ghūrī, surnamed Mīr Fakhru's-sādāt, who died after 729/1329, see IvASB 1188. Out of the 28 *faṣls* into which the work is divided (see for their headings EIO 1821), here only seventeen complete, and the beg. of the 18th are found. The copy breaks off at the passage corresponding with f. 80v, l. 8 in E 205 (IvASB 1189).

The initial leaf, as well as several folios in the middle, are re-written on different paper in a vulgar handwriting. Beg. (mod-ern) as usual :

بتوفيقش چو ديدم روشن آواز، سخن را هم بنامش كردم آغاز، الخ

The bulk of the MS. was probably copied in the xi/xvii c. ; the restored portions belong to the xiii/xix c.

Ff. 74 ; S 6,25 × 4,25 ; 3,75 × 2,25 ; ll 13, within jadwals. Or. pap. Good Khora-sani nast. Cond. not good. Worm-eaten. A few notes and emendations on the margins.

422. مصباح الهداية و مفتاح الكفاية

Miṣbāḥu'l-hidāyat wa miftāḥu'l-kifāyat. I 182.

The well-known Persian abbreviated version of the Arabic treatise on Sufism, the *'Awārifu'l-ma'ārif*, by Shihābu'd-Dīn Abū Ḥafṣ 'Umar b. Muḥammad as-Suhrawardī (d. 632/1234–1235), the same as the one described in IvASB 1199. The name of the abbreviator is here given (f. 2v, top) as Maḥmūd b. 'Alī al-Qāshānī. According to the statement in the colophon, he completed this his work on the 14th Shawwāl 734/the 18th June 1334. It is divided into 10 *bābs*, each subdivided into 10 *faṣls* :

١ (f. 3v) در بيان اعتقادات متصوفه ،
٢ (f. 14) در بيان علوم ،
٣ (f. 22v) در معارف ،
٤ (f. 37v) در بعضي اصطلاحات صوفيان ،
٥ (f. 44) در مستحسنات متصوفه ،
٦ (f. 63v) در آداب ،
٧ (f. 95) در اعمال ،
٨ (f. 117v) در بيان حقيقت خلق ،
٩ (f. 128) در بيان مقامات ،
١٠ (f. 142v) در بيان احوال و ختم كتاب ،

Beg. of the treatise, as usual :

حمدی كه لمعات صدق و نفحات آن اخلاص الخ ... اما بعد ، اين
مختصريست مشتمل بر ذكر مباني و اصول طريقت الخ

Dated the 8th Rajab 1180/the 10th Dec. 1766, copied by Rabī' b. Shamsi'd-Dīn Aḥmad.

Ff. 153 ; S 8,5 × 5,5 ; 7 × 3,75 ; ll 21, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly injured by moisture. A few emendations on the margins. A note on f. 1. Ff. 34v and 91v are left blank, although the text is not interrupted. The top of the last folio is torn away.

423. سلک السلوک

Silku's-sulūk. I 496.

The well-known Sufic treatise by Ḍiyā'u'd-Dīn Nakhshabī, who lived in India and died *ca.* 751/1350–1351 (cf. above, No. 105), see IvASB 1200. The work is divided into 151 brief *silks*, which are subdivided into minor sections variously beginning with عزیز من , or ای درویش , or بشنو بشنو . The present copy is slightly incomplete at the beginning and end, and corresponds with f. 2, l. 4 to f. 148, l. 3 of E 105 (IvASB 1200). Beg. abruptly :

خاتم فقـــررا نگینـــه ازو ، ملک درویش را خزینه ازو ،

Copied probably in the beg. of the xiii/xix c.

Ff. 114 ; S 8 × 5,25 ; 6,25 × 3 ; ll 13, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. A few notes on the margins.

424. انیس الغرباء

Anīsu'l-ghurabā'. I 91.

The same treatise on Sufism, chiefly on moral matters, as the one described in IvASB 1212. The present copy does not contain anything new to help towards the identification of the author of this work, and of the period in which he wrote ; going through it again I noticed several details, which formerly had escaped me : the frequency of the expression غریب (ff. 4,5,8, etc.) ; the traces of archaic original diction of the work ; the fact that Chirāgh-i-Dihlī is mentioned without this surname, simply as Naṣīru'l-Ḥaqq wa'd-Dīn Maḥmūd (f. 36), and specially styled a *khalīfa* of Niẓāmu'd-Dīn (this would be superfluous if the work should have been written after the VIII/XIVc.). These observations are insufficient for a definite conclusion, but may, to some extent, support the conjecture that the real author was Niẓāmu'd-Dīn's pupil Burhānu'd-Dīn Gharib (d. the 12th Ṣafar 732/the 14th Nov. 1331). Unfortunately he never gives the name of his *pīr-i-dastgīr*, frequently referred to here. He states (f. 48v) that he modelled his book on the *Mu'nisu'l-fuqarā'* (cf. No. 466, 1), of which he does not mention the author. All poetical quotations, given here, belong to the poets who lived not later than the VII/XIIIc. Beg. as usual :

حمد و ثناء مر مفضلی را که فضل داد مهاجران را الخ

A few verses from Jāmī on f. 1.

Copied in the xii/xviii c.

Ff. 49 ; S 10 × 6,5 ; 6,75 × 4 ; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. good. A few notes and additions on the margins.

425. معدن المعاني

Ma'danu'l-ma'ānī. III 38.

A comprehensive exposition of the system of Sufism based on discourses of the famous Indian mediæval saint, Sharafu'd-Dīn Aḥmad (b.) Yaḥyā Munyarī (or Munayrī), who died in 782/1380–1381. The author calls himself (f. 9v) Zayn-i-Badr-i-'Arabī, and is doubtlessly identical with the editor of the saint's letters (cf. IvASB 1205, EIO 1843–1844, etc.). The present work is different from the *Ma'danu'l-ma'ānī*, described in EB 1263; the latter is a daily record of the saint's lectures, whilst in the present work his teachings are systematically expounded so as to form a treatise on the usual plan followed in this kind of compositions. In tone and stylistical details the present work very closely resembles the fragmentary treatise on the same subject, described in IvASB 1204. The saint is here similarly styled بندگی مخدوم عظمه الله; many of his disciples referred to in the former treatise as having been present at this or that assembly, reappear here. The works are, however, not identical (although the one described in IvASB 1204 may form a portion of, or be in some way connected with the *Ma'danu'l-ma'ānī* described in EB 1263). Of Munyarī's disciples those here referred to more frequently are: Qāḍī Minhāju'd-Dīn Darūn-ḥiṣārī, Qāḍī Ashrafu'd-Dīn, Niẓāmu'd-Dīn Khāl-zāda, Zakariyā Gharīb, Shamsu'd-Dīn Khwārizmī, Mu'izzu'd-Dīn, and others. The subjects of the discourses are chiefly of a dogmatic nature, the biographical and hagiological topics are rare. The date of completion is not given, and generally there are probably no dates referred to. But the work must have been composed still within Aḥmad Munyarī's life-time, because he is mentioned in terms implying his being alive at the time of composition. The work is divided into 63 *bābs* (their list is given in the text, on ff. 11–12v, and, in a different form, prefixed on ff. 1–8). Each *bāb*, as well as the smaller subdivisions, uniformly begin with ذکری در ...... افتاد الخ. A complete list of the headings of the *bābs* is here given:

۱ (f. 12v) در ذکر اثبات وجود حق تعالی و وحدانیت او،

۲ (f. 16v) در ذکر ایمان و اسلام و شرک و کفر و آنچه مناسب است،

۳ (f. 21) در معرفت ذات و صفات باریتعالی،

۴ (f. 23v) در ذکر مشابهات که مضاف بحق است،

۵ (f. 25v) در ذکر علم شریعت و طریقت و آنچه مناسب است،

۶ (f. 32v) در ذکر تفسیر قرآن و حفظ آن ،

۷ (f. 42v) در ذکر احادیث ... و تاویل بعضی کلمات مشایخ ،

۸ (f. 49v) در ذکر نبوت الخ

۹ (f. 54v) در ذکر هجرت و اعمام و اصحاب صفه الخ

۱۰ (f. 57v) در فضل صحابه الخ

۱۱ (f. 62v) در ذکر طهارت ،

۱۲ (f. 66v) در ذکر صلوة الخ

۱۳ (f. 78) در ذکر صوم الخ

۱۴ (f. 82) در ذکر حج و جهاد ،

۱۵ (f. 85v) در ذکر اوراد و ادعیه و صلوة نفل الخ

۱۶ (f. 92) در ذکر خداوند ،

۱۷ (f. 96) در ذکر پیری و مریدی الخ

۱۸ (f. 98) در راست کردن مرید ،

۱۹ (f. 102) در ذکر حلق و قصر و فرق و ارسال الخ

۲۰ (f. 108) در ذکر اولیای حق ،

۲۱ (f. 115v) در ذکر نظر باطن بزرگان ،

۲۲ (f. 120) در ذکر شجرهٔ پیران و شفیع آوردن ایشان در حاجات ،

۲۳ (f. 120v) در مجاهده و ریاضت ،

۲۴ (f. 125v) در بیزاری نمودن از نفس الخ

۲۵ (f. 132v) در بریدن از خلق و از خود الخ

۲۶ (f. 136v) در زهد و تقوی ،

۲۷ (f. 139v) در خوف و رجا ،

۲۸ (f. 141v) در مراقبه و تفکر ،

۲۹ (f. 146) در ذکر بنده بودن و بندگی کردن ،

۳۰ (f. 148) در ذکر حریت و حقیقت اشیا الخ

٣١ (f. 150v) در ذکر یقین ،
٣٢ (f. 153v) در ذکر محبت حق الخ
٣٣ (f. 161) در عشق و غیرت و حال و مقام و وقت ،
٣٤ (f. 166v) در ذکر رویت و مشاهده و تجلیات ،
٣٥ (f. 169v) در ذکر شطحیات و طامات و تعریض ،
٣٦ (f. 173v) در حقیقت انسانیت و روح و دل و نفس و تکریم بشر الخ
٣٧ (f. 179v) در ذکر قضا و قدر ،
٣٨ (f. 183) در ذکر سعادت و شفاعت و علت و سبب آن ،
٣٩ (f. 187v) در ذکر قناعت از دنیا الخ
٤٠ (f. 191v) در ذکر معصیت و خیانت بشر ،
٤١ (f. 196) در ذکر امراض و طبیبان ظاهر و باطن ،
٤٢ (f. 198v) در ذکر حیله و حرام و مکروه ،
٤٣ (f. 202v) در ذکر رزق ،
٤٤ (f. 204v) در ذکر سوال ،
٤٥ (f. 209v) در تواضع و تکبر و مذلت ،
٤٦ (f. 215) در ذکر رسوم خلق .
٤٧ (f. 218) در ذکر لبس ،
٤٨ (f. 220) در ذکر صحبت و آنچه مناسب است ،
٤٩ (f. 225) در ذکر تذکیر و وعظ ،
٥٠ (f. 230v) در امر معروف و نهی منکر ،
٥١ (f. 233v) در ذکر تعبیر خواب ،
٥٢ (f. 240) در ذکر بخل و سخاوت ،
٥٣ (f. 245) در ذکر مناسبت بین الشبهین ،
٥٤ (f. 247v) در ذکر سفر ،
٥٥ (f. 251v) در ذکر زیارت قبور و آداب آن الخ
٥٦ (f. 255) در ذکر حیات و ممات ،

۵۷ (f. 258v) در سوء خاتمت و عقبات مرگ و تمنای آنکه مباح است یا مکروه ،

۵۸ (f. 261v) در عمارت خانهٔ کعبه و تخلیق افلاک الخ

۵۹ (f. 264v) در ذکر ولادت ،

۶۰ (f. 266v) در ذکر سماع و بیان حال و حل و حرمت و اباحت ،

۶۱ (f. 272v) در ذکر حمل ابیات و تاویل زلف و خال الخ

۶۲ (f. 279v) در ذکر آداب ،

۶۳ (f. 283v) در وعده و وعید و لعنت بر شیطان ،

Beg. of the treatise (f. 9v) :

حمد و سپاس مر حضرت صمدیت را که عجایب اسرار معاني و غرایب اثار لا مکاني الخ ...... اما بعد، میگوید ... جامع این درر معاني ... بیچاره زین بدر عربي الخ ،

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 288; S 9,5 × 5,5; 7 × 3,75; ll 18–19, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and "repaired." Incidental emendations on the margins.

426.

قدسیه

III 47.

Qudsiyya.

A short treatise on Sufism, based on utterances of the famous shaykh of Turkestan, Bahā'u'd-Dīn Muḥammad Naqshband (d. 791/1389), by Muḥammad b. Muḥammad (b. Maḥmūd al-Ḥāfiẓī) al-Bukhārī (usually called Muḥammad Pārsā), who d. 822/1419, cf. IvASB 1218. This work has been described in Bl 113,2, EIO 1920,1, 1923,3, EB 1266, etc. It deals with Sufism as based on strict orthodox Sunnite ideas. There is no regular division into chapters. The style is flowery, numerous poetical quotations (mostly from 'Aṭṭār). Beg.

حمد و ثنای بیحد و منتها و شکر و سپاس ...... اما بعد، این کلمهٔ چند است از انفاس نفیسهٔ و الفاظ متبرکهٔ حضرت علیه الخ

Dated the 21st Ṣafar 1169/the 26th Nov. 1755, copied by Qiwāmu'd-Dīn Muḥammad b. Shihābi'd-Dīn al-Ḥusaynī al-Bukhārī, at Shāhjahānābād.

Ff. 45; S 7 × 4,5; 5 × 2,75; ll 11, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and glosses on the margins. Seals on f. 1.

427.

(رسائل صائن الدين اصفهاني)

(Rasā'il-i-Ṣā'inu'd-Dīn Iṣfahānī). I 93.

Two Sufic treatises of Ṣā'inu'd-Dīn 'Alī Tarika Iṣfahānī, a Qāḍī of Yazd, d. at Herat on the 14th Dhī'l-ḥijja 835/the 12th Aug. 1432 (see R 1078).

1. (ff. 23v–52v). *Munāẓirāt-i-khams.* Five allegorical contests between reason and love, fancy and reason, etc., see R 42 and 833. The work is written in ornate prose with numerous poetical quotations. Beg. as usual :

الحمد لله الذي رتب نظام برية العالم بخلافة آدم الخ

2. (ff. 52v–56v). *Shaqq-i-qamar.* A mystical interpretation of the legend of Muḥammad's splitting the moon, the same as described in EB 1298,45, R 42 and 833. Beg.

الحمد لله وليه و الصلوة على محمد نبيه روزى از روزها كه الخ

Copied in the end of the xii/xviii c., and included in a *majmū'a* containing many heterogeneous items.

* Ff. 23v–56v ; S 11 × 6,5 ; 8 × 4 ; ll 19, no jadwals. Or. pap. Ind. nast. Cond. fairly good. A few marginal notes.

428.

نشاط العشق

Nishāṭu'l-'ishq. II 185.

The same commentary on the *Ghauthiyya* of 'Abdu'l-Qādir Jīlānī (cf. above, No. 410), as described in IvASB 1771. In the present copy the name of the compiler appears in the form of 'Abdu'l-lah b. Ḥasan b. 'Alī al-Makkī al-Ḥasanī (الحسنى) al-Ḥusaynī (الحسينى) al-Jīlānī (ff. 2, 55). At the end (f. 55v) the date of completion of this commentary is given as the 2nd Muḥarram 835/the 10th Sept. 1431. It is difficult to pronounce definitely on the correctness of this statement. Beg. as usual :

سپاس (و) ستايش مر آن واجب الوجودي را الخ ...... اما بعد ،

چنين كويد اين ضعيف نحيف الخ

A bad copy, completed on the 11th Jum. II 1189/the 9th Aug. 1775. A note at the end.

Ff. 56 ; S 8,25 × 4,75 ; 6 × 3,25 ; ll 11, no jadwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten and repaired. Marginal notes and emendations.

429. جواهر الاسرار

Jawāhiru'l-asrār. II 173.

A comparatively rare work on the mystic meaning of various passages in the Coran, the *ḥadīths*, utterings of early Sufis, difficult verses from various poets, the cabbalistic values of the letters of Arabic alphabet, etc. It was composed in 840/1436–1437 (cf. f. 3v, bottom), by Shaykh Ādharī of Isfarāin (now ruins near Miyānābād, in the Northern corner of the Juwayn plain). His full name is here (f. 3) given as 'Alī b. Ḥamza (instead of the usual Jalālu'd-Dīn Abū 'Alī Ḥamza) b. 'Alī b. Malik b. Ḥasan aṭ-Ṭūsī, or rather al-Bayhaqī, as he is often called (d. 866/1461–1462), a descendant of Aḥmad b. Muḥammad az-Zamchī al-Hāshimī al-Marwazī. The present work is an abbreviation of his earlier composition, written in 830/1426–1427, called *Miftāḥu'l-asrār*. For other copies of this work and a biography of the author see Br. Lit. Hist., III, 497, GIPh 304; Bl 123, EIO 2036, EB 402, R 43–44 (where his biography is given in detail). *Ind. libr.* Spr 316–317. For references concerning his dīwān and other works see also IvASB 606.

The book is divided into four *bābs*, of uneven length, subdivided into numerous *faṣls*, *sirrs*, etc.:

١ (f. 7) در معرفت اسرار حروف مقطعات از قرآن ،

٢ (f. 12v) در بیان اسرار احادیث نبوی ،

It is divided into 9 *sirrs*, ff. 12v, 19v, 29, 31v, 34, 36, 40v, 44.

٣ (f. 46) در اسرار کلام مشائخ ،

Divided into two *faṣls*: the first (f. 46), on paradoxes in prose; and the second (f. 90v), on paradoxes in verse. Both sections are subdivided into numerous *sirrs*, the headings of which are not always properly distinguished in the text.

۴ (f. 177 ?) در بیان کلام شعرا ،

The beginning of this *bāb* is not properly marked, and so it is the case with the 10 *faṣls*, into which this section is subdivided (except the *fourth*, on f. 223). It explains the difficult passages (*ashkāl*) in various *qaṣīdas*, *ghazals*, and other forms of poetical compositions, chiefly of Sufic contents.

In the last *bāb*, as well as in the preceding one, there are many short but valuable biographical notes and chronograms for

the dates of deaths of various saints and poets. Beg. of the treatise, as usual:

يا مفتح الابواب افتح باب قلبي و قلوب المسلمين الخ

Copying completed in the eighth year of Muḥammad Shāh, the 10th Jum. I 1140/the 24th Dec. 1727, at Shāhjahānābād, by Muḥammad Aslam b. Mullā Khūshḥāl Ghaznawī.

Ff. 240; S 10×6; 7,25×4; ll 17, no jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good; slightly damaged by repairs. On five fly-leaves at the beginning there are many prayers and invocations, in Persian and Arabic, magic squares, stray poetical quotations, etc.

430.

The same. II 200.

Another copy of the same work. It is an excellent MS., dating from the beginning of the X/XVIc., being perhaps not much younger than the work itself. Unfortunately it is extremely fragmentary, and contains only the portions corresponding in the preceding copy to: f. 7v, l. 8 to f. 84v, l. 14 (here ff. 1–71); f. 89, l. 15 to f. 90v, l. 7 (here f. 72); f. 96v, l. 12 to f. 125, l. 5 (here ff. 73–96); f. 139v, l. 9 to f. 140v, l. 10 (f. 97); f. 150, bottom, to f. 169, l. 12 (ff. 98–111). Besides, there are occasional discrepancies in the text, so that some passages are omitted in this copy (cf. f. 101, approximately corresponding to f. 154, l. 4 to f. 156, l. 9 in the preceding MS.), or an omission in the former, cf. here f. 54v, l. 3 to f. 55v, l. 12 (f. 66 in No. 429).

The introduction is lost, and the book opens in the beg. of the first *bāb*; the second *bāb* begins on f. 6, the third on f. 35v (it is incomplete in the middle and at the end). The fourth *bāb* is completely lost.

Copied apparently early in the x/xvi c. by a good scribe belonging to the Herat school of calligraphers.

Ff. 111; S 9,75×6; 7,75×4; ll 17, within jadwals. Light brownish, thick Or. pap., probably of Samarqandi manufacture. Excellent calligraphical Herati nast. Cond. fairly good; the inner edges are worm-eaten, the outer edges slightly injured by moisture.

431. مواطن

Mawāṭin. II 182.

A Sufico-philosophical treatise, dealing with the usual topics of metaphysics, divided into several unnumbered *mawṭans*. It is dedicated to Mu'izzu'd-Dīn Abū'l-Qāsim Bābur (see ff. 4v-11, where numerous *mu'ammās* for his name are given). This prince was apparently Bābur b. Baysunqar b. Shāhrukh b. Tīmūr; he was appointed a governor of Khorasan in 854/1450, of Fārs in 855/1451, and died in 861/1456–1457. The treatise itself has been

completed in 856/1452 (see f. 109v, where the chronogram بابرخان is given). The name of the author is not mentioned. On the fly-leaf the authorship of this work is attributed to the well-known Sharafu'd-Dīn 'Alī Yazdī (see above, No. 17). As the latter died in 858/1454, this is not impossible from the chronological point of view. The inflated style, the abundance of *mu'ammās*, etc., are quite characteristic of his writings. In all the poetical quotations given in the treatise there is only one place in which the *takhalluṣ* Sharaf (which was used by 'Alī Yazdī) may be found. This is however a very doubtful case (f. 29) :

شرف دل شده کز سلطنتش عار آید ، الخ

There are no references to any contemporaries or historical persons (except Bābur), nor to books. The *mawṭans* have headings as follows :

(f. 11) تنبیهات و تحقیقات من سوانح الوقت و افاضة الخ
(f. 29) تنبیه و تحقیق و من الله الهدایه والتوفیق الخ
(f. 33) تنبیهات و تائیدات لما مضی الخ
(f. 48) تفصیل و تبیین الخ
(f. 58) رفع الستایر و کشف الغطاء ،
(f. 69v) موطن عظیم و المستعان هو الله العلیم الخ
(f. 93v) متفرقات اللطایف من فواید شتی ،

Beg. of the treatise :

با برّ عظیم منان قدیم عز اسمه بس مبارک درج بروی رجای عالمیان کشوده و بابرکات بی نهایات الخ

Dated the 20th Jum. II 864/the 12th Apr. 1460.

Ff. 109 ; S 7,75 × 4,5 ; 5,5 × 2,5 ; ll 17, within jadwals. Good Samarqandi pap. Good Khorasani nast. Cond. very good, only very little injured by worms and moisture. Good, but faded vignette. Notes on f. 1.

432.

لوائح

II 176.

Lawā'iḥ.

Jāmī's well-known Sufic treatise, see IvASB 631. Another copy of the same work is included in a *majmū'a* (No. 462,14). Beg. as usual :

رب وفقنا ...... لا احصي ثناء علیک کیف کل ثناء الخ

Copied apparently in the xii/xviii c.

*Ff. 1–12v ; S 9,5 × 3,5 ; 7,5 × 2 ; ll 26, no jadwals. Brownish Or. pap. Ind. nast. and shikasta. Cond. not good. Worm-eaten. Numerous notes and emendations on the margins. Cf. above, No. 230.

433. ارشاد المريدين

Irshādu'l-murīdīn. II 533.

An incomplete copy of a Sufic treatise, chiefly dealing with the relations between a *murīd* and his *murshid*. The author calls himself (f. 1v), Ḥusayn al-Ḥasanī al-Khwārizmī. He was, as he states on ff. 10v–11, a member of the Sufic affiliation, which was a branch of the Kubrawī order and included such celebrities as Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī (d. 734/1334) and Sayyid 'Alī Hamadānī (d. *ca.* 786/1384). He himself died in Syria (according to the *Safīnatu'l-awliyā'*, see EIO 647, No. 364), in 956/1549. The author was a disciple of Muḥammad Khabūshānī, or, to give him his full name, Muḥammad b. Jalāli'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, who died in 937/1530–1531 (see *Safīnatu'l-awliyā'*, ibid., and the *Riyāḍu'l-awliyā'*, f. 132v). This shaykh was probably still alive at the time of composition of this treatise (cf. f. 23). Cf. also EIO 1877.

The work is originally divided into four *faṣls* (f. 4); but their headings are not given in the preface and are omitted in the text, where the space for them is left blank. There are many poetical passages (in which the author's *takhallus* appears as Ḥusaynī).

Beg. الحمد لله الذي رفع اعلام الشرع بميامن ايمة الدين الخ

On four unnumbered folios at the beginning and on the blank side of f. 1, there are many notes, chiefly on the interpretation of dreams. A few magical tables, prescriptions, and a note on the slaughtering of animals.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

* Ff. 1v–31; S 8,75 × 5,5; 7 × 4; ll 15, no jadwals. Brownish Or. pap. Bad Ind. nast. Cond. tol. good. Seals. A few marginal emendations.

434. رسالۀ شطاريه

Risāla-i-Shaṭṭāriyya. I 440.

A treatise on *dhikr*, the principles of ascetic training, etc. according to the rules of the Shaṭṭāriyya (a branch of the Qādiriyya) affiliation, by Bahā'u'd-Dīn Ibrāhīm al-Anṣārī al-Qādirī al-Chishtī, who lived in Gujrāt in the beg. of the X/XVIc. (see the *Gulzār-i-abrār*, IvASB 259, f. 73). It is the same as the one described in IvASB 1303 and EIO 1913. The work is divided into four *faṣls* :

١ (f. 2) در كيفيت سلوک ،

٢ (f. 7) در بيان شروط ذكر ،

٣ (f. 12v) در بیان کلمات مراقبه ،
٤ (f. 14v) در بیان اذکار متفرقات عربي و فارسي و هندوي الخ

No references to the authorities, etc. Beg. as usual :

الحمد الله (*sic*) ...... بعد از حمد و صلوة میگوید ...... بهاو الدین الخ

Copied at Akbarābād, by Bhūlānāt'h K'hatrī Kātib, and dated the 3rd Ram. 1155 (the 25th of Muḥammad Shāh's reign), i.e. the 1st Nov. 1742.

Ff. 21 ; S 9,75 × 6,5 ; 6 × 3,5 ; ll 17, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, injured by moisture, repairs.

435. مصباح العاشقين

Miṣbāḥu'l-'āshiqīn. I 947.

A short treatise, dealing with an interpretation of the 93rd *sūra* of the Coran from the Sufic point of view, and referring also to many other utterances of Muḥammad, etc., see IvASB 1298 (1). The author calls himself Bahā'u'd-Dīn Maḥmūd b. Ibrāhīm, a grandson (*nabīra*), or generally, a descendant of Qāḍī Ḥamīdu'd-Dīn Nāgūrī (d. 643/1245), whose work, *Ṭawāli'-i-shumūs* (see IvASB 1183) is here referred to on f. 10 ; other works by the same author, called *Baḥru'l-anwār* (f. 15v), *Baḥru'l-marjān* (ff. 1v, 16), and *Baḥru'l-ma'rifat* (f. 10v), are also referred to. The compiler may be identical with Bahā'u'd-Dīn b. Ibrāhīm al-Anṣārī al-Qādirī, the author of the *Shaṭṭāriyya*, described in the preceding note. Beg.

الحمد لله خالق الماء و الطين ... بعد الحمد و الصلوة میگوید فقیر الخ

Dated the 8th Muḥarram 1246/the 29th June 1830, at Gwalior.

Ff. 19 ; S 10 × 6,75 ; 8 × 3,75 ; ll 21, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A few notes and glosses on the margins.

436. شرح اوراد فتحيه

Sharḥ-i-Awrād-i-fatḥiyya. I 526.

A detailed Sufic commentary on the book of *awrād*, prayers, in Arabic, ascribed to Sayyid 'Alī Hamadānī (d. 786/1384), cf. f. 5v. The commentator calls himself in this copy Ja'farī, but in RS 20, where another copy of the same work is described, his name is given as Muḥammad Ja'far Ja'farī. He must have written his book in the X/XVIc., because he very frequently quotes Jāmī's *Nafaḥāt*, but, on the other hand, the copy itself is dated 1015/1606. The text of the *Awrād-i-fatḥiyya* and of this commentary have been repeatedly lithographed in India. Beg. of the original text (f. 8, continued on f. 12v, etc.) :

استغفر الله العظيم الذي لا اله الا هو الخ

Beg. of the commentary (f. 5v):

الحمد لله الفتاح الذي فتح على المستفتحين ابواب الخ

On ff. 1–4v there are several prayers, in Arabic, apparently not pertaining to the commentary.

Copied at Samarqand, Ṣafar 1015/June–July 1606, by Mullā Mīrzā b. Mullā Khwājakā-i-Rūḥābādī Samarqandī.

Ff. 100; S 7,25 × 5; 5 × 3; ll 15, no jadwals. Good Or. pap. Good nast. of Khorasani type. Cond. tol. good. Slightly worm-eaten and repaired. Many marginal notes, glosses, etc., by different hands. A few seals, erased.

437. مخزن دعوت

Makhzan-i-da'wat. I 916.

A large treatise on the forms of *dhikr*, various Sufico-magical practices, etc., as prescribed to the darwishes of the Shaṭṭārī affiliation. The author, Isma'īl b. Maḥmūd Sind'hī Shaṭṭārī Qādirī (f. 2), an inhabitant of Burhānpūr (پرهانپور f. 3, l. 2), composed it in 1037/1627–1628 (f. 3v), after long wanderings in different provinces of India (f. 3). The work is chiefly dedicated to 'Īsā b. Qāsim Sind'hī, here called Masīḥu'l-awliyā', a Shaṭṭārī shaykh of the beg. of XI/XVIIc. (his biography is given in the *Gulzār-i-abrār*, IvASB 259, No. 536; he was born, as stated there on f. 160, the 5th Dhī'l-ḥijja 962/the 21st Oct. 1555). Another Shaṭṭārī saint, Muḥammad Ghauth 'Aṭṭārī (Gwāliyārī), the author of the *Awrād-i-Ghauthiyya* (or *Jawāhir-i-khamsa*), see IvASB 1252, who died in 970/1562–1563, is also often referred to here. The book is based on different earlier works, such as *Ḥiṣnu'l-ḥaṣīn*, *Sirāju's-sālikīn*, *Kashfu'l-anwār*, *Asrāru'd-da'wat*, *Awrād-i-Ṣūfiyya*, etc. (cf. the list, given on f. 3), but other treatises are also incidentally referred to. There is little or nothing to learn from this book concerning the history of Sufism in that period, but it gives an enormous amount of information concerning the magical practices of the Indian Sufis. It is divided into seven *bābs* of different length:

۱ (f. 4v) در اذان و استنجا و وضو و غسل و مقدار آب هریک و ادعیه آن و نوافل و اوراد الخ

۲ (f. 28v) در استخاره و فال مصحف بنوعیکه در حدیث صحیح وارد شده است و بعضی نوافل و اوراد الخ

۳ (f. 52v) در دعوت اسماء عظام وغیره ،

۴ (f. 283) در ضبط اعراب اسماء اصول و بعضی ادعیه غیر زبان عربی ،

٥ (f. 302) در اذکار مع شرح هریک ،

٦ (f. 315) در مراقبات ،

٧ (f. 330v) در بیان بیعت کردن و کلاه و خرقه دادن و اوصاف پیر و مرید و تعریف خلوت و عزلت و فواید و آداب آن ،

The 3rd chapter is divided into 42 *faṣls*, and contains a very large number of magical prayers, incantations, talismans (*sayf*) and other similar matters. The last chapter, on the rites of initiation, is very meagre and gives nothing new. Beg. of the treatise:

حمد بلا غایت و شکر بلا نهایت سزای مجیب الدعوتي که ...... اما بعد ، یکی از مریدان و طالبان سید مفسرین الخ

Copied towards the end of the xii/xviii c.

Ff. 345; S 8,75 × 6,5; 5 × 3,5; ll 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and "repaired."

438. (اسناد اشغال شطاریه)

(Asnād-i-ashghāl-i-Shaṭṭāriyya). II 533.

A detailed work on different mystical practices, prescribed to the Sufis of the Shaṭṭāriyya affiliation. It was composed in 1045/1635–1636, as stated on f. 36:

جو تاریخ پرسي مر (؟) این کنج را ، بدان یک هزار و چل و پنج را ،

The author mentions his own name apparently only on ff. 35v and 36, in the form of a *takhalluṣ*, Mullā Ja'far. He does not give the title of his book; nor does he mention any definite authority (he refers to his sources as بعضی مشایخ, etc.). Only in a few places 'Abdu'l-Qādir Jīlānī and Ibn al-'Arabī are eulogised. On ff. 101v and 103 the author refers to his own treatise, *Anīsu'l-musāfirīn*, and on f. 93 to his *murshid's* work, *Sirāju's-sālikīn*, both apparently dealing with similar mystical matters.

The treatise begins with a versified introduction, after which is given a long series of prescriptions, in prose, unnumbered, almost all opening with the expression: *sanad-i-shughl-i-....* In the body of the text poetical quotations are rare. Beg.

پس از حمد خالق درود رسول ، که باشند هادی برای وصول ،

Beg. of the treatise itself (f. 39):

شغل مراقبه صلاء هو، جون خواهد که صلاء ابد در نداء ازل الخ

Copied in the beg. of the xiii/xix c.

*Ff. 32–114; S 8,75×5,75; 7×4; ll 14, no jadwals. Brown Or. pap. Very bad, unskilled, coarse Ind. nast. Cond. tol. good. A few glosses on the margins.

439. مناظر اخص الخواص

Manāẓir-i-akhaṣṣu'l-khawāṣṣ. II 180.

A systematic exposition of the principles of Sufism, completed on the 13th Ram. 1050/the 27th Dec. 1640, by the 'old' (پیر as he calls himself) Muḥibbu'l-lah Mubāriz; he is apparently identical with the well-known divine, an associate of prince Dārā Shikūh, the author of a theological work *'Ibādatu'l-khawāṣṣ* (see IvASB 1084), comp. in 1053/1643, etc., Muḥibbu'l-lah Mubāriz Ilahābādī (d. *ca.* 1058/1648). The work is almost exclusively based on the *Futūḥāt* of Ibn al-'Arabī, from whom many passages are quoted, translated and commented upon, and Jāmī's *Nafaḥātu'-l-uns*, in its first half dealing with the earlier Sufism. References to other works are rare; almost no mention of the author's contemporaries or their compositions. The book is divided into 27 *manẓars*, of which the first two, as is explicitly stated on f. 4, constitute a sort of introduction (*muqaddima*):

۱ (f. 5) در بیان آنکه مناظر و ملاحظه عرفاء کرام مغایر عقاید علماء ظاهر اند که اهل اسلام و اهل کلام باشند،

۲ (f. 68v) در بیان آنکه مقصد اقصی معرفت و علم بالله باشد و فضل آن بر عمل و تقوی الخ

۳ (f. 109) در سبب ازدیاد علم و نقص آن،

۴ (f. 116) در آنکه اکمل مراتب وصول بحق است پستر رجوع بسوی خلق بنظر حق و رحمت،

۵ (f. 122v) در بیداری شب و مشاهده حق در آن،

۶ (f. 128v) در آنکه صایم متخلق است بصفت حق تعالی،

۷ (f. 134v) در ادای حقوق نفس،

۸ (f. 142) در دفع سبب شماتت نفس و رعونت آن،

۹ (f. 145v) در رجوع هر شي از قرب و اعمال و غیر آن،

۱۰ (f. 146v) در قرب الله بخلق و قرب خلق بحق ،
۱۱ (f. 148v) در قرب بالله که مطلوب و راعي الی الله است ،
۱۲ (f. 151) در کمالی که انسان مخلوق است ،
۱۳ (f. 155v) در عموم رحمت ،
۱۴ (f. 161v) در تقدیم شفقت علی خلق الله ،
۱۵ (f. 163v) در مقام الادب ،
۱۶ (f. 167v) در مقام احترام الشیوخ ،
۱۷ (f. 172) در مقام محبت ،
۱۸ (f. 216v) در مقام شوق ،
۱۹ (f. 218v) در مقام تصوف ،
۲۰ (f. 223) در مقام قربت که در میان صدیقت و نبوت باشد ،
۲۱ (f. 229v) در بیان تحقیق و محققان ،
۲۲ (f. 234v) در سماع اهل الله ،
۲۳ (f. 243v) در کرامات اهل الله ،
۲۴ (f. 253v) در حب اهل بیت رسول الله ،
۲۵ (f. 263) در ایمان باس ،
۲۶ (f. 274) در آنکه قطب واحد است و هرکز نمیرد ،
۲۷ (f. 294v) در خاتم الولایة المطلقة الکبری ،

Beg. of the treatise :

بحکم الا له الحمد دیدهٔ هر حمد شیفتهٔ جمال الخ ... پستر میکوید فقیر حقیر محب الله مبارز الخ

Copied towards the end of the xiii/xix c.

Ff. 307; S 10×8; 7,25×4; ll 15, no jadwals. Bluish Europ. pap. Modern Ind. nast. Cond. good. A few emendations on the margins. Ff. 73–74v, 76v–77, 303–303v are left blank.

440. شرح فصوص الحکم

Sharḥ-i-Fuṣūṣu'l-ḥikam. II 536.

A Persian paraphrase of and a commentary on Ibn al-'Arabī's famous *Fuṣūṣu'l-ḥikam* (see Brockelmann, I 442). The commentator does not mention his own name, or the date of composition in the usual places. The date of completion is added on the margin, against the colophon, by a different hand, as 1041/1631–1632. In the colophon the name of the author is added by a different hand as Shāh Muḥibbu'l-lah Ilahābādī. The same statement is

repeated in a note on f. 1. If this be correct, this writer may be identical with the author of the preceding treatise, No. 439. Beg.

الحمد لله الولي و الصلوة على النبي الخ

The commentary begins immediately, with explanations of بسم الله. The text begins on f. 1v : الحمد لله and is continued on f. 2 : منزل الحكم على قلوب الكلم, etc.

Copied towards the end of the xii/xviii c.

Ff. 330; S 11 × 7; 9,5 × 4,25; ll 25, no jadwals. Or. pap., different. Ind. nast., by different hands. Cond. tol. good. Marginal notes and glosses. A seal, dated 1221 AH.

441. (شرح تسويه)

(Sharḥ-i-Taswiya). I 428.

A Persian paraphrase of and a commentary on a short Sufico-theosophical treatise, in Arabic, on the nature of the Deity, etc. The title is apparently given on f. 16, as *At-Taswiya bayna'l-ifādat wa'l-qabūl* (فسميت هذه الرسالة برسالة التسوية بين الافادة و القبول). The names of the author and of the commentator, the date of composition, etc., do not appear in this copy. There are only a few references to different persons, all being early celebrities, like Junayd, Ghazālī, etc. The work is almost entirely based on Ibnu'l-'Arabī's *Fuṣūṣu'l-ḥikam*, which is referred to on every page. The treatise is apparently not mentioned in C. Brockelmann's Gesch. d. Ar. Lit. At the end (f. 21v) the commentator refers to his other works, *Anfāsu'l-khawāṣṣ* and *'Aqā'idu'l-khawāṣṣ*. If the latter be identical with *'Ibādatu'l-khawāṣṣ* (composed in 1053/1643, see IvASB 1084), the commentator may be the same Muḥibbu'l-lah Mubāriz Ilahābādī as referred to in two preceding notes. There is another copy of the same work in this library, see No. 465 (1), dated 1122/1710–1711, and this has so far to be regarded as the earliest fixed date before which the commentary must have been written. This copy does not contain the preface, given in No. 465 (1), and opens with the initial words of the original text :

الحمد لمن وجد بكل ما وجد، يعني ثناء اساني و محبت الخ

The initial line of the original text of the *Taswiya* runs as follows :

الحمد لمن وجد بكل ما وجد و سجد بكل ما سجد الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 22; S 9 × 5,75; 6,75 × 3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good. A seal on f. 1.

442.

انوار التحقيق

Anwāru't-taḥqīq. II 165.

A Sufic treatise, in ornate rhymed prose, dealing with pious instructions and aphorisms on the usual topics of Sufism. There is an introduction, with an index, in which it is stated that the present work is a compilation of extracts from the writings of 'Abdu'l-lah Anṣārī (d. 481/1088), made by 'Alī b. Ṭayfūr al-Bisṭāmī (f. 2v). The latter may be identical with a Shi'ite writer of the XI/XVIIc., the author of the *Tuḥfa-i-Malikī* (see IvASB 1108), and of the *Risāla-i-Ma'ṣūmiyya* (ibid., 1115). It is difficult to judge in how far the compilation is a faithful reproduction of passages from Anṣārī and how much was contributed by the compiler. The work is divided, as apart from the introduction, into three *maqālas*. The *first* is divided into two *mukālimas* (f. 9v): the first *mukālima* consists almost entirely of the well-known *Munājāt* of Anṣārī. This section is called (f. 8):

مقالهٔ اول در امر باوصاف حميده الخ

The *second maqāla*, on f. 43v, is divided into 12 *mukhāṭibas*, dealing with وصيت به پيروى اصحاب كمال و تبعيت ارباب حال الخ, i.e. various moral and Sufic prescriptions.

The *third maqāla*, on f. 73, is divided into 12 *maw'aẓas*, also on various Sufic and moral matters:

مواعظ ارجمند و نصايح دلپسند الخ

A complete *fihrist* of the work occupies ff. 4v–8v. There are almost no references to Sufic literature. Beg. of the introduction:

اى نام تو آرايش عنوان كلام ، الخ

Beg. of the work itself (f. 9v):

اى ز دردت خستگانرا بوى درمان آمده الخ

Copied in Ṣafar 1289/April-May 1872, by 'Abdu'l-Ghaffār Hamadānī. Carefully written.

Ff. 123; S 8×5; 5×2; ll 8, within double jadwals. Europ. rosy pap. Ind. nast. Cond. fairly good.

443.

(مجموعه)

(Majmū'a). II 429.

Two treatises dealing with the same subject, i.e. the question of the deification of 'Abdu'l-Qādir Jīlānī, peculiar to Indian Sufis,

praying to him, etc. It appears that the lawfulness of this form of worship became a subject of controversy in the XI/XVIIc., but found many defenders amongst the shaykhs interested in the popularity of the Qādiriyya affiliation.

1. (ff. 1v–26v). *Radd-i-munkirīn* (cf. f. 26v), or, to give it its full title: *Radd-i-munkirīn-i ruk'atayn-i-ṣalāt-i-Ḥaḍrat-i-Ghawthu'th-thaqalayn* (ibid.). The author calls himself (f. 1v), Mullā 'Alī Muḥammad-i-Khutan (ختن), the nephew (خواهرزاده) of Yār Muḥammad, a teacher (*mudarris*) at Multān. The treatise has been chiefly composed by the latter, and 'Alī Muḥammad seems to be merely the editor. The work is an energetic defence of the extremist forms of worship of this saint. It appears to be a reply to 'Abdu'l-Ḥaqq's *Ḍarbu'l-aqdām*, which is placed second in this volume. The date of the treatise is not explicitly given, but it was most probably composed shortly after the appearance of 'Abdu'l-Ḥaqq's work (the expressions with which he is referred to, do not imply his being dead at the time when the ***Radd-i-munkirīn*** was composed). It contains a long series of quotations from a great number of theological, hagiological, and Sufic works, chiefly in Arabic. Beg.

حمدیست مر خدایرا عز و جل که برابر کرده است الخ ...... اما بعد،

میگوید ... ملا علی محمد ختن الخ

2. (ff. 26v–28v). *Ḍarbu'l-aqdām*. A short note by 'Abdu'l-Ḥaqq Dihlawī (d. *ca.* 1052/1642–1643, cf. above, No. 351), discussing the unorthodox forms of worship amongst the Qādirī Sufis. The name of the author does not appear in its proper place, but is given in the colophon, as also is the case with the title. It is peculiar that this treatise, at least under its present title, is not mentioned in the list of 'Abdu'l-Ḥaqq's works, the *Ta'līf-i-qalbu'l-alīf*, see IvASB 1006. There are many interesting allusions to the state of Sufism in India of the times, as well as references to various prominent shaykhs, both in this work and in the preceding one. Beg. of the treatise:

بسم الله و الحمد لله (*sic*) و الصلوة و السلام الخ ...... هداة طریق الحق

و علوم محیي الدین دو کانه که متعارف است در سلسله شریفه قادریه الخ

Copied about the middle of the xii/xviii *c*.

Ff. 28; S 12 × 6,75; 9,5 × 4,25; ll 23, within jadwals. Or. pap., new margins, of bad Europ. pap. Ind. nast. Cond. fairly good, although the outer edge of the leaves of many folios is damaged, due to the unskilful pasting on of the new margins.

444. (رسائل دارا شکوه)

(Rasā'il-i-Dārā Shikūh). III 10.

Three mystical treatises by prince Dārā Shikūh (d. 1069/1658):

1. (ff. 16–26v and 1–5). *Ḥasanātu'l-'ārifīn*. The well-known treatise on the *shaṭḥiyyāt*, or paradoxical utterances of different mystics. It is the same as IvASB 1270 and Pr 982–983, cf. also Bh 179. Lith. Delhi, 1892. The work begins on f. 16, in a way different from the usual one:

حمد مر خدائي راست که حمد و حامد و محمود اوست الخ ...
اما بعد، فقیر حقیر ... محمد دارا شکوه چون درین سال الخ

The title appears on f. 16v, top; the date of composition is 1062/1652 (f. 16). Although there is a colophon on f. 26v, stating that the treatise is complete, this is not so. The last passage corresponds to f. 15v of E 79 (IvASB 1270). The continuation, to the end, beginning with E 79, f. 15v, l. 4, is found on ff. 1–5. This is probably due to the misarrangement of the original from which this copy has been transcribed.

2. (ff. 5–12v). *Risāla-i-ḥaqq-numā* (cf. f. 6). A short Sufic treatise, completed on the 8th Rajab 1055/ the 30th Aug. 1645 (f. 5v); it has several times been lith. in India (Lucknow, 1881, etc.). For another copy in this collection see No. 461 (19). Beg. as usual:

هو الاول هو الآخر الخ ... حمد ذاتی را که اوست موجود مطلق الخ

3. (ff. 12v–16). *Risāla-i-rumūzāt*. 45 mystical explanations of various principles and dogmas of Muhammadanism. The name of the author is not mentioned; the work may belong to the authorship of the same Dārā Shikūh. In the colophon the treatise is called *Malfūẓ-i-Junayd-i-Baghdādī* (repeated on the margins of f. 12v). But this is an obvious mistake, based on the misreading of the words of the author who ascribed to Junayd only the last aphorism. There are quotations from different authors who lived long after Junayd. Beg.

الحمد لله على صانع القدرة و الحضورة (*sic*) و نعمت الخ

Copied in the camp, near Gwalior, of Maharaja Sind'hiya, by Muḥammad Fatḥu'd-Dīn Aḥmadī of Mārhara, during the month of Dhū'l-Qa'da 1246/Apr.-May 1831 (cf. ff. 5, 16).

Ff. 26; S 9,75 × 6,5; 8 × 4,25; ll 21, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Injured by worms and moisture. Notes on the margins.

445. كنز الهدايات

Kanzu'l-hidāyāt. II 174.

A treatise on the principal points of Sufic doctrine according to the beliefs of the Indian Naqshbandī affiliation. It is based on the six collections of Sufic letters and a treatise styled *Risālat al-Mabda' wa'l-ma'ād*, by the famous Sufi, called Mujaddid-i-alf-i-thānī, with his real name Aḥmad Fārūqī Sarhindī (d. the 28th or 29th Ṣafar 1034/the 10th or 11th Dec. 1624, cf. above, No. 82, p. 85), as stated on f. 3. The compiler calls himself Muḥammad Bāqir b. Sharafi'd-Dīn Lāhūrī 'Abbāsī Ḥusaynī (f. 2). He composed this work in order to provide the followers of the saint with a correct exposition of his teachings in a condensed form (f. 4). This he states to have done between the 21st Shawwāl and the 9th Dhī'l-qa'da 1080/ i.e. the 14th to 31st March 1670, see f. 3v. This seems to be too short a period. There is a chronogram for the date of completion at the end of the treatise (f. 113v), which gives only 1079 : الحق که رساله ما کنز الهدیات آمده, but it becomes all right if corrected into كنز الهدايات (then it gives 1080). The date of the month is not mentioned.

The complete form of the title is given on f. 4, bottom, as *Kanzu'l-hidāyāt fī kashfi'l-bidāyāt wa'n-nihāyāt.* The work is divided into a number of *hidāyas*, each subdivided into several *fā'idas*. The exact number of these sections is not mentioned. In the present copy their headings are given only as far as the 11th *hidāya* (f. 70v) ; after this the spaces reserved for the headings, which were intended to be written in in red ink, are left blank. The *hidāyas* which have their headings written in, deal with :

١ (f. 6) در آنچه دانستن آن مرشد و مسترشد را نا گزیر است في المبداء و معاد ،

٢ (f. 13) در بیان ذکر قلبي اسم ذات ،

٣ (f. 16v) در بیان ذکر قلبي و نفي و اثبات ،

٤ (f. 20) در فناء قلبي با تحقیقات غریبه ،

٥ (f. 27v) در بیان عدمیة و فنا نفس با تحقیقات لائقه ،

٦ (f. 42v) در بیان مقامات بقا ،

٧ (f. 44v) در مراتب ظلال و ولایت صغرا ،

٨ (f. 47) در مراتب وصول و ولایت کبری ،

۹ (f. 54v) در ولایت علیا،

۱۰ (f. 59) در کمالات نبوت،

۱۱ (f. 70v) در بیان حقیقه کعبه ربانی،

There are no references, or only very few of them, to the author's contemporaries, or Sufic literature in general. Beg.

حمد بیحد و سپاس بیقیاس مر منعمی را که الخ ..... اما بعد، میگوید اضعف عباد الله المعین الخ

Copied towards the end of the xii/xviii c.

Ff. 114; S 8,5 × 5,75; 6,75 × 3,5; ll 12, within double jadwals. Soft greyish Or. pap. Ind nast. Cond. tol. good. Some folios, however, are injured by moisture, and torn in the middle. A few emendations on the margins.

446.

خلاصة الاوراد

III 118.

Khulāṣatu'l-awrād.

A treatise on various prayers, forms of *dhikr*, etc., which should accompany every action of a pious man in his daily routine. This is an abbreviation of a voluminous earlier work on the same subject, *Futūḥu'l-awrād*. The abbreviator calls himself (f. 1v) Shihābu'd-Dīn, son of Fatḥ-Muḥammad (the author of the original work), and grandson of Abū'l-Barakat 'Aynu'l-'irfān Shāh 'Īsā Jundu'l-lah. The latter is apparently identical with Abū'l-barakat 'Aynu'l-'urafā' (probably better 'Aynu'l-'irfān) Shāh 'Īsā b. Qāsim Sarhindī, a Shaṭṭārī shaykh, who was born the 5th Dhī'l-Ḥijja 962/the 21st Oct. 1555, and flourished in the beg. of the XI/XVIIc. (cf. *Gulzār-i-abrār*, IvASB 259, f. 160). The present work must therefore have been compiled in the second half of the XI/XVIIc. Another copy of the same treatise is described in IvASB 1324 (2). There are no dates in the book, no references to the literature contemporary with the compiler; instead of these there is a profusion of quotations from the early works on the *hadīths*. Beg. as in IvASB 1324 (2):

الحمد لله ... اما بعد، چنین گوید خادم الفقرا شهاب الدین ولد شیخ فتح محمد ابن ابو البرکة عین العرفات (*sic*) حضرت شاه عیسی جند الله الخ

Transcribed at دیلور (Delwara, in Rajputana ?), in 1221/1806–1807.

Ff. 87; S 9,5 × 7; 6,75 × 4,5; ll 11, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and injured by moisture, some folios stuck together and torn, especially ff. 1, 2 and 85–87. A few notes on the margins.

447.

رسالة المسعودي

Risālatu'l-Mas'ūdī. II 191.

A concise Sufico-theologico-ethical treatise, by Manṣūr Multānī, beginning:

الحمد لله ..... اما بعد، فهذه المجموعة المولفة عن المسايل المنقولة من الكتب المعتبرة المحتوية على بعض الاحكام (sic) الشريعة و الطريقة مسماة برسالة المسعودى الفها الفقير المنصور الملتاني الخ

It is divided into unnumbered *bābs*: العلم و العلما (f. 1v): التوبة (f. 5v); التوكل (f. 22); الصحبة (f. 27v); العزلة (f. 28v); المجاهدة (f. 31); العبادة (f. 35): المحبة (f. 41); التفرقات (f. 41v). The treatise deals with all these Sufic matters from a strictly orthodox Sunnite point of view. Quotations and references to earlier saints are rare. *Ṣalāt-i-Mas'ūdī* (cf. IvASB 1023), an early treatise on *fiqh*, is referred to on ff. 6v, 13, 43; *Irshādu'l-murīdīn* is referred to on f. 14v, but it cannot be identified. A few other references and quotations do not help to identify the period in which this work was composed. It seems, however, not to be of a very old origin, and must have been written before 1089/1678, which year is the date of this transcript. It may be a translation from the Arabic, judging from the style and the abundance of Arabic passages.

Copied by Tāj Muḥammad b. 'Alī Muḥammad, in 1089/1678.

Ff. 48; S 8,25 × 4,5; 6,25 × 2,5; ll 18, no jadwals. Brown Or. pap. Ind. nast. Cond. bad. Worm-eaten and damaged by moisture. Many marginal and interlinear notes and glosses. A note and a seal on f. 1.

448.

ثمرات الحيوة

Thamarātu'l-ḥayāt. I 261.

Summary notes of instructive discourses delivered by the famous Indian Sufic saint, Burhānu'd-Dīn b. Kabīr Muḥammad b. 'Alī Burhānpūrī Gujrātī Shaṭṭārī, with the surname of Rāz-i-Ilahī (f. 2), d. 1083/1672. They were collected and edited by 'Alī 'Askarī b. Muḥammad Taqī b. Muḥammad Qāsim al-Khwāfī (f. 1), who is better known as 'Āqil Khān Rāzī (d. 1108/1696–1697). For references see IvASB 1278. The present copy is incomplete at the end and breaks off at the passage corresponding with f. 71v, l. 5 of the Society's MS. Beg. as usual:

حمد الخفي و الجلي الله (sic) القوي الولي و الصلوة و السلام الخ

Copied early in the xiii/xix c.

Ff. 71; S 8,75 × 5,25; 6,75 × 2,75; ll 18, no jadwals. Or. coloured pap., new margins. Coarse Ind. nast. Cond. tol. good. A few emendations on the margins.

449. تنزلات ستّه

Tanazzulāt-i-sitta. II 193.

A short treatise on Sufic metaphysics, by 'Abdu'l-'Alī b. Niẓāmi'd-Dīn Muḥammad al-Anṣārī. It is dedicated to Anwaru'd-Dīn Khān Bahādur, who may be identical with a nawwāb of the Carnatic, Anwar Khān who died in 1162/1749 (cf. IvASB 872). The author mentions in the opening lines that he had written this pamphlet in Arabic, but has translated it into Persian by order of that nobleman. Beg.

سبحان الذي تنزه عن كل نقص الخ ... اما بعد فيقول الفقير الخ

The title as above is given in the colophon.

Dated the 5th Rab. II 1295/the 8th Apr. 1878.

Ff. 12; S 9×5,5; 8×4,5; ll 23, no jadwals. Europ. pap. Ind. nast. Cond. still good, but paper is decaying.

450. برهان الذاكرين على المعاندين

Burhānu'dh-dhākirīn 'alā'l-mu'ānidīn. II 532.

A treatise on the details of *dhikr*, according to Chishtī rules, by 'Alī Akbar Mawdūdī Chishtī, who may be identical with the author of Nos. 451–452. He gives his full name as Muḥyī'd-Dīn 'Alī Akbar b. Asadi'l-lah b. Sirāji'd-Dīn Amri'l-lah al-Mawdūdī al-Chishtī al-Qādirī, etc. His grandfather was a disciple of Shaykh Khūb Allah-gaṛhī (or Khūbu'l-lah Gaṛhī ?), cf. f. 64. The latter was the spiritual guide of the author of the *Maṭlūbu't-ṭālibīn* (EIO 653), which was completed in 1111/1699–1700 : he therefore lived towards the end of the XI/XVIIc. (see EIO 653, col. 324, No. 21). 'Abdu'l-Ḥaqq Dihlawī (d. *ca.* 1053/1643, cf. No. 443, 2) is referred to on f. 27v. It seems therefore obvious that the author must have flourished towards the end of the XII/XVIIIc. He may be identical with the poet whose compositions are described above, No. 301. The name of the author is often mentioned in the text in the form of the *takhallus*, as 'Alī Akbar (ff. 4, 11v, 12, 17v, 34, 36, etc.). The work is divided into a short *muqaddima*, two *faṣls* (I on f. 6; II on f. 14), and a *khātima* (f. 54v), subdivided into 6 *murshids*. Beg.

الحمد لله الذي نور قلوبنا بذكره الكثير... اما بعد، ميكويد بندهٔ بی بضاعت ... على اكبر المودودي الچشتي الخ

The spiritual pedigree of the author is given on ff. 63v–64.

Dated the 17th Dhī Qa'da 1198/the 3rd Oct. 1784.

Ff. 72 ; S 8,25 × 4,75 ; 6,25 × 3,25 ; ll 14, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Numerous marginal notes and emendations, apparently by the same hand as that of the bulk of the text.

451. (رسالة در تصوف)

(Risāla dar taṣawwuf). II 534.

A short treatise on the principles of Sufism, ascribed in the colophon to the authorship of Sayyid 'Alī Akbar Mawdūdī Chishtī who used in poetry (cf. f. 13) the *takhalluṣ* 'Alī Akbar, cf. above, No. 450). There are no indications as to the period in which the work was written. The author mentions his other works (f. 7) *Maḥābāt* (or *Majānāt*)-*i-Mawdūdiyya*, *Hawājis-i-Mawdūdiyya* (which is a commentary on the *Qanṭaratu'l-ma'ārif*, cf. f. 9v), and *Sharḥ-i-Taswiya* (probably different from Nos. 441 and 465, q. v.). In the colophon the scribe, who was writing probably in the beg. of the XIII/XIXc., calls the author his *murshid*, and refers to him as still living.

The treatise deals with different points of Sufic theosophy, and often refers to the works of Ibn al-'Arabī. There is no subdivision into chapters. Beg.

ای آنکه به تست این جهان جمله عیان، الخ ... اما بعد، این کلمه چند است مشتمل بر چیزیکه دانستن آن و عقد بستن بدان واجب است برهرصوفي مسلمان الخ

Copied probably in the beginning of the xiii/xix c., by one Rām Jas (?).

Ff. 17 ; S 8,5 × 4,75 ; 6 × 3 ; ll 14, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Additions and glosses on the margins.

452. (رساله در تصوف)

(Risāla dar taṣawwuf). II 535.

A short Sufic treatise, dealing with some criticism of the teachings of the Naqshbandīs (of the Mujaddidī branch, as the letters of Aḥmad Sarhindī are often quoted here). No proper title is given, nor the name of the author. In a note, at the top corner of f. 1, the latter is called 'Alī Akbar al-Mawdūdī (here الموصوروری). This may be correct, because the compiler refers several times (ff. 2, 2v, 5v, etc.) to the treatise, which he claims to be his own composition, called *Hawājis-i-Mawdūdiyya*. The latter is mentioned amongst the works of 'Alī Akbar Mawdūdī in No. 451, above.

Many detailed notes on the margins (by a different hand). Beg. of the treatise : الحمد لمن انزل العلوم على قلوب الفهوم الخ

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 11 ; S 8,25 × 4,75 ; 5,5 × 2,75 ; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Dirty.

453. نالهٔ درد

Nāla-i-dard. I 1034.

A collection of 341 different aphorisms in Sufic strain, ethical rules, and reflections, by Khwāja Mīr Dard (f. 3), or, to give him his full name, Muḥammad Mīr Dihlawī, with the *takhalluṣ* Dard, son of Khwāja Muḥammad Nāṣir, surnamed Shāh Gulshan, with the *takhalluṣ* ʿAndalīb. As stated in Spr 218, he died either in 1196/1782, or 1199/1785, or 1202/1788 ; he is known chiefly as a Hindustani poet. In the preface several of his works are referred to (ff. 3–3v) : *Asrāru'ṣ-ṣalāt* (composed by him when he was 15 years old) ; *Wāridāt* (see No. 455) ; *ʿIlmu'l-kitāb* (علم الكتاب), a commentary on the preceding. The present work is dedicated to the memory of his father, and is, as stated above, divided into 341 *nāla* in accordance with the numerical value of the name Nāṣir (cf. f. 143v). It was begun in 1184/1770–1771, as expressed in the chronogram (f. 5) ' نالهٔ عندليب گلشن ما ست ' to which لا must be added ; and completed in 1190/1776, as expressed in :

' گوش کن از سر صفا و صدق ، نالهٔ درد عندليب منست '

(under the first chronogram an equivalent in red is given as 1193). Beg.

حمد الهي كجا از دست من بيدستگاه كما هو حقه سر انجام خواهد يافت تا زبان خامه الخ

Transcribed at Lucknow, in the 27th year of Shāh ʿĀlam, and completed the 5th Dhī'l-Ḥijja 1199/the 9th Oct. 1785.

Ff. 144 ; S 8 × 4,5 ; 5,25 × 2,75 ; ll 12, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. good. A few notes and glosses on the margins and fly-leaves.

454. آه سرد

Āh-i-sard. II 531.

A Sufico-didactic compilation, consisting of 341 short articles, each expounding some particular Sufic topic in inflated and bombastic style. As stated in the preface, it has been composed

by the same Dard (see the preceding note), to match his earlier composition, *Nāla-i dard* (No. 453). It has, therefore, been completed shortly after 1190/1776. Beg.

حمدیکه شایان جناب اقدس الوهیة باشد الخ ... اما بعد، میکوید بنده دل از خود پراکنده فقیر ... میر محمدی المتخلص بدرد الخ

Copied in the beg., or in the middle of xiii/xix *c.*

Ff. 85; S 8×6,25; 5,75×4; ll 15, no jadwals. Bluish Eur. pap. Ind. nast. Cond. good. A prayer on f. 85v.

455. واردات

Wāridāt. III 116.

Another Sufico-metaphysical tract by the same Mīr Muḥammad, surnamed Dard (cf. f. 6v), the author of the preceding two works. It has been written earlier, as it is referred to in the *Nāla-i-dard* (see No. 453). Another incomplete copy of the same treatise is already described in EIO 1912. The book is divided into 111 short *wārids*, each dealing with some theosophical topic. They are too short (mostly not longer than a page) to justify giving here a list of headings. There are almost no references to Sufic literature and to contemporary Sufis. The last, 111th *wārid*, is dedicated to the memory of the author's father, Muḥammad Nāṣir, surnamed 'Andalīb (f. 114). The exact date of composition is not mentioned. The first five folios contain a *fihrist* of the *wārids*, and the treatise begins on f. 6v:

الحمد لله العليم الملهم الخ ... اما بعد، میکوید فقیر خواجه میر محمدی المتخلص بدرد الخ

Copied in the beg. of the xiii/xix *c.*

Ff. 115; S 7,5×4,75; 6×3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Much injured by worms. A few marginal notes. Scrappy quotations on a fly-leaf at the end.

456. اصل المعارف

Aṣlu'l-ma'ārif. I 55.

A versified treatise on Sufism, containing the utterances of early saints concerning different moral virtues. The author mentions in his concluding chapter (f. 29v) that he translated and arranged these passages, collected from the original works in Arabic. The treatise was composed in 1211/1796–1797

(احد عشر مأتين الف است لی جوان ، , f. 30). In the colophon the author is called Shāh Turāb-'Alī. Beginning of the treatise:

حمد کویم حضرت الله را ، آنکه پیدا کرد مهر و ماه را ،

Dated the 7th Dhī Qa'da 1270/the 1st Aug. 1854.

Ff. 30; S 10,25 × 6,75; 8 × 4,5; ll 19, no jadwals. Or. pap. Coarse Ind. nast. Cond. good. A few emendations on the margins.

457. ازالة القناع عن وجوه السماع

Izālatu'l-qinā' 'an wujūhi's-samā'. I 35.

A treatise on the religious lawfulness of the Sufic practice of *samā'*, i.e. singing, music and dancing to promote spiritual excitement. The author calls himself (f. 2) Muḥammad Nūru'-l-lah b. Muḥammad Muqīmi'd-Dīn 'Abdu'l-Ghafūrī (العبد الغفوری) A'ẓampūrī (الاعظم پوری) Jahrānwanī (الجهرانونی) Chishtī, etc. He completed his work (see f. 102) in 1244/1828–1829 (in a versified chronogram the date is given as 1275 *minus* 31: تاریخ ختام او شد نغمهٔ قدوسی ، لیکن پئ تکمیلش لا کشت از و بیرون ،). The work has also an alternative title (f. 4) *Nighma-i-'ushshāq*. It is divided into a *muqaddima* (f. 5), three *bābs* and a *khātima*:

١ (f. 8) در اباحت سماع ،

٢ (f. 26) در روایات کتب معتبرهٔ فقهیه و اقوال ایمهٔ دین که در اباحت غنا و ضرب دف و طبل وغیره الات مباحه وارد کشته ،

٣ (f. 54) در احادیث و روایات فقهی که مدعیان حرمت بدان استدلال میکنند و جواب آن ،

(f. 81) خاتمه ، در اثار و فواید سماع و شرایط و اداب آن ،

Every *bāb*, as also the *khātima*, is divided into numerous subsections differently called *faṣl*, *faṣṣ*, *tadhkira*, etc. Many references to various Sufic and theological works. The style is inflated; there are many poetical quotations. Beg.

الحمد للسميع الذي له ... و الشکر الخ ... اما بعد ، میکوید احقر العباد محمد نور الله الخ

Cf. another treatise on approximately the same subject described further on, No. 475.

Copied in the beg. of the xiii/xix c.

Ff. 102; S 12,25 × 7,5; 8 × 4,25; ll 17, within double jadwals. Eur. pap. Ind. nast. Cond. good. Notes, emendations, and headings on the margins. A few stray quotations on f. 1.

458. (رساله در ذکر)

(Risāla dar dhikr). II 147.

A short succinct note on various forms of *dhikr* practiced by different affiliations of Sufis. It may be an extract, or an abbreviation of a larger work on the subject. In the colophon it is stated that it was transcribed (or extracted, نقل بر داشته) from a MS. (نسخه), by, or belonging to, Maulawī Irtiḍā 'Alī Khān, who was alive at that time. He is apparently identical with Qāḍī'l-quḍāt of Madrās, Muḥammad Irtiḍā 'Alī Khān Gūpāmawī, with the *takhallus* Khushnūd, who was alive in 1265/1849. See No. 61 in this catalogue, 31 in the list. The name of the scribe, who may be also the abbreviator, is Muḥammad Ḥusayn. Beg.

برای نماز وضو تازه اولی است قال صلی الله علیه الخ

Dated the 15th Dhī'l-Qa'da 1267/the 11th Sept. 1851.

Ff. 5; S 7,5 × 5; 6 × 3,5; ll 15, no jadwals. Thin bluish French paper. Ind. nast. Cond. good. Headings on the margins, added by a different hand.

459. (رسائل محمد احمد بلگرامی)

(Rasā'il-i-Muḥammad Aḥmad Balgrāmī). II 166.

Three short Sufic treatises by Muḥammad Aḥmad b. Muḥammad Fatḥ-'Alī b. Faḍl-'Alī (surnamed Lakkū-Miyān) Balgrāmī Chishtī Ṣābirī. The author, who gives many particulars about his family, was born in 1232/1816–1817, cf. f. 41, flourished towards the end of the XIII/XIXc., apparently in Ḥaydarābād in the Deccan; all his works were written between 1288 and 1294/1871–1877.

1. (ff. 1v–41). *Ta'līm-nāma-i-Muḥammadiyya.* A compilation on the most different topics connected with Sufism, divided into 52 short *ta'līms*, dealing with prayer, poverty, begging, Sufic principles, etc. Very many dates of births and deaths of various Sufis, ancient and modern, are here given, but all of them seem to have been taken from the well-known hagiological works. The dates concerning various modern Sufis at Balgrām, mostly relations of the author, are of very little interest. The composition of the work was started in 1288/1871; cf. f. 2, where the chronogram for this date is given in the expression:

کتاب تعلیمنامه سید محمد احمد ،

It was, however, not completed before 1294/1877, because this year is several times mentioned in the text (ff. 33, 41). Beg.

حمد و سپاس بالله الغني را که خود در کلام مجید الخ ... اما بعد ، فقیر حقیر الخ

A *fihrist* of the 52 *ta'līms* is given on two leaves at the beginning. On f. 41v (as also on f. 75v) are given the titles of other works of the same author. In addition to the present one and the two which will be presently described, mention is made of: *Chashma-i-fayḍān* (comp. 1289/1872); *Talāmīdh-i-Muḥammadiyya* (comp. 1288/1871); *Jāmi'u't-taṣānīf* (comp. 1293/1876); *Taḥqīq-i-siyar-i-Sayyid Aḥmad* (comp. 1294/1877); *Sayr-i-siyar-i-Muḥammadiyya* (comp. 1294/1877).

2. (ff. 42v–75v). *A'rās-i-shuyūkh-i-Muḥammadiyya.* A list of the dates of the deaths of the Sufic shaykhs belonging to different affiliations. Completed (cf. f. 75v) the 17th Sha'bān 1294/the 27th Aug. 1877, in the *madrasa* of the chief mosque at Ḥaydarābād in the Deccan.

The Indian affiliations which are here dealt with are: several branches of the Chishtīs (ff. 45, 51v, 54, 55v); Qādirīs (ff. 58, 60); Suhrawardīs (ff. 61, 62v, 64v); Naqshbandīs (ff. 68, 69v), and Rufā'īs (f. 73). It gives little or nothing new, because in the dates of deaths the year is mentioned only in connection with the well-known personages. Those who are less well-known are dismissed with the date of the month only. There are references to many local modern darwishes of Balgrām, belonging to the XIII/XIXc., mostly relations of the author, but it does not seem necessary to mention them here. Beg. of the treatise:

زبان ناطقه در نغمه سرایی سپاس او الخ

A *fihrist* is given on f. 42.

3. (ff. 76–83). *Tāziyāna-i-nafs-i-ammāra.* A collection of quotations from Sa'dī, Ḥāfiẓ, and other poets, in Sufic strain, compiled the 27th Rajab 1293/the 18th Aug. 1876 (f. 76v). Its full title is given as *Tāziyāna-i-nafs-i-ammāra wa quwwat-i-nafs-i-muṭma'ina.* Beg.

برگ درختان سبز در نظر هوشیار ، الخ ... اما بعد ، این فقیر حقیر الخ

The last item is not dated. The first two were transcribed by Muḥammad Isma'īl b. Muḥammad Ḥasan, an inhabitant of Ṣafīābād, in the *sūba* of Muḥammadābād, and completed respectively the 15th Ram./the 23rd Sept. and the 14th Dhī Qa'da/the 20th Nov. 1294/1877.

Ff. 83; S 11,25 × 7,5; 8 × 4,25; ll 15, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Numerous notes, glosses and emendations on the margins.

21

Collections of Sufic contents.

460. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). II 538.

A collection of short treatises, chiefly of Sufic contents :

1. (ff. 1–18). *Anīsu'l-arwāḥ.* A collection of 28 discourses of 'Uthmān Hārūnī, written down, at Baghdād, by Mu'īnu'd-Dīn Ḥasan Sanjarī Chishtī (d. *ca.* 632/1235), cf. ff. 1, 1v, 18. See Bh 169 ; lith. several times in India, in the original or in a Hindustani translation. It is very difficult to pronounce as to its genuineness. The contents produce an impression of being due to an author of very insignificant education. The book deals with all sorts of moral and practical prescriptions, all of a very simple nature. Beg.

الحمد لله ... بدان اسعدک الله تعالی في الدارين که اخبار و آثار انبيا الخ

2. (ff. 18–20v). *Dalīlu'l-'ārifīn.* A short extract from the discourses of Mu'īnu'd-Dīn Chishtī, collected by Quṭbu'd-Dīn Bakhtyār (d. *ca.* 633/1235–1236), cf. R 973. It gives mystic explanations of the first *sūra* of the Coran. Beg.

نقل، در کتاب دليل العارفين مذکور است روز چهار شنبه الخ

3. (ff. 20v–22v). *Tuḥfa-i-anwār.* A slightly different version of the same treatise as No. 468, 2, containing aphorisms on various moral matters. The name of the author is not mentioned. It is divided into 40 *bābs* each containing only one aphorism. Beg.

الحمد لله ... اما بعد، اين رسالة مشتمل است بر آنکه حکما از کتب قدما اختيار کرده اند الخ

4. (ff. 22v–26v). (*Risāla dar namāz*). A short treatise on the rules of ablutions, prayer, etc., in a catechetic form. The name of the author is not given. Beg.

الحمد لله ... بدانکه ايمان اقرار کردن است بزبان الخ

5. (ff. 26v–28). *Wujūdiyya.* A short treatise on mystic psychology, ascribed in the heading to the authorship of Farīdu'd-Dīn Ganj-i-Shakar (d. 664/1265–1266). Beg.

بدان ای طالب من عرف نفسه فقد عرف ربه الخ

6. (ff. 28–34). *Qaṣīda-i-Fayḍī.* Fayḍī's well-known *qaṣīda* which is usually placed first in his dīwān (cf. IvASB 692, 2), beg.

يا ازلی الظهور يا ابدی الخفا، نورک فوق النظر حسنک فوق الثنا،

7. (ff. 34–36v). *Risāla dar badā'.* A short controversial treatise ascribed to the authorship of Fakhru'd-Dīn Rāzī (d. 606/1209–1210). Beg.

قال الامام فخر الدين الرازی رحمه الله تعالی الخ

8. (ff. 37–40). Prayers, *in Arabic*, with instructions as to the time of recitation, etc.

Copied towards the end of the fourth year of the reign of 'Ālamgīr II, i.e. 1170/1756–1757 (cf. colophons on ff. 20v and 26v). The last section, 8, is of more modern origin.

Ff. 40; S 10 × 5,75; 8,75 × 4,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few notes on the margins.

461. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). III 115.

Two famous Sufic compositions:

1. (ff. 1v–29v). *Gulshan-i-rāz.* The well-known versified exposition of Sufic doctrine, cf. above No. 217, by Sa'du'd-Dīn Maḥmūd Shabistarī (d. *ca.* 720/1320), for references see IvASB 553. Beg. as usual:

بنام آنکه جانرا فکرت آموخت ، چراغ دل بنور جان بر افروخت ،

2. (ff. 30v–45). *Munājāt-i-'Abdu'l-lah Anṣārī.* The well known invocations of 'Abdu'l-lah Anṣārī Harawī (d. 481/1088), see IvASB 1153; cf. above, No. 442. Beg. as usual:

ای ز دردت بیدلانرا بوی درمان آمده ، الخ

3. (ff. 26–35v). Scrappy poetical quotations, from Maẓhar (a *musaddas*, ff. 26–27), and Sa'dī (some of his *mukhammases*, ff. 29–35v).

All three items are written by different hands and only accidentally joined in one volume. The first is dated the 22nd Muḥarram 1071/the 27th Sept. 1660, in the reign of Aurangzīb. The name of the scribe is illegible. The second treatise is dated the 1st Ṣafar 1050/the 23rd May 1640, by 'Abdu'l-Malik al-Ḥayy ar-Rūḥī.

Ff. 35; S 7 × 4; 5,25 × 2,5; ll 17 and 15, no jadwals. Or. pap. Ind. nast. Cond. fairly bad, injured by moisture and worms. Ff. 26–35 are of modern origin; the paper on which the quotations are written is crumbling. A few marginal notes and glosses by different hands.

462. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). III 112.

A large collection of short Sufic pamphlets of different authors:

1. (ff. 1v–30v). *Miftāḥu'l-maṭlab.* The same treatise as described in IvASB 1320–1322 and EIO 1849. It is also known

under the titles *'Ishqiyya*, or *Khiyālāt-i-'ushshāq*. The authorship is ascribed to different writers; in the present copy (just like in IvASB 1322) the author is called Ḥamīdu'd-Dīn Nāgūrī, the disciple of Quṭbu'd-Dīn Bakhtyār Ūshī, who composed many Sufic works (cf. IvASB 1183, 1342, 2). He died (according to the *Sawāṭi'u'l-anwār*, EIO col. 329) the 5th Ramaḍān 643/the 24th Jan. 1246, at Dihlī. There is no internal evidence in the work to support this attribution of authorship, and generally there are no references to the authorities. No division into chapters, but every new passage opens with the words هیهات هیهات. Many poetical quotations. Beg.

الله لا اله الا هو، حمد نا محدود و درود بی حد بران ظهور که الخ

2. (ff. 31–42v). *Abjad-i-'ishq*. A Persian paraphrase of and a commentary on a theosophical treatise styled *Marātib-i-sitta*, in Arabic. Its author is not mentioned, and the title, as given above, may not be genuine. The commentator's name is given as Muḥammad al-Harawī al-Lāhūrī ad-Dihlawī. It seems to be the same work as EIO 1924, 6. Beg. of the original treatise:

هو الموجود صافی الوجود الامین واحده الخ

The commentary begins with the first words of the original:

هو الموجود، اوست موجود نه غیر او و تاکید او است آنکه میگوید الخ

3. (ff. 45–46v). *Irshādu's-sālikīn*. The same short Sufic treatise by Sharafu'd-Dīn Aḥmad b. Yaḥyā Munyarī (or Munayrī), d. 782/1380–1381, as described in IvASB 1208 and EIO 1849. It begins slightly differently:

الحمد لله رب العالمین که موجود نیست مکروی و درود الخ

4. (ff. 47v–50v). *Risāla-i-ajwiba*, a short Sufic treatise, giving a reply to three questions:

١ - آنکه مرید بدستگیری پیر بمقام معرفت برسد خارج ذات خود چیزی بیند و یابد یا در ذات خود،

٢ - آنکه تمثیل که در بعضی کتب سلوک نوشته اند چه معنیست،

٣ - آنکه عاشق یا معشوق اتصال باید بصورت مرد یا بصورت نسا،

In the heading and in the colophon it is ascribed to the authorship of the same Sharafu'd-Dīn Munyarī. Beg.

الحمد لله الذي خلق آدم علی صورته و جعل معرفته بمعرفته الخ

5. (ff. 52v–58v). *Risāla-i-Shāh Bāqī bi'l-lah.* A short Sufic treatise on metaphysics, ascribed in the colophon to Shāh Bāqī bi'l-lah (cf. IvASB 1328,5). It seems to be of modern origin. No division into chapters, but every paragraph begins with ای سید. Beg. of the treatise:

الحمد لله الحمد لله (*sic*) که حقیقت از آفتاب رویش الخ

A fragment of a Sufic treatise is found on f. 59.

6. (ff. 59–61). *Risāla dar biyān-i-marātib-i-fanā wa wuṣūl* (cf. f. 59v). A short theosophical treatise, by Abū'l-'Alā' Aḥrārī al-Ḥasanī (or Chishtī ?), cf. f. 59v. Beg.

بعد حمد واجب الوجودیکه بچندین هزار صور و اشکال ظاهر شد الخ

On f. 61v there is a fragment of the *mathnawī* poem of Sharafu'd-Dīn Bū 'Alī Qalandar, the same as the one so often lithographed, cf. Spr 565.

7. (ff. 63v–76). *Mir'ātu'l-muḥaqqiqīn.* The same theosophical treatise, divided into seven *bābs*, as described in IvASB 1345, 2. In the colophon it is attributed to the authorship of Naṣīru'd-Dīn Ṭūsī (d. 672/1273–1274). The *bābs* deal with:

۱ (f. 64) در بیان نفس طبعی دنیائي و حیواني الخ

۲ (f. 66v) در آفرینش صدر موجودات ،

۳ (f. 68v) در بیان واجب و ممکن و ممتنع ،

۴ (f. 69v) در بیان آنکه حکمت چه بود الخ

۵ (f. 70) در مبدائی و معاد ،

۶ (f. 73) در تطبیق عالم بزرک و عالم کوچک ،

۷ (f. 74v) در بیان عالم ظاهر و باطن ،

Beg. of the treatise:

حمد بیحد و ثنای بیعد حضرت ذو الجلال را که الخ

8. (ff. 78–81v). *Aṣ-ṣaḥīfatu'l-unsiyya.* A short note, *in Arabic*, of religious and moral contents, with an interlinear Persian translation. The authorship is ascribed in the heading and in the colophon to no one less than Uwaysu'l-Qaran, or Uways of Qaran, a legendary personage contemporary with Muḥammad. Beg. of the Arabic text:

الحمد للوجود الذي شهد بکلما شهد و عبد بکلما عبد الخ

Beg. of the Persian translation:

سپاس مروجودی را که دیده شد بهر چه که دیده شد الخ

9. (ff. 82v–86v). *Risāla-i-'ishqiyya.* A versified treatise on Divine love, etc., ascribed to the authorship of Shāh Sharafu'd-Dīn Bū 'Alī Qalandar of Pānīpat'h, d. *ca.* 725/1325 (cf. IvASB 1196 and Spr 565). Beg.

توئي عاشق توئي معشوق ايدوست ، جمال خويشتن بنگر كه خود اوست ،

10. (f. 86v). *Nān-u ḥalwā.* The beginning of the well-known Sufic treatise, in prose and verse, by Bahā'u'd-Dīn Muḥammad b. Ḥusayn al-'Āmilī (d. *ca.* 1030/1621), see IvASB 722. Here only a few initial lines are given.

11. (ff. 87–91). *Qaṣīda-i-'Aṭṭār.* A long Sufic *qaṣīda*, ascribed to the authorship of Farīdu'd-Dīn 'Aṭṭār of Nīshāpūr (d. *ca.* 622/1225), cf. above, No. 204. It seems spurious, and is not included into the dīwān of 'Aṭṭār (at least it is not found in IvASB 477, 1). It is the same poem as described in IvASB 907. In the present copy it seems to be incomplete and 'Aṭṭār's name is not found in the text. Beg.

چشم بكشا كه جلوهٔ دلدار ، متجلى است از در و ديوار ،

12. (ff. 92–93). (*Risāla dar dhikr-i-wujūd-i-muṭlaq*), as it is called in the heading and in the colophon. A short note of theosophic contents; the name of the author is not mentioned. Beg. abruptly:

بدان اى عزيز كه نزد اهل كفت و تحقيق الخ

13. (ff. 93v–94v). *Ḥall-i-mushkil.* Another short note on similar metaphysical matters, as dealt with in the preceding one. The name of the author is not mentioned. Beg. abruptly:

اى مشكل حل و حل مشكل ، اى عزيز بدانكه عرض الخ

14. (ff. 96–105). *Lawā'iḥ.* The well-known Sufic treatise by Jāmī, see above, No. 432. Beg. as in that copy:

رب وفقنا للتكميل و التتميم سبحانك ، لا احصى ثناء عليك الخ

15. (ff. 105v–107). *Dhikriyya*, by the same Jāmī, a short tract on the *dhikr* of the Naqshbandīs, etc. It is also variously called *Risāla-i-ṭarīq-i-tawajjuh-i-khwājahā*, or *R. dar sharā'iṭ-i dhikr*, or *R. dar ṭarīqa-i-Naqshbandiyya*, see IvASB 612, 15. Beg. as usual:

سررشته دولت اى برادر بكف آر ، وين عمر گرامي بخسارت مگذار ،

A note, in red ink, which according to a subscript, is taken from a commentary on the *Mathnawī*, by Majdu'd-Dīn Tabrīzī.

16. (f. 107v). *Wālidiyya.* A fragment of a Sufic treatise,

attributed in the heading to the authorship of ('Ubaydu'l-lah) Aḥrār, the famous saint of Turkestan (d. 895/1490). There are only a few initial lines, in which the author, who does not mention his own name, states that he has composed the treatise by order of his father. Beg.

الحمد الله (*sic*) الاحد بذاته و الكبرياء الواحد الخ

17. (ff. 110–113). *Maktūb-i-Mu'īnu'd-Dīn Chishtī*. A letter from Mu'īnu'd-Dīn Ḥasan Sanjarī (d. *ca*. 632/1235) addressed to Quṭbu'd-Dīn Dihlawī, different from the one described in EIO 1924, 21. It deals with some ethico-religious matters. Beg.

مكتوب بجانب خواجه قطب الدين دهلوى از خواجه معين الدين حسن سنجرى قدس الله سرهما الخ

18. (ff. 114–116). *Guftār-i-Shāh 'Īsā Jundu'l-lah*. A few aphorisms (*daqīqa*), with explanations, on theosophical matters, ascribed to the famous Sufi of the Shaṭṭārī order, 'Aynu'l-'urafā' Abū'l-barakat 'Īsā b. Qāsim Sarhindī. According to the *Gulzār-i-abrār* (IvASB 259, f. 160), he was born the 5th Dhī'l-ḥijja either of 962 or 963 AH., i.e. the 21st Oct. 1555 or the 10th Oct. 1556, and died in the beg. of the XI/XVIIc. Cf. above, No. 446. The compiler of the note does not mention his own name. Beg.

از گفتار شیخ الاولیا الخ ... دقیقه، خلق بعد از ارتفاع کثرت الخ

On f. 116v there is the beg. of another copy of the same *Mir'ātu'l-muḥaqqiqīn* as above in this note, 7.

19. (ff. 118–122v). *Risāla-i-ḥaqq-numā*, the well-known short Sufic treatise by Dārā Shikūh (f. 118v), composed by him about the 8th Rajab 1055/the 30th Aug. 1645 (f. 118v, l. 5), see above, No. 444, 2. Beg. as usual:

هو الاول هو الآخر هو الباطن هو الظاهر، حمد ذاتی که اوست الخ

20. (ff. 125–131). This and the next four articles seem to be parts of one larger work. Unfortunately, the title of the original treatise, the name of the author, etc., are not mentioned in either of them, and there are no references to the authorities, which might render possible an identification. There are five *wārids* (II–VI), each opening with a short Arabic preamble, and dealing with various metaphysical matters, the first (originally the third), is styled *Ḥaqīqatu'l-ḥaqā'iq*, beg.

الحمد لله الذي هو خالق ذوات الحقائق الخ ... اما بعد، فهذا الوارد الثالث هو المسمى بحقيقة الحقائق الخ

21. (ff. 131v–132v). *Maṭla'u'l-fajar.* The *fourth wārid*, apparently belonging to the same original work as the preceding one, beg.

الحمد لله الذي اعبحنا و اصبح الملک الخ ... اما بعد، فهذا الوارد الرابع هو المسمى بمطلع الفجر الخ

22. (ff. 133–138v). *Ad-da'watu'th-thāmina*, the *fifth wārid*, beg.

الحمد لله الذي دعانا الى اسلام الخ ... اما بعد، فهذا الوارد الخامس هو المسمى بالدعوة الثامنة الخ

23. (ff. 139–141v). *Hudā'l-lah.* The *sixth wārid*, beg.

الحمد لله الذي بدئنا لهدا الخ ... اما بعد، الوارد السادس هو المسمى بهدى الله الخ

24. (ff. 143–149). *Nūr mina'l-lah.* The *second wārid*, beg.

الحمد لله الذي نور العالم الخ ... اما بعد، فهذا الوارد الثاني هو المسمى بنور من الله الخ

25. (ff. 150–152). *Nafaḥātu'l-uns.* Portions of the preface to Jāmī's famous hagiological work, see above, No. 65, corresponding with pp. 1, 5-7, 17–20, of Nassau Lees' edition. Beg. as usual:

الحمد لله الذي جعل المرأى قلوب اولياء الخ

26. (ff. 154–157v). *Risāla-i-rumūzāt.* A short treatise on the mystical meaning of various religious observances, theological principles, etc. In the heading its authorship is ascribed to Shāh 'Abdu'l-Jalīl. He may be identical with Sayyid 'Abdu'l-Jalīl Ḥusaynī Balgrāmī, who d. in 1138/1725–1726 (see R 963). Beg.

لا اله الا الله الخ ... بعده، اقول رمز حسن اسرار الخ

27. (ff. 158–174v). *Mathnawī-i-Walī Rām.* A Sufic mathnawī poem dealing with various theosophical topics by Walī (cf. f. 173v), or Banwalī Dās, or Walī Rām, an employee of Dārā Shikūh, cf. above, No. 270. This is the same work as described under that No.; it was completed, as stated on f. 173v, in 1055/1645–1646. The present extract begins with the *second wazn*, f. 172v, l. 5 in No. 270, which seems to be complete. On f. 170 begin extracts from the *first wazn*; only a very small portion is given. This extract may perhaps be the author's own abbreviation of his original work. Apparently exactly this version is referred to in Spr 589.

Beg. as in Spr 589 :

ازان علم شریعت شد معلم ، شود ترتیب ظاهر تا مسلم ،

28. (ff. 175–175v). A fragment of a Sufic treatise ; the name of the author is not mentioned. Beg.

اقرب طریق طریقه توحید است هر که از ابتدا علم توحید را الخ

29. (ff. 177–181). (*Maktūbāt-i-‘Abdu'r-Razzāq Kāshī wa ‘Alā'u'd-Daula Samnānī*). The well-known critical notes, by ‘Abdu'r-Razzāq Kāshī (d. 730/1330), on the ‘*Urwa*, a Sufic treatise by Ruknu'd-Dīn ‘Alā'u'd-Daula Aḥmad b. Muḥammad al-Biyābānakī as-Samnānī (d. the 22nd Rajab 736/the 6th March 1336), and a reply to them by the latter. A biographical note on Kāshī is prefixed. It seems to be an extract from Jāmī's *Nafaḥāt* (Nassau Lees' edition, pp. 557–568). The text of these letters is also included in the *Laṭā'if-i-Ashrafī* (see IvASB 1214, ff. 414–419), but they are sometimes given as an independent work, see EIO 1835. Cf. also W. Ivanow, JASB, 1923, p. 303. Beg. of the extract :

شیخ کمال الدین عبد الرزاق کاشي رحمه الله تعالی ، وی مرید الخ

The letter of Kāshī begins on f. 177v ; of ‘Alā'u'd-Daula,—on f. 179v.

The different articles included into this *majmū‘a* are transcribed by different hands, and dated 1253/1837–1838 (ff. 76, 105), 1261/1845 (ff. 42v, 58v), 1262/1846 (f. 50v), 1265/1848–1849 (f. 122v), and 1268, the 10th Jum. I/the 2nd March 1852, which seems to be the latest date. Ff. 43, 44, 51, 62, 77, 95, 108, 109, 117, 123, 124, 142, 153, 176 are left blank.

Ff. 181 ; S 11,25 × 8,25 ; 9,5 × 6 ; ll 15–23, no jadwals. Or. pap. Ind. nast. and shikasta, different hands. Cond. tol. good. Slightly worm-eaten. Marginal notes, glosses, emendations.

(مجموعه در تصوف)

463.

II 52.

(Majmū‘a dar taṣawwuf).

Three metaphysical treatises, dealing with pantheistic theories of the world :

1. (ff. 1–5). *Risāla-i-marātib*, or *Marātib-i-khamsa*, as it is differently styled in the colophon. Its authorship is ascribed to one Fatḥ-Muḥammad-i-‘Aynu'l-‘urafā'. The latter is probably identical with the son of ‘Aynu'l-‘urafā' ‘Īsā b. Qāsim Sarhindī, cf. above, No. 446 ; if so he must have flourished about the middle of the XI/XVIIc. There is a reference to Suyūṭī on f. 4v. This treatise has much in common with the well-known anony-

mous *risāla* on *Waḥdat-i-wujūd* (see IvASB 1311, 1328, 1342, 1347). Beg.

الحمد لله ... طالب حق را باید دانست که مراتب وجود الخ

2. (ff. 5v–9). *Ḥallu'sh-shukūki'l-wāridat 'alā waḥdati'l-wujūd* (*in Arabic*). A short treatise, of theosophical contents. It is apparently a portion of a larger work on Sufism, and is here called المسلک الرابع. There are 10 *shakks*, and one *fā'ida*. The name of the author is not given. Beg.

نحمد و نصلی علی رسوله ... المسلک الرابع في حل الشکوک الخ

3. (ff. 9v–28). *Sharḥ-i-Tuḥfatu'l-mursala*. A commentary, in Persian, on a short Arabic treatise on Sufic metaphysics, by Muḥammad b. Faḍli'l-lah Burhānpūrī (d. 1029/1620), the same as described in IvASB 1266. The introduction, given in that copy, is not found here, and the work begins abruptly with the commentary itself:

الحمد لله رب العالمین الخ ... یعني جمیع محامد و ثنا ثابت مر
خدایرا که الخ

At the end, however, this transcript is complete, and it appears that IvASB 1266 breaks off at the passage found on f. 25v, l. 5 of this copy. From the concluding lines it appears that the name of the commentator was 'Abdu'l-Ghafūr (f. 28).

Dated the 6th Muḥarram 1299/the 28th Nov. 1881, copied by Muḥammad 'Uthmān Khān, son of Muḥammad Sulaymān Khān.

Ff. 28; S 9 × 5,75; 7,5 × 3,75; ll 15, no jadwals. Brown Europ. pap. Ind. nast. Cond. good. Many marginal and interlinear notes and glosses.

464. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). I*a* 130.

A collection of four Sufic treatises by different authors:

1. (ff. 1–9). (*Risāla dar taṣawwuf*). A treatise on the general principles of Sufic theosophy, etc. The exposition is very vague; there are many poetical quotations (the latest are those from Jāmī). The title, the name of the author, and the name of the prince to whom it is dedicated, are not mentioned. Beg.

سبحان من لا اله الا هو ... و بعد، این چند کلمه ایست معروض
میکردد بر جناب حضرت شهریاری الخ

2. (ff. 9v–43). (*Risāla-i-faqr*). A treatise dealing with the rules of prayer; explanations of the conception of *ma'rifat*; the

principles of 'poverty'; definitions of the terms *pīr* and *murshid*. The exposition is throughout in catechetic style; in the beginning there is a reference to *Minhāju'l-'ārifīn* on which the section dealing with *namāz*, etc., is based:

از کتاب فقه کفته شود، الحمد لله کما هي صمديته عن الحلول و الاتحاد
لمنزه عن کمية محيط عجيب الاخبار منهاج العارفين الخ

The exact title of the work, the name of the author, and the date of composition are not given. There are no references to other Sufic works.

3. (ff. 43v–90). *Ḥujjatu'dh-dhākirīn.* A treatise on the elementary principles of Sufism, on *dhikr*, and on some customary observances of darwishes, cf. on f. 67:

بيان شرائط و توبه دادن و خرقه پوشيدن و مقراض راندن،

Very often single questions are expounded, in a catechetic form. There are no references to the authorities, no mention of the name of the author, or of the date of composition. Only very rarely some ancient Sufic saints are referred to ('Abdu'l-lah Tustarī on f. 45; Manṣūr Ḥallāj on f. 45v). In the beginning there is a heading implying that it is only an extract from the *Ḥujjatu'dh-dhākirīn*:

در بيان ذکر حق تعالى از کتاب حجة الذاکرين،

Beg. of the treatise:

حمد حضرت جلال آن پادشاهي را که الخ ... اما بعد، مدتي بود که
طايفه از ذاکران درين نصيحت پرداخته شد الخ

4. (ff. 90v–108). *Mir'āt ḥaqqi'l-yaqīn* (cf. f. 91). A short, but old Sufic treatise of Indian origin, dealing with the general principles of mystic training and cognate matters. The author (f. 90v) gives his own name as Sayyid 'Alā'u'd-Dīn b. Sayyid Farīd Bukhārī; he was a disciple of Shāh Ilāhdād (f. 90v), and lived most probably in the end of the VIII/XIVc. This may be inferred from the fact, that he refers (f. 96) amongst other shaykhs of his time to Wajīhu'd-Dīn Yūsuf of Chanderi, who was a pupil of the famous Niẓāmu'd-Dīn Awliyā (d. 725/1325), see *Gulzār-i-abrār* (IvASB 259, No. 104), and *Maṭlūbu'ṭ-ṭālibīn* (EIO 653, col. 324, l. 21). Another saint of the VIII/XIVc. is referred to on f. 105, Nūr Quṭb-i-'Ālam, or Nūru'l-lah Aḥmad b. 'Alā'i'd-Dīn (cf. IvASB 259, No. 110). The spiritual guide of the author may be identical with the saint of the VIII/XIVc., Ilāhdād Aḥmadābādī, referred

to in the *Gulzār*, No. 48. On f. 96 he refers to other Sufis also, whom he met at Chanderi, at the assemblies of Wajīhu'd-Dīn, namely Sayyid Ṭāhir Jaunpūrī; Jandan Aud'hī; 'Imād Jabīdī (or Junaydī?); one called Quṭbu'd-Dīn; Bud'h; Maḥmūd, son of 'Abdu'l-Qādir Gujrātī. This reference may be useful for the chronology of Indian Sufism. Apparently no authorities are referred to in the treatise. Beg. of the work:

حمد بیحد و ثناء بیعد مر حضرت صمدیت را که ... بعد حمد و صلوة

میگوید بندہ سید علاء الدین الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c. On f. 43 there is the date: Thursday, the 7th Ṣafar ١٠٠١٢ (*sic*). Most probably this must be read as 1201, or the 29th Nov. 1786. This day was Wednesday, but if the copying of the book has been completed after sunset, it was really Thursday.

Ff. 108; S 10 × 6,5; 6,5 × 4; ll 15, no jadwals. Or. pap. Ind. nast. (the same as in No. 468). Cond. tol. good. Slightly worm-eaten. Interlinear glosses.

465.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf). I 191.

A collection of several short treatises, chiefly Sufic in contents:

1. (ff. 1v–41). *Sharḥ-i-Taswiya.* Another copy of the same treatise as described above, No. 441. The title appears here on ff. 30, 30v. This copy gives no key to the solution of the question as to the authorship of the book, but there is a short preface, not given in the former transcript, beginning with:

اعنه ثنا راجعند بسری حق غیور الا الی الله الخ

Beg. of the commentary itself is the same as in No. 441. Several notes on ff. 41v and 42.

2. (ff. 42v–86). *Sharḥ-i-rubā'iyyāt.* The well-known commentary by Jāmī on some of his own quatrains, see above, No. 239. Beg. as usual: حمدًا لاله هو بالحمد حقيق ' الخ

On f. 86v there are several quotations.

3. (ff. 87–88). A fragment of an Arabic treatise on theosophy; here only the beginning of the *fifth faṣl* is given. In subscripts at the end of this and the next fragment it is ascribed to Shaykh Qayṣarī, i.e. Dā'ūd b. Maḥmūd ar-Rūmī al-Qayṣarī (d. 751/1350), who wrote a commentary on the *Fuṣūṣu'l-ḥikam* (see Brock., II, 231).

4. (ff. 88v–89). Another fragment, apparently from the same work as the preceding one, from the *third faṣl*.

Copied in 1122/1710–1711, the second treatise being dated the 12th Dhī'l-ḥijja 1122/the 1st Febr. 1711, at Sād'hūra.

Ff. 89; S 7,25 × 3; 6 × 1,75; ll 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Marginal notes and emendations. Notes on f. 1. A seal on f. 1v.

466. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). *Ia* 250.

A short collection of fragments of Sufic contents:

1. (ff. 1-37v). A fragment of a large Sufic work, called *Mu'nisu'l-fuqarā'* in a marginal note on f. 1v (cf. above, No. 424). Its title and the name of the author do not appear in the text, however. The compiler calls himself (f. 14v) a disciple of the eminent saint of Lucknow, 'Alā'u'd-Dīn 'Umar As'ad Lāhūrī (cf. EIO 654, col. 333), a *khalīfa* of Sirāju'd-Dīn 'Uthmān Dihlawī, the famous disciple of Niẓāmu'd-Dīn Awliyā (d. 725/1325). The book must, therefore, have been compiled about the beginning of the IX/XVc. It is divided into a number of *faṣls*, of which only 15–21 are found in this copy. Fol. 1 may contain the end of the 14th *faṣl*.

۱۵ (f. 1v) در ذکر توبه و شرائط آن الخ

۱۶ (f. 10) در ذکر ارادت و شرائط مریدی و در تعریف شیخ و شرائط شیخی الخ

۱۷ (f. 15v) در ذکر خلوت و عزلت و اربعین الخ

۱۸ (f. 24) در بیان شرائط خلوت و عزلت الخ

۱۹ (f. 29) در فضل ذکر الخ

۲۰ (f. 31v) در اختیار ذکر و کیفیت کفتن ذکر الخ

۲۱ (f. 35v) در ذکر نفی خواطر که آن اهم مهمات الخ

The last *faṣl* is apparently incomplete. Many references to early Sufic literature, in Persian and Arabic.

2. (ff. 38–43). *Maktūb-i-hashtum ba jānib-i-Shaykh 'Izzu'd-Dīn.*

A letter on Sufic matters, undated, from one who calls himself Nūr-i-Miskīn (f. 38). The style of this letter is exactly the same as that of the preceding work, so that it seems fairly certain that this Nūr-i-Miskīn is identical with the author of that treatise. It is peculiar, that according to the *Sawāṭi'u'l-anwār* (EIO 654, col. 333), some *Maktūbāt* of Sufic contents are ascribed to the authorship of Shāh Nūru'd-Dīn Quṭb-i-'Ālam, a son and

khalīfa of 'Alā'u'd-Dīn 'Umar Lāhūrī. These three, i.e., the author of the *Mu'nisu'l-fuqarā'*, Nūr-i-Miskīn, and Nūru'd-Dīn may perhaps be identical. Beg. of the letter :

مکتوب هشتم بجانب شیخ عزالدین نبسهٔ شیخ فرید الحق و الشرع و الدین و دیگران در خلوت ' خدمت خوندکار زادگان سلام و دعاء سگ کرکین نور مسکین مطالع نمایند الخ

3. (ff. 43-36). (*Jawābāt-i-su'ālhā*). A few questions and replies to them, concerning spirits (both good and evil), of men and jinns, etc. Beg.

جوابات سوالها که عرض داشت سید محمود بندگی مخدوم فرموده اند ' اول ارواح کجا میدارند الخ

Copied apparently towards the end of the xii/xviii *c*., or beg. of the xiii/xix *c*.

Ff. 46 ; S 10 × 6,25 ; 6,75 × 3,75 ; ll 15, no jadwals. Or. brownish pap. Ind. nast. Cond. fairly good. Slightly worm-eaten and repaired. A few marginal notes.

467. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). II 495.

A collection of scrappy notes, mostly of Sufic contents, by different authors :

1. (ff. 1–7). A short biographical note on Muḥammad and 'Alī (f. 5v–end), the name of the author is not mentioned. Beg.

حمد و سپاس خداوندیرا سزد که الخ

2. (ff. 8v–12 ; ff 7v and 8 are blank). (*Risāla dar īmān*). A short treatise on faith, without a proper title or indication of the author's name. Beg.

الحمد لله ... اما بعد ' ان الایمان و الشریعت الخ

3. (ff. 12-14v). (*Risālat fī'l-akhlāq*). A short ethico-religious treatise, *in Arabic*, on obligatory morals. Beg.

اعلموا رحمکم الله تعالی انه یلزم العبد المسلم الخ

4. (ff. 15-36v). *Futūḥātu'l-ashār wa kunūzātu'l-asrār*. Several extracts from this theosophical treatise. The name of the author and the date of composition are not given. In the text there are no references to authorities, except to a book called *Mir'ātu'l-muḥaqqiqīn* (ff. 21, 25, etc.), which it is impossible to determine (cf. IvASB 1329, 1345,2, RS 418 III, etc.). On f. 31v

one نصير الحق والدين is referred to. The treatise, being apparently written in Persian, not a translation, with numerous poetical quotations, is divided into a number of *majlises*, each subdivided into several *bābs*. Here only the following *majlises* are given: the 31st (?), on f. 15; apparently another (the 16th ?), on f. 17; the 8th, on f. 23v (it deals with astrology, and is divided into 7 *bābs*); the 9th on f. 33v. Beg. of the 8th *majlis* (f. 23v):

من قدوة الاحرار صاحب لواى لولاک ما خلقت الافلاک الخ

Beg. of the 9th *majlis* (f. 33v):

حروف بسم الله الرحمن الرحيم نوزده حرف اند كه الخ

Long marginal notes and additions, in the same handwriting.

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 36; S 8,5 × 5,75; 6,25 × 3,25; ll 17, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly dirty and repaired.

468. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). I 429.

Three short Sufic treatises, by different authors:

1. (ff. 1–6) (*Risāla dar taṣawwuf*). A short treatise on the principles of ascetic devotion, etc., divided into three *muqaddimas*. The exact title of the work, the name of the author and the date of composition are not mentioned. Beg.

الحمد لله الذي هدانا لهذا ... اما بعد، بعضى از كائنات مخفي الخ

2. (ff. 6v–9). *Tuḥfa* (?). A short treatise ascribed to the authorship of the famous Christī saint, Farīdu'd-Dīn Mas'ūd Ajūd'hanī (d. *ca.* 665/1266), the same as above, No. 460,3, and IvASB 1356,4. (The beg. in that copy is different). The work is a collection of aphorisms of an ethical character, 30 in number, giving definitions in 'fours' from every class of virtues. It is difficult to prove that the authorship to which it is ascribed is really genuine. Beg.

الحمد لله ... بدان اسعدک الله ... كه اين رساله از حضرت ... شيخ
فريد الحق ... مسعود اجودهنى الخ

3. (ff. 9v–11v). (*Risāla-i-faqr*). A brief darwish elementary catechism, dealing with the usual definitions of Sufic terms and

principles, ascribed to the authorship of Shihābu'd-Dīn Suhrawardī (d. 632/1234). Beg. abruptly:

معني سجاده و معني خرقه شيخ شيوخ العالم شهاب الدين سهروردی
... کفته است الخ

Copied in the beg. of the xiii/xix c.

Ff. 11; S 10×6,5; 6,5×4; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. good. A few interlinear glosses.

469.

(مجموعه در تصوف)

(Majmū'a dar taṣawwuf). III 111.

A small collection of Sufic treatises, in Persian and Arabic, by different authors:

1. (ff. 1–12). (*Maktūb-i-Waliyyu'l-lah Dihlawī*). A letter, *in Arabic*, of Sufic contents, from Aḥmad Waliyyu'l-lah b. 'Abdi'r-Raḥīm Dihlawī (lived in the second half of the XIII/XIXc., cf. R 1058, where a reference is given to his work composed in 1267/1850–1851), to Isma'īl b. 'Abdi'l-lah ar-Rūmī al-Madanī. Beg.

من العبد الضعيف احمد المدعو بولی الله الخ ... فقد وصل کتابکم الخ

2. (ff. 12–12v). *Taqrīr*. A short note of Sufic contents, ascribed in the colophon to Shāh 'Abdu'l-'Azīz Dihlawī. Beg.

معني وحدة الوجود آنست که وجود حقیقی الخ

3. (ff. 17–28). *Jām-i-Jahān-numā*. The same well-known theosophical treatise, of uncertain authorship, as described in IvASB 1299. Many explanatory notes on the margins. Beg. as usual:

حمد بی حد و شکر بی عد برای ذاتي را که الخ

4. (ff. 28–28v). *Barzakhiyya*. A short appendix to the preceding treatise, *in Arabic*, dealing with the question of *Barzakh*, or Purgatorium. It is ascribed in the heading to Ibn al-'Arabī. Beg.

اعلم ان البرزخ عالم مستقل الخ

5. (ff. 32–40v). *Marātibu'l-wujūd*. The same theosophical treatise as described in IvASB 1262. The name of the author appears here as Muḥammad b. Nūri'd-Dīn al-Khalīfa الحصري (al-Ḥuṣrī ?). Beg as usual:

الحمد الله (*sic*) الذي لا اله الا هو الخ ... این رساله ایست مسمی الخ

Only one item is dated, namely the third, on f. 28: Bhawālpūr, 1274/1857–1858. Others, although written on different papers and by different hands, seem to be of approximately the same time.

Ff. 40; S 9,5×6,25; 6,5×3,75; ll 11–15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Notes on the margins.

470. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). II 178.

A collection of Sufic and metaphysical treatises, which seem to be of fairly modern origin. The exact dates of their composition cannot be ascertained as there are no indications in them to this effect.

1. (ff. 1–17). *Nafas-i-Raḥmānī.* The same metaphysical tract, as described in IvASB 1315, by Mūsā b. Dā'ūd (f. 1v, l. 12), a disciple of Sayyid 'Abdu'r-Raḥmān al-Ḥusaynī al-Qādirī. It is not divided into chapters, and consists of mystical interpretations of various Coranic expressions. Beg. as usual:

حمدیکه بر کرسي های السنه کاینات بمضمون و ان من یشئ الخ

2. (ff. 17v–18). A portion of a Sufic epistle, see further, 4, in this note.

3. (ff. 18v–28). *Maktūb dar taḥqīq-i-rūḥ.* An epistle of Sufico-metaphysical contents, dealing with the nature and properties of the spiritual world, see IvASB 1312 (1). The author calls himself Sayyid 'Abdu'r-Raḥmān and is probably identical with the spiritual guide of Mūsā b. Dā'ūd, mentioned above (1). Beg.

حمد بیغایات سزای فیاضي که حقایق علمی را بفیض اقدس الخ

4. (ff. 28v–32). *Maktūb dar taḥqīq-i-shughl-i-maqāman maḥmūdan, etc.* A Sufic epistle, probably by the same author as of the preceding letter, addressed to his son, Sayyid 'Alī Muḥammad, the same as IvASB 1312 (4). It deals with the mystical interpretations of the Coranic expression مقاماً محموداً و سلطاناً نصیراً. Its end corresponds here with f. 64, l. 2 of E 188 (IvASB 1312), and its continuation is found on f. 17v in this volume, see (2) above. Beg. as usual:

الحمد لله ... اما بعد ، بر ضمیر عقیدت پذیر فرزند سعادتمند الخ

Copied at Haydarābād, by Muḥammad 'Uthmān Khān, in the month of Rab. II 1297/March-April 1880.

Ff. 32; S 9 × 5,5; 8 × 4,5; ll 23, no jadwals. Different Europ. pap. Ind. nast. Cond. good.

471. (مجموعه در تصوف)

(Majmū'a dar taṣawwuf). II 186.

Three short notes of Sufic contents, all apparently of quite modern origin:

1. (f. 1). *Fā'ida az malfūẓ-i-jināb-i-Sulṭānu'l-awliyā'*. A short note, half a page long, on the principal Sufic virtues.

2. (ff. 1v–4v). (*Risāla dar adhkār-i-Qalandariyya*). A short treatise on the forms of *dhikr*, practised by the Qalandarī affiliation, beg. abruptly :

...طریق ذکر قلندریه در یابد جلسهٔ معهود نکاهدارد الخ

3. (ff. 4v–5v). (*Risāla dar tawḥīd*). Two pages on *tawḥīd*, beg.

بر ضمایر پیش آهنکان راه قدس الخ

Copied probably towards the end of the xiii/xix c.

Ff. 5 ; S 7,5 × 5 ; 5,75 × 3,25 ; ll 11, no jadwals. Blue Europ. pap. Ind. modern nast. Cond. good.

Treatises of uncertain date.

472. اصطلاحات صوفیه

Iṣṭilāḥāt-i-Ṣūfiyya. I 418.

A short note on Sufic poetical and mystical terms and metaphors, with very meagre explanations. The heading is given as رسالهٔ عبد الرزاق در اصطلاحات صوفیه. It is known that 'Abdu'r-Razzāq Kāshī (d. 730/1329) has written a special treatise, in Arabic, on Sufic technical terms (ed. by A. Sprenger, Calcutta, 1845). This heading may therefore imply that this note is *based* on 'Abdu'r-Razzāq's book (cf. R 832, where a Persian paraphrase of the same original treatise is described). It begins abruptly :

بدانکه تصوف تزکیهٔ قلب است الخ

Copied in 983/1575-1576 (?–very doubtful), by Darwīsh Muḥammad.

Ff. 4 ; S 6 × 4 ; 4,5 × 2,75 ; ll 17, no jadwals. Old Europ. pap. Turkish nast. Cond. good. Turkish verses on f. 1.

473. مخزن السالکین

Makhzanu's-sālikīn. III 110.

A Sufic theosophical treatise, ascribed to the authorship of Burhān Chishtī (f. 3), of whom no details are given. Moreover, this seems to be the only proper name appearing in the whole of the work, so that there is no chance to establish even a conjectural date of composition. It seems to be rather modern in its style, and contains discussions on the 'light' of Muḥammad. Divine love and other similar topics. There is no division into chapters. In the colophon the title is given in a more expanded form :

مخزن السالکین و مقصد فارقین و مطلب طالبین و مشهد عاشقین '

Beg. of the treatise :

حمد متوافر و ثناء متکاثر مر حضرت خدای عز و جل را الخ

Copied in the beg. of the xiii/xix c.

Ff. 27 ; S 8,25 × 5,25 ; 5,25 × 2,25 ; ll 13, no jadwals. Or. pap., new margins, of Eur. pap. Ind. nast. Cond. tol. good. A few folios in the beginning are damaged by worms.

474. در المجالس

Durru'l-majālis. II 167.

The well-known collection of Sufic, religious and moral anecdotes, in 33 *bābs*, by Sayfu'ẓ-Ẓafar, or, as he is called here, f. 2v, l. 4, Sayyid Ẓafar Naubihārī. The period in which he was writing still remains uncertain, but it was probably not later than the XI/XVIIc. See IvASB 1306, where references to other catalogues are given. The present copy is slightly incomplete in the beginning (probably only one leaf is lost), and opens with the passage corresponding to f. 1v, l. 8 in D 161 (IvASB 1308) :

... و کرامات کرامات مزین کردید الخ

Dated 1135/1722–1723.

Ff. 161 ; S 8,5 × 5 ; 6,5 × 3,25 ; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

475. اثبات سماع الغناء

Ithbāt samā'i'l-ghanā'. II 145.

A brief treatise dealing with the lawfulness of the Sufic practice of extatic music and dances, from the strict Sunnite point of view. In the colophon it is ascribed to the authorship of one Shaykh Jamāl Muḥaddith. Cf. another treatise on *samā'*, No. 457. The work consists of references to the most authentic treatises on *fiqh* and *ḥadīth*. It is divided into 4 *bābs* :

١ (f. 1v) مباح سماع الغناء في الاحياء (sic) القلوب ،

٢ (f. 2v) در جواز سماع غنا و رقص بآثار صحابه ،

٣ (f. 3) در جواز سماع غنا و رقص صحیح علماء فحول الخ

٤ (f. 4v) در اقوال ولی فحول علماء طریقت ،

Numerous and long marginal notes and occasional glosses. Beg.

الحمد لله ... اما بعد، فهذه رسالة المسمى باثبات السماع الغناء

و الرقص و الدف بالحكم النبى (sic !) الخ

Copied in the beg. of the xiii/xix c. (from the original dated 1091/1680, as stated in a postscript), by one Ḥāfiẓ Imāmu'd-Dīn, called 'Ārif Shāh Qurayshī al-Qādirī, who in spite of his being a *ḥāfiẓ* apparently had no elementary knowledge of Arabic grammar.

Ff. 5; S 10 × 5,75; 6,75 × 3,5; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

476.

ارشاد السالكين

Irshādu's-sālikīn. II 172.

A short treatise, intended for the perusal of beginners, on the elementary rules concerning the practising of *dhikr* according to the teachings of the Indian Naqshbandīs. In the colophon the author is called Khayru'd-Dīn. He apparently belonged to the branch of the Naqshbandī order, founded by Aḥmad Fārūqī Sarhindī (d. *ca.* 1035/1626) (cf. f. 7). The date of composition is not given, but the work seems to be rather modern. It is divided into one *muqaddima*, explaining Sufic terminology, two *maqṣads*: the first (f. 3v) در بیان تلقین ذکر اسم ذات, and generally on initiation; the second (f. 6v), در بیان ذکر نفی و اثبات; and a *khātima* (f. 13) of a didactic nature. There are no references to other Sufic works. Beg.

سپاس و ستایش بی پایان مر احدیرا الخ

Copied by Maḥmūd Ṣibghatu'l-lah in 1263/1847.

Ff. 16; S 7,5 × 5; 5,5 × 3,25; ll 12, no jadwals. Green Europ. pap. Ind. nast. Cond. good. Notes and glosses on the margins.

477.

(رسالهٔ تصوف)

(Risāla-i-taṣawwuf). I 1068.

A short Sufic treatise, incomplete at the beginning, containing instructive anecdotes about early Sufis. The title, the name of the author, and the exact date of composition are not found in this copy, probably because of its being defective. There is no division into *bābs* and it does not seem clear what particular topic in Sufic lore these anecdotes are intended to illustrate. In the colophon the book is called: نكته چند از كلام معجز نظام ولي الله, but

it is difficult to determine whether the words ولي الله constitute the name of the author. Beg. abruptly :

از جنید رحمت الله علیه پرسیدند که محبت چیست الخ

Copied by one Bihārīla'l, and dated the 25th Ṣafar 1269/the 8th Dec. 1852 (the fifteenth year of Muḥammad Bahādur's reign).

Ff. 33 ; S 7,75 × 5,75 ; 5,75 × 3,25 ; ll 11, no jadwals. Or. pap. Ind nast. Cond. good. Slightly worm-eaten and repaired.

478. رؤیت خداوند کریم

Ru'yat-i-Khudāwand-i-Karīm. II 146.

A brief theosophic tract, chiefly based on the works of 'Abdu'l-Qādir Jīlānī, dealing with the vision of God (it is different from IvASB 1343, 5). The name of the compiler and the date of composition are not mentioned. Beg.

بدانکه رویت حقتعالی نزد جمیع محققان عرفا الخ

Dated the 10th Dhī'l-ḥijja 1298/the 3rd Nov. 1881.

Ff. 5 ; S 9 × 5,5 ; 7,5 × 3,5 ; ll 15, no jadwals. Brownish thin Europ. pap. Ind. nast. Cond. good.

Darwīsh risālas.

479. (رسالهٔ فقر)

(Risāla-i-faqr). II 189.

The usual brief darwīsh manual on the principal rites, prayers, initiation, and some moral teachings the knowledge of which is compulsory to every *faqīr*. As usual, the authorship is ascribed to the early Sufic saint, Abū'l-Ḥasan Kharqānī (d. *ca.* 425/1033–1034), but this is a merely stylistic element in this kind of composition, and should not be relied on. The work is divided into nine very short *bābs* :

١ (f. 2v) در بیان ارادت آوردن،
٢ (f. 3v) در بیان توبه دادن،
٣ (f. 4v) در بیان مقراض راندن،
٤ (f. 5) در بیان کلاه پوشیدن،
٥ (f. 6v) در بیان خرقه پوشیدن،
٦ (f. 7v) در بیان میان بستن،
٧ (f. 8v) در بیان سجاده و ادب (قندیل و زنبیل و علم)،
٨ (f. 9v) در بیان جاروب دادن و کچکول کردانیدن و تکبیر کفتن،
٩ (f. 10) در بیان جهد و چهل و چهار مقام فقر دانستن،

Copied in the beg. of the xiii/xix c.

Ff. 14 ; S 6,75 × 4,5 ; 5,5 × 2,5 ; ll 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

480.

(رسالهٔ فقر)

(Risāla-i-faqr). II 171.

Another elementary manual on the Darwish rites and moral doctrines, similar to that described above under No. 479. The work is chiefly based on the (apocryphal) tradition ascribed to Ja'far Ṣādiq (he and Abū'l-Ḥasan Kharqānī are frequently chosen as authorities in this class of compositions). The real compiler does not mention his own name. The date of composition, as usual in these *risālas*, may be the same as the date of transcription. There is some irregular division into *bābs*, and they are all unnumbered. Beg.

الحمد لله ... اما بعده٬ بدانکه از حمد ایزد حق سبحانه تعالی الخ

On ff. 21–22 there is a short note of religious contents.

Dated the 19th Jum. I 1192/the 15th June 1778, copied by Muḥammad Ḥāfiẓ.

Ff. 22; S 8,5 × 4,75; 5,75 × 3; ll 11, no jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Pasted with 'transparent' paper.

481.

(رسالهٔ فقر)

(Risāla-i-faqr). I 728.

Another manual of rules for Darwishes concerning prayer, rites of initiation, moral principles and mystic interpretations of various parts of the dress, ornaments, daily routine, etc., of a mendicant Sufi. As very often in compositions of this class, the authorship is ascribed to Imām Ja'far Ṣādiq (cf. No. 480). There is no systematic division in the booklet, and the greater portion of it is written in a catechetic form (اکر ترا پرسند که ... جواب بکو که ...). It is incomplete at the end (the last folio, said in the subscript to belong to a *risāla* of Quṭbu'd-Dīn Dihlawī, is not connected with the present work). Beg.

الحمد الله (*sic*) ... اما بعد حمد و ثنای ایزد تعالی ٬ حکایتست چند
بر سبیل ایجاد و اختصار از شمایل اولیا نوشته اند تا حفظ ان بر خاطر طالبان
فقر اسان تر نماید الخ

Copied in the beg. of the xiii/xix c.

Ff. 24 + 1 (apparently a large lacuna of 8 folios after f. 8, which is mutilated); S 8,25 × 4,75; 6,5 × 3,5; ll 13, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

482. (رساله در تصوف)

(Risāla dar taṣawwuf). II 190.

A short Sufic treatise, dealing with various topics, but chiefly discussing the origin of the traditional affiliations of Sufis. The name of the compiler, the proper title, and the date of composition are not mentioned. There is no division into chapters. Beg.

الحمد لله ... قال الله تعالى اليوم اكملت لكم دينكم الخ

Dated the 4th Rab. I 1265/the 28th Jan. 1849.

Ff. 22; S 6,75 × 4,5; 5,75 × 2,25; ll 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, repaired. Note on the last leaf.

IX. THE SCIENCES, MENTAL, MORAL AND PHYSICAL.

I. Encyclopædias.

483. درة التاج

Durratu't-tāj. I 365.

The well-known encyclopædia, by (Quṭbu'd-Dīn) Maḥmūd b. Mas'ūd b. al-Muṣliḥ ash-Shīrāzī (f. 3v, top), born in 634/1236–1237, and died in 710/1310–1311; he was a disciple of Naṣīru'd-Dīn Ṭūsī. See GIPh 363, Bl 724, EIO 2219, 2220, Pr 340, R 434–435, Fl I 35–37. *Ind. libr.* Bh 217–218. Cf. also Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17–21; Mélanges Asiatiques, II, p. 57. The work is dedicated (cf. f. 3v) to a local prince of Gīlān and Daylam, Dubāj b. Fīlshāh b. Rustam b. Dubāj, belonging to the house of the Isḥāqides, who is profusely eulogised here (ff. 3v–6v). The title in its full form is given on f. 6v, as *Durratu't-tāj li-ghurrati'd-Dubāj*. A complete *fihrist* is given on ff. 29v–41v. The book is divided into a *fātiḥa*, five *jumlas*, and a *khātima*, but the present copy contains only: *Fātiḥa* (f. 6v), subdivided into three *faṣls*: 1, f. 6v, on the advantages of knowledge; 2, f. 15, on its reliability; 3, f. 17v, on the division of the sciences.

I *jumla* (f. 41v), on logic, divided into seven *maqālas* (*m.* 1 on f. 41v, *m.* 2 on f. 56, *m.* 3 on f. 58v, *m.* 4 on f. 73, *m.* 5 on f. 80v, *m.* 6 on f. 87v, *m.* 7 on f. 89v).

II *jumla* (f. 97), on physics and philosophy, in two *fanns* (on ff. 97 and 114), each subdivided into seven *maqālas*.

III *jumla* (f. 133), on natural science, in two *fanns* (on ff. 133 and 156), also subdivided into seven *maqālas* each.

This section comes to an end on f. 177, and the remainder of this volume is occupied by an additional *fihrist* to the work (ff. 193–199v), and several items which are not connected with the *Durratu't-tāj*:

1. (ff. 178–180). A *qaṣīda*, in Arabic, apparently ascribed to the authorship of Avicenna, beg.

يقول الراجي ربه ابن سينا، و لم يزل بالله مستعينا،

2. (ff. 180–180v). Another *qaṣīda*, also in Arabic, with the heading:

القصيدة المعروفة بتغزيل الشمس فى المنازل الاثنى عشر لابى الحسن ابن ابى الرضا العلوى المحايرى (?)،

It begins:

اعلم بان الشمس لما خلقت ، الخ

Notes at the end, of a magical character.

3. (ff. 181–185v). (*Risāla dar hay'at*). A short treatise, or rather a collection of extracts, on some astrological and astronomical matters connected with the moon. The name of the compiler, the title of the treatise, and the date of composition are not given. Beg.

بر ایینه ضمیر منیر خورشید نظیر الخ

4. (ff. 186–187v). *Dar ma'rifat-i-maqādir.* A brief note on mensuration and geometry.

5. (ff. 187v–192). (*Risāla dar ḥisāb*). A short note of mathematical contents, probably an extract from the *Durratu't-tāj* (cf. f. 188), beg.

منقولست که واضع علم عدد حکیم فیساغورس است الخ

Copied apparently towards the end of the xiii/xix c.

Ff. 199; S 12 × 7,5; 9 × 4,5; ll 21, no jadwals. Europ. pap. Ind. nast. Cond. fairly good. Slightly worm-eaten. Notes and emendations on the margins.

484.

The same. I 365*a*.

An incomplete copy of the *khātima* of the same *Durratu't-tāj*. It is originally divided into four *quṭbs*, but here only the second, third and fourth are found, the last being incomplete at the end:

II *quṭb* (f. 1), on theological matters (در انچه بفروغ دین تعلق دارد), in two *qā'idas*.

III *quṭb* (f. 97v), on ethics and politics (در حکمت عملی که منحصرست در تهذیب اخلاق و سیاست), divided into four *qā'idas*.

IV *quṭb* (f. 193), on spiritual training and mysticism (در بیان انچه طالب راه حق را دانستن دربایست شود در سلوک راه حق); it is divided into two *bābs*.

Beg. of the MS.

قطب دوم از خاتمه درة التاج الخ ... باب اول ، بباید دانست و در دل و جان الخ

Copied in the beg. of the xiii/xix c.

Ff. 249; S 9,5 × 6; 7 × 4; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. A note from Ḥājjī Khalīfa on a fly-leaf.

485. عقول عشرہ

'Uqūl-i-'ashara. I 667.

The well-known encyclopædia, by Muḥammad Birārī Ummī b. Muḥammad Jamshīd b. Ujyārī (*sic*, usually Jabbārī) Khān b. Majnūn Khān Qāqshāl (f. 1v), see EB 1495, Pr 168, Fl I 43–44. *Ind. libr.* Bh 222. The *second 'aql* from this work, on the astrolabe, included in a *majmū'a*, is mentioned in IvASB 1500(2). The book was completed in 1084/1673–1674 (f. 1v, bottom). The chronogram for the date of completion, found at the end of the work (f. 305v), gives only 1083 1672–1673: عقول عشرہ و اعجوبۂ دهر. The treatise is divided into 10 *'aqls*, each subdivided into a number of *fahms, firāsats, kiyāsats*. The first *'aql*, on astronomy, beg. on f. 4v; II, on the astrolabe, beg. on f. 46v; III, on divination by *raml*, beg. on f. 54v; IV, on physics, meteorology, geography, etc., beg. on f. 66. A description of the seven *iqlīms*, given on ff. 85–129, with brief notes on countries, cities and remarkable buildings, is full of anachronisms and fairy tales. Biographies of Sufis (ff. 134v–139v), divines and poets (ff. 139v–147), are meagre and give no dates; V, on medicine, including the interpretation of dreams, physiognomy, music, dancing, etc., beg. on f. 179; VI, on hills, metallurgy, etc., f. 272; VII, on the mineral and animal worlds, on f. 277v; VIII, on seas, f. 296; IX, on 'wonders,' f. 300. The tenth *'aql*, on time and space, is entirely omitted here. A list of headings is given on ff. 2–4v. Beg. of the work:

حمدی کہ لایق درگاہ کبریا باشد ... اما بعد، محمد براری امي ابن محمد جمشید ابن اُجیاری خان الخ

On the margins of ff. 77v–83, there are two *faṣls*, the 19th and the 20th, the first on famous rivers, and the second on remarkable springs. According to subscripts in both sections (ff. 79v and 83), this is an extract from چهل فصلی آخوند محمد باقر as the work is here called. The first of them is identical with a fragment described above under No. 99. These notes have been added in 1179/1765–1766.

Dated the 19th Jum. I 1173/ the 8th Jan. 1760, at Faydābād, transcribed by Sayyid Bakhshu'l-lah (?) al-Ḥasanī, for Muḥammad Yūnus Khān.

Ff. 305; S 11,5 × 6,5; 9 × 3,75; ll 19, within jadwals. Or. coloured pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Bad vignette. A few notes on f. 1.

486. مطلع العلوم و مجمع الفنون

Maṭla'u'l-'ulūm wa majma'u'l-funūn. II 427.

An encyclopædia of sciences, arts and crafts, by Wājid 'Alī (cf. f. 3v), composed by him in the period from the 20th Dhī'l-Qa'da 1261/the 20th Nov. 1845 to Shawwāl 1262/Sept.-Oct. 1846 (cf. f. 6). A chronogram for the second date is given in the preface (f. 2), as مظہر العجایب (1262). It was lithographed at Agra, 1862,[1] and Lucknow, 1866. It is divided into two halves, *daftars*, each separately called the *Maṭla'u'l-'ulūm* and *Majma'u'l-funūn*. There is a short preface, in which the title and the date of composition are given (ff. 1–2). The work itself begins on f. 3, with a doxology, followed by a chapter on some details concerning the compiler's biography and qualifications, on ff. 3v–5v, and reasons for compiling the book (f. 5v–7); a complete list of the *bābs* into which the work is divided, and an appeal to the customers to correct the mistakes found in it, are given on ff. 6v–7.

The first *daftar* is divided into 37 *bābs*: 1, f. 7, on the alphabet; 2, f. 10v, on proverbs; 3, f. 13, on *'ajā'ib*, and anecdotes; 4, f. 15, on jokes; 5, f. 21, on physiognomy; 6, f. 25, on grammar; 7, f. 30v, on style, epistolography, etc.; 8, f. 33, on ethics; 9, f. 38v, on history and biography (it gives the legends of ancient prophets, ancient kings of Persia, *salsalas* of Sufis, f. 65v; of some legendary sages and philosophers, f. 66v, etc.); 10, f. 69v, on rhetoric; 11, f. 72, on dialectics; 12, f. 76, on *badī'*, or tropes; 13, f. 84, on prosody; 14, f. 87v, on rhyme; 15, f. 90, on theology (*'aqā'id*); 16, f. 92, on *fiqh*; 17, f. 100, on *tafsīr*; 18, f. 102v, on *ḥadīth*; 19, f. 105, on *ṭarīqat*; 20, f. 110v, on medicine; 21, f. 119, on geography; 22, f. 123v, on accounts and mathematics; 23, f. 127, on geometry; 24, f. 129, on astrology; 25, f. 138v, on mechanics; 26, f. 150, on music; 27, f. 155v, on philosophy; 28, f. 164, on logic; 29, f. 168, on the art of debate; 30, f. 169, on astronomy; 31, f. 175v, on *raml*; 32, f. 181v, on *jafr*; 33, f. 188v, on *kīmiyā*; 34, f. 192v, on *līmiyā*; 35, f. 196v, on *hīmiyā*; 36, f. 197, on *sīmiyā*; 37, f. 201, on *rīmiyā*.

The second *daftar* (f. 205), is divided into four *bābs*, dealing with *funūn*, of the highest (I), middle (II), lower (III), and the lowest (IV) orders: the first *bāb* (f. 205), deals with the interpretation of dreams, veterinary art (f. 214), chess and other games (f. 226v), knowledge of precious stones (f. 229v), cookery (f. 233), surgery (f. 241), hunting (f. 251v), making antimony (f. 253), midwifery (f. 258v), elephant breeding (f. 260v), teaching (f. 264), education

[1] In E. Edwards' Catalogue of the Persian printed books in the British Museum, 1922, col. 717, the year is given as 1826, which is probably a misprint.

(f. 267), calligraphy (f. 276v), riding (f. 279), agriculture (f. 280), printing (f. 282), military art (f. 284v), painting (f. 285), trade (f. 285v), billing and money-lending (f. 290).

The second *bāb* (f. 293v) deals with the crafts of: the blacksmith (f. 293v), inkmaker (f. 294v), زنگار سازان (f. 295v), fireworkmaker (f. 296), corn merchant (f. 296v), maker of domestic utensils (f. 297), painter on ivory (f. 297), etc., with different minor crafts; also with sorcerers (کیمیا گران, f. 318v), perfumers (f. 320), musicians (*muṭribs*, f. 321), tobacco sellers (f. 322v), etc.

The third *bāb* (f. 323v), deals with different professions like those of the barber (f. 323v), camelman (f. 324), etc., including beggars (f. 341).

The fourth *bāb* (f. 341v), deals with the vile professions, like those of the thief, gambler, pederast, prostitute, etc.

The *khātima* (f. 343), gives in a versified passage the date of completion as 1268/1851–1852 (نامه بی نظیر).

Beg. of the preface:

مطلع العلوم عقلیه و نقلیه سواد حمد آنست که الخ

Beg. of the work itself (f. 3):

حمدی که شان خداوندی را شاید از زبان مخلوق الخ

Dated the 11th Jum. II 1274/the 6th Febr. 1858, transcribed by Muḥammad Ṣalāḥ, surnamed Shaykh Mufīd (?).

Ff. 343; S 12 × 7,5; 8,5 × 4,75; ll 19, within jadwals. Europ. pap. Ind. nast. Cond. good, except in the beg., where the MS. is injured by worms.

2. Philosophy, Ethics and Politics.

487.

Mi'rājiyya. معراجیه

I 93.

A treatise on the philosophical and theosophical meaning of the tradition about Muḥammad's *Mi'rāj*, usually ascribed to the authorship of Abū 'Alī Ibn Sīnā (d. 428/1037). This is the case also in the present copy, Avicenna's name being mentioned in this connection in the heading. See EB 1422, IV, and R 438. There are many reasons to doubt the genuineness of Avicenna's authorship, as already noticed in R 438.

The language of this copy is much modernised. Beg. as usual:

سپاس و ستایش خداوند زمین و آسمان را الخ ... بهر وقتی عزیزی از جملهٔ دوستان ما در معنی معراج سوالها میکرد الخ

Copied in the end of the xii/xviii c., or beg. of the xiii/xix c.

* Ff. 56v–68v; S 11 × 6,5; 8 × 4,25; ll 19, no jadwals. Or. pap. Ind. nast Cond. not quite good. Worm-eaten and pasted with decaying paper.

488. اخلاق ناصری

Akhlāq-i-Nāṣirī. II 206.

The famous treatise on ethics and politics, by (Naṣīru'd-Dīn) Muḥammad (b. Muḥammad b. al-Ḥasan) aṭ-Ṭūsī (f. 2v), who died in 672/1274, see IvASB 1372, where references to other catalogues, etc., are given (add Rs Br 130). The copy is an excellent MS., although slightly incomplete in the middle due to several lacunas. Beg. as usual:

حمد بیحد و مدح بیعد لایق حضرت عزت مالک الملکي الخ

Of the three *maqālas* into which the work is divided, the *first* (در تهذیب اخلاق) begins on f. 9v; the *second* (در تدبیر منزل) is incomplete in the beg. and opens with the 3rd *faṣl* (f. 135v); the *third* (در سیاست مدن) beg. on f. 155v.

The first and the last folios are of more modern origin. There is no colophon at the end, but in another, on the margins on f. 174 (belonging to the *Jām-i-jam*, see above, No. 224), the date is given as the 20th Shawwāl 877/ the 20th March 1473. Both works are transcribed by the same hand, and therefore the present one must have been completed a short time before that date.

Ff. 236; S 8×4,5; 4,25×2; ll 17, within double jadwals. Old Or. pap. Excellent Khorasani calligraphic nast., vocalised almost throughout. Cond. tol. good. Slightly worm-eaten. A modern bad vignette.

489. مفتاح الجنان

Miftāḥu'l-jinān. I 964.

An incomplete copy of a treatise on ethics and religious duties, based on strictly orthodox Sunnite ideals, and containing many prayers, etc. The author calls himself (f. 2) Muḥammad Mujīr-i-Wajīh Adīb; he was a disciple of the famous Chishtī saint, Chirāgh-i-Dihlī (d. 757/1356). See EIO 2565–2566, R 40. The work may have been written *ca.* 770/1368. It is divided into 25 *bābs* (their contents are given in R 41), but the present copy gives only ten of them, the last being incomplete:

١ (f. 4v) در بیان کلمهٔ تهلیل و ذکر و استغفار و دعاهائی هر روزه الخ
٢ (f. 27v) در فضیلت وضو و غسل الخ
٣ (f. 36) در فضیلت نماز و فضیلت صف اول الخ
٤ (f. 89v) در فضیات روزهٔ نفل و روزهٔ ایام بیض الخ
٥ (f. 96) در فضیلت زکوة و صدقه الخ
٦ (f. 122) در ثواب نیت دل مؤمن،

۷ (f. 123v) در بیان ادب ،
۸ (f. 128) در بیان حلم و غضب و عفو الخ
۹ (f. 136v) در حیا ،
۱۰ (f. 138v) در صدق و کذب و غیبت الخ

The authorities on which the work is based are enumerated in detail in EIO 2565. Beg. of the treatise:

حمد بی حد و ثنائی بی عدد مر خالق احد ... میگوید این بندهٔ ضعیف الخ

Copied towards the end of the xii/xviii *c*., or in the beg. of the xiii/xix *c*.

*Ff. 1v–154v; S 11 × 6,25; 8 × 3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few glosses and emendations on the margins.

490. ذخيرة الملوک

Dhakhīratu'l-mulūk. I 404.

The well-known work on ethics and politics, by 'Alī b. Shihāb(i'd-Dīn) Hamadānī (d. *ca.* 786/1384–1385), see IvASB 1380. The present copy is incomplete and breaks off at the end of the 8th *bāb*. Beg. as usual:

حمد بسیار و ثنای بیشمار حضرت ملکی را که الخ

The 1st *bāb* begins on f. 2v; 2nd on f. 15v; 3rd on f. 27; 4th on f. 38v; 5th on f. 49v; 6th on f. 66v; 7th on f. 80; 8th on f. 100v.

Copied probably towards the beg. of the xii/xviii *c*. Ff. 1–23 are of newer origin, dating probably from the beg. of the xiii/xix *c*.

Ff. 109; S 10 × 6,25; 5,75 × 3,25; ll 19, no jadwals. Or. pap., new margins, of Europ. pap. Ind. nast. Cond. rather bad. Injured by moisture.

491. نصائح نظام الملک

Naṣā'iḥ-i-Niẓāmu'l-Mulk. I 1092.

The well-known counsels concerning the duties of a wazir, compiled towards the end of the IX/XVc. by an author who does not mention his own name, see IvASB 1381. The present copy is slightly incomplete at the end (several lacunas), which is different from that in No. 492. Beg. as usual:

شرایف تحمیدات پادشاهي را که انتساب فخر دین بنظام ملک الخ

Copied towards the end of the xii/xviii *c*.

Ff. 40; S 8 × 5,5; 6 × 3; ll 18, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired. A few emendations on the margins. Bad vignette. A seal, erased, on f. 1, and a note.

492.

The same. III 44.

Another copy of the same work, much inferior to the preceding one with regard to its execution. Beg. as usual, see No. 491.

Copied towards the end of the xii/xviii c.

Ff. 81; S 8×4,75; 6,75×3; ll 13, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Scrappy notes on the first and last folios.

493. تحقيقات در بيان احوال موجودات

Taḥqīqāt dar bayān-i-aḥwāl-i-mawjūdāt. II 149.

A treatise on philosophy, chiefly dealing with the general subjects of Deity, being, etc. The author calls himself (f. 1) Muḥammad, surnamed Shamsā Gīlānī. He was living not earlier than the X/XVIc., because on f. 113 he refers to Jalālu'd-Dīn Dawānī (d. 908/1502–1503). There are almost no references to the authorites or contemporaries of the compiler. He may be identical with Shamsu'd-Dīn Muḥammad b. Yaḥyā Lāhijī Gīlānī, who used the *takhalluṣ* Asīrī, and was the author of the well-known commentary on the *Gulshan-i-rāz* (cf. above, No. 217 and IvASB 555); he died in the beg. of the X/XVIc. (see for his biography R 650). The work is divided into a number of *taḥqīqs*, without headings, but only about half a dozen of them in the beginning are clearly marked. Beg.

سپاس تقدس اساس و ستايش بيرون از الخ ... اما بعد، چنين
كويد الخ

Copied apparently in the beg. of the xii/xviii c.

Ff. 122; S 9×5; 6,5×3,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good. A few marginal emendations. Marginal notes on f. 1. Several seals.

494. جام گيتي نما

Jām-i-gītī-numā. I 266.

A short philosophical treatise, divided into a *fātiḥa*, 30 short *maqṣads*, and a *khātima*. It is usually ascribed to the authorship of Ḥusayn b. Mu'īni'd-Dīn Maybūdī, with the *takhallus* Manṭiqī (d. 910/1504–1505, cf. IvASB 1103 and R 19). See Rs Br 256,3, Br 4 VI, R 812. The present copy is complete, but the date of composition is not mentioned in it. Beg.

سپاس حكيمي را كه افكار حكما و انظار علما الخ

Copied in the xi/xvii c.

Ff. 18; S 8,25×4,75; 5,25×2,75; ll 14, within jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten, pasted, dirty. Bad vignette.

495. اخلاق همايون

Akhlāq-i-Humāyūn. I 21.

A short treatise on ethics, chiefly arranged in tabular form, composed in 912/1506–1507, by Ikhtiyār al-Ḥusaynī, and dedicated to Bābur, see IvASB 1387, where references to other catalogues are given. Beg. as usual:

طغرای سعادت خسروان عالیشان دار الملک سخن طرازی الخ

Copied apparently in the same year 1282/1865 as other items in the same volume.

*Ff. 2v–13; for measurements, etc., see No. 297.

496. (مجموعه در حکمت)

(Majmū'a dar ḥikmat). III 85.

Two treatises on philosophy, without titles, the names of their authors, or any indication as to the date of composition. Judging from the uniformity of their style they may belong to the same author, or, perhaps, may be extracts from the same work. The copy itself is dated 978/1570–1571 (f. 35), and this is therefore the latest date before which they might have been completed. The earliest date may be the beg. of the VII/XIIIc., because Rāzī (d. 606/1209–1210) is referred to on f. 48. The style of the work rather suggests a later date, and the end of the IX/XVc., or beg. of the X/XVIc. would suit it better.

1. (ff. 1v–35). *Kitāb dar ḥikmat ba ṭarīqa-i-ḥukamā-i-mashā'iyyīn.* An exposition of the doctrines of the peripatetic school of philosophers. It is divided into several *mabḥaths*, subdivided into *faṣls*, unnumbered, dealing with various topics of metaphysics. Beg.

کتاب در حکمت بطریقه حکماء مشایین، مقدمه در تعریف حکمت و تقسیم آن، اعلم ایدک الله که حکمت در اصل لغت الخ

2. (ff. 36v–80). *Kitāb dar ḥikmat ba ṭarīqa-i-ishrāqiyyīn.* An exposition of the Neo-Platonic philosophy, or rather theosophy, chiefly based on the works of Avicenna. It is divided into seven *faṣls*:

۱ (f. 37) در بیان اشیایی که حکم مبادی مباحث آیته دارد،

۲ (f. 38) در اثبات تجرد نفس،

۳ (f. 50) در مسایل از علمی که ما بعد طبیعت است و متوقف است بران اثبات واجب لذاته،

۴ (f. 51v) در مباحث نقلیه (? نفیسه or) از الهیات،

٥ (f. 62v) در اثبات تسلسل حوادث تا غیر نهایت و استنماه آن بحرکت متصله سرمدیه ،

٦ (f. 73v) در اثبات بقاء نفس بعد از هلاک بدن و اشاره بلذات و الم عقلیین ،

٧ (f. 76v) در نبوات و معجزات و کرامات و مقامات ،

Beg. of the treatise (f. 36v):

کتاب در حکمت بطریقهٔ اشراقیین ، اعلم نور الله سرک باشراق النور و الثبات علیه في دار الغرور الخ

Copied, as mentioned above, in 978/1570–1571 (f. 35).

*Ff. 1–80; S 9,75×6; 6,5×3,75; ll 21, no jadwals. Good old Or. pap. Calligraphic nast. of Khorasani type. Cond. very good. Only in a few places injured by worms or moisture. Seals, not clearly legible.

497. خلاصة الحيوة

Khulāṣatu'l-ḥayāt. I 357.

A history of philosophy, from Adam to the early Muhammadan period. The author calls himself Aḥmad b. Naṣri'l-lah at-Tatawī (f. 1v); he was one of the compilers of the *Ta'rīkh-i-Alfī* (see above, No. 4), and was assassinated in 996/1588. The work is dedicated to Abū'l-Fatḥ b. 'Abdi'r-Razzāq (Gīlānī, d. 997/1588–1589), cf. R 117–118 and 1034–1035. It is divided into a *fātiḥa*, subdivided into five *fatḥs*, two *maqṣads*, and a *khātima*. The first *fatḥ* (f. 3) deals with the question of the duration of the world; II (f. 8), on the classification of the religions of mankind; III (f. 14), definition of the conception of philosophy (*ḥikmat*); IV (f. 20v), on the origins of medicine; V (f. 42), on the ancient geography and history of Greece. Of the two *maqṣads* the *first* deals with the pre-Islamic sages and philosophers, beginning from the time of Adam. This *maqṣad*, begins on f. 46, and is incomplete. There is a colophon, which may be genuine, but a large number of folios must have been lost before it. The second *maqṣad*, which is not found in this copy, together with the *khātima*, deals with the philosophers of the Muḥammadan period; the *khātima* treats on various religions. The exact date of compilation is not mentioned. Beg.

فتح کلام خیر انجام بنام حکیمي سزد که جمیع ذرات وجود الخ

A very bad copy, grievously injured by worms, unskilled pasting, etc. In addition, the original margins have been cut off and replaced by new ones, of bad European paper, so that the catch-words have disappeared. The colophon is dated the first Rajab 3412 (سنة ٣٤١٢ هجری), probably 1234 or 1243/1819 or 1828, if these figures mean anything at all.

Ff. 155; S 13×8; 5,5×3; ll 15, no jadwals. Or. and Europ. pap. Ind. nast. Cond. very bad. A few marginal notes.

498. ترجمهٔ سراج الملوک

Tarjuma-i-Sirāju'l-mulūk. I 488.

A Persian paraphrase of the well-known work on ethics and politics, *Sirāju'l-mulūk fi'l-'adl wa's-sulūk* (f. 2), by Abū 'Abdi'l-lah (or, more correctly, Abū Bakr) Muḥammad b. al-Walīd (b. Muḥammad b. Khalaf b. Abī Randaqa) al-Fahrī aṭ-Ṭarṭūshī (d. 520/1126 or 525/1131), cf. Brockelmann, I, 459. The author of the Persian version calls himself (f. 2) Taqiyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn, and is probably identical with the author of a medical work, written about the same time, the *Mīzānu't-ṭabā'i'-i-Quṭb-shāhī*, see IvASB 1551. This translation is dedicated (f. 2) to 'Abdu'r-Raḥīm Khān-Khānān (d. 1036/1626-1627). As the original text has been described and printed several times, it is superfluous to give here the full list of the 64 *bābs* into which the book is divided. In the MS. it is given on ff. 4–6. The translation seems to follow the original fairly closely, and is written in ā simple style. Beg.

جمیل الثنای علی باعلی مراتب تنظیم و کمال سرادق عظمت الخ

Copied towards the middle of the xii/xviii c.

Ff. 280; S 13 × 8,25; 7 × 3,25; ll 23, no jadwals. Or. pap., in the original MS.; the margins have been cut off and replaced by new ones, of very bad machine-made paper. Good Ind. nast. Cond. tol. good. Notes and seals on f. 1. The order of folios is slightly confused in the middle of the volume.

499. حق الیقین

Ḥaqqu'l-yaqīn. II 143.

A concise treatise on philosophical and theosophical matters. The author calls himself Aḥmad ash-Sharīf b. Kamāl al-Ḥusaynī ash-Shīrāzī, surnamed Qāḍī (ابن کمال احمد الشریف الحسینی الشیرازی), see f. 3. The work is dedicated to, apparently, a governor, or high official, Sayyid 'Abdu'l-lah Khān (f. 5). The book must have been written towards the end of the XI/XVIIc., or in the beg. of the XII/XVIIIc., because there are references to Ṣadru'd-Dīn Muḥammad Shīrāzī, d. 1050/1640–1641 (f. 50), and to the author of the *Gauhar-i-murād* (see above, No. 374), who flourished in the second half of the XI/XVIIc., 'Abdu'r-Razzāq (Qumī), cf. ff. 26, 51v, 72, etc. The author of the work, described above under No. 493, Shamsā-i-Gīlānī, is also referred to on f. 21. The book is divided into a *muqaddima* (f. 5): در بیان ابطال اولویة ذاتي, and two *maqālas*, each subdivided into minor sections:

۱ (f. 8v) در اثبات صانع تعالی،

۲ (f. 21v) در اثبات وحدانیة واجب جل شانه بطریق عقل و نقل،

The *khātima* (f. 64) is divided into two *faṣls*: on the famous philosophical schools, and (f. 70) در تحقیق عینیت صفات. There is also a special *tatmīm* on f. 82. Beg.

بهتر حدیثی که مجلس آرایان انجمن یقین الخ

Copied apparently in the beg. of the xii/xviii c.

Ff. 84; S 7,5 × 4,5; 5,25 × 2,25; ll 12, within jadwals. Or. pap. Good Ind. nast. Cond. rather bad. Worm-eaten and dirty, pasted. A few notes on the margins. Bad vignette. A seal on f. 1, dated 1232 AH.

500. ابواب الجنان

Abwābu'l-jinān. II 404.

The usual *first bāb* of this work on ethics, by Muḥammad Rafī' Wā'iẓ Qazwīnī (d. *ca.* 1105/1693–1694), see IvASB 1395, where references to other catalogues are given. The present copy is one of the oldest known, and was written well before the author's death. Beg. as usual:

بهترین مقالی که سر خیل کاروان فنون محاورات تواند بود الخ .

Dated Ṣafar 1094/Feb. 1683, copied by Sayyid 'Ārif b. Shāh Riḍā b. S. Muḥammad b. Naẓar 'Alī b. S. Ḥusayn al-'Ajamī (?) al-Ḥusaynī.

Ff. 415; S 11,5 × 7; 7,75 × 4; ll 17, within jadwals. Or. pap. (some folios have new margins, of Europ. pap.). Good Ind. nast. Cond. good. A few marginal emendations. A gaudy vignette.

501. انیس الوزراء

Anīsu'l-wuzarā'. II 406.

A treatise on ethics and politics, by Ṣadru'd-Dīn Muḥammad b. Zabardast Khān (f. 1v), who wrote between 1131 and 1161/1719–1748 (in the reign of Muḥammad Shāh, see R 338), and who is better known as the author of a work on the biographies of famous wazirs, the *Irshādu'l-wuzarā'* (see R 338). The date of composition of the present treatise is not given. As stated in the introduction (f. 1v), it is chiefly based on the *Akhlāq-i-Nāṣirī* (see No. 488), and is intended to facilitate the understanding of that treatise. The book is divided into 22 *ta'līms* of unequal length, some being subdivided into numerous *fanns*, and a *khātima*:

۱ (f. 2v) در تعریف نفس ناطقه،

۲ (f. 3) در تمییز نفس از قوی دیگر،

٣ (f. 3) در بیان اینکه انسان اشرف موجودات این عالم است ،

۴ (f. 4) در اینکه برای نفس ناطقه کمال و نقصان است ،

۵ (f. 4v) اینکه از کدام چیز انسان بکمال برسد ،

۶ (f. 5v) در سعاداتی که سزاوار است انسان را طلب آن برای استکمال خود ،

۷ (f. 6) در اینکه تغیر اخلاق ممکن است یا نه و خلق طبیعی است یا غیر طبیعی ،

۸ (f. 6v) در فرق میان فضایل و چیزی که مشابهه اوست ،

۹ (f. 8v) در حفظ صحت نفس ،

۱۰ (f. 10) در چیزی که دور کند خوف موت و حزن و غیر آنرا ،

۱۱ (f. 12) در کمالات انسانی و چیزی که متعلق ازان است ،

۱۲ (f. 15) در چیزی که ضرور است ازان صاحب منزل را ،

۱۳ (f. 22) در معاشرت با اکابر ،

۱۴ (f. 23v) در معاشرت با اقران ،

۱۵ (f. 25v) در معاشرت با کسانی که ازو در ادنی مرتبه هستند ،

۱۶ (f. 26) در چیزی که ضرور است انسان را ازان در بود باش خود ،

۱۷ (f. 27) در سیاست ،

۱۸ (f. 28v) در بیان کسی که اعتماد را نشاید ،

۱۹ (f. 29) در چیزی که ضرور است ازان ارباب دول را در بقای دولت ،

۲۰ (f. 30) در احوال رغبت ،

۲۱ (f. 31) در تدبیر مملکت ،

۲۲ (f. 31v) در چیزی که محتاج اند سوی ان سلاطین و ارباب دول ،

(f. 37) خاتمه ، در مواعظ و نصایح که از اقوال متقدمین بر آورده شود ،

The compiler seldom refers to his authorities, and gives only few illustrating historical anecdotes. Beg.

اما بعد ، چنین گوید احقر عباد صدر الدین محمد بن زبردست خان الخ

Copied towards the end of the xii/xviii c., or beg. of the xiii/xix c.

Ff. 50; S 9,25 × 6; 7,5 × 4; ll 16, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and much pasted over. Marginal notes and glosses.

502. (رسائل حزین)

(Rasā'il-i-Ḥazīn). I 93.

Several treatises by Muḥammad 'Alī b. Abī Ṭālib az-Zāhidī al-Lāhijī al-Jīlānī, with the *takhalluṣ* Ḥazīn (d. at Benares the 13th Jum. I 1180/the 17th Oct. 1766), cf. above, Nos. 55, 298, etc., or IvASB 225, 861, etc. These short works deal with different subjects, connected with philosophy, ethics, etc. Some of them are referred to in Bk 407, without particulars as to their contents.

1. (f. 117v). *Dastūru'l-'uqalā'*, composed by Ḥazīn at Dihlī, in Rab. II 1153/July 1740 (cf. f. 128). It is a work on administrative ethics and cognate matters, not divided into *faṣls* (in this copy the contents of every paragraph is noted in red on the margins). Beg.

يا واهب التوفيق و يا معطى التحقيق ... بعد در حيني كه نفس الخ

2. (f. 128v). *Risāla dar taḥqīq-i-nafs wa tajarrud-i-ān*, a treatise on the physical nature of man and its relation to the material world. It has been compiled about Ramaḍān 1139/April-May 1727 (f. 129, l. 10). Beg.

ني عقل بكنهٔ لا يزال تو رسد، الخ ... و بعد، چون علت عالى در آفرينش الخ

3. (f. 134v). *Fī taḥqīqi'l-ḥudūth wa'l-qidam*, a short treatise on the Divine essence and created matter, beg.

الحمد لله على الآية و نشكره على نعمائه الخ ... و بعد، محرر اين سواد الخ

4. (f. 137). *Fī taḥqīq ma'nī'l-wāḥid*. A short note on the unity of God, composed in 1134/1721–1722, beg.

الحمد لواهب العلم و الحكمة الخ ... و بعد، يقول فقير عفو ربه الغني الخ

5. (f. 138v). Another short treatise on the same subject, *in Arabic*, in the form of a letter, composed in 1133/1720–1721, at Dārāb(-jird ?), beg.

هو الله الذي لا اله الا هو الخ ... بعد، فقد وصل الينا كتابك الخ

6. (f. 141). A short note of theosophical contents.

7. (f. 141v). *Dar taḥqīq-i-awzān-i-shar'ī wa 'urfī*, a treatise on weights, beg.

الحمد لله ... و سلم تسليمًا، و بعد، افقر فقراء باب الله على ابن ابو طالب الجيلاني الخ

8. (f. 143v). *Fī taḥqīq raf' shubhāti'l-mushabbih*, a short note, *in Arabic*, on the unity of God. Beg.

اللهم ارنا الحق حقاً و ارنا الباطل باطلاً الخ

9. (f. 144). *Fī taḥqīq ismi'l-a'ẓam*, in the colophon called *Lubbu'l-lubāb li-ūlī'l-albāb*, in Arabic, explaining the nature of the Deity. Beg.

الحمد لله و صلوته على عباده الذين اصطفى الخ

All these *risālas* are inserted as entries in a large *majmū'a*.

Copied in the end of the xii/xviii c., or beg. of the xiii/xix c.

* Ff. 117v–145v; S 11 × 6,5; 8 × 4,25; ll 19, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Slightly worm-eaten. A few marginal notes.

503.

ترجمهٔ عين العلم

Tarjuma-i-'Aynu'l-'ilm. I 183.

A Persian paraphrase of a rare work on ethics, based on the Sunnite orthodox tradition and the Coran, called *Aynu'l-'ilm*. The Arabic original seems to have been lost (not mentioned in C. Brockelmann's work), and its authorship is uncertain. In this copy, as well as in Ḥājjī Khalīfa (No. 8440, in vol. IV, pp. 282–283), it is ascribed to the grammarian of the VIII/XIVc., Muḥammad b. 'Uthmān b. 'Umar al-Balkhī (cf. Brockelmann, II, 193). The compiler of the Persian version calls himself (f. 2) Muḥammad Rafī'u'd-Dīn. He also perused the commentaries of Mullā 'Alī Qārī' (Harawī or Makkī, cf. Ḥājjī Khalīfa, *loc. cit.*, and Brockelmann, II, 394), d. 1014/1605 (Ḥ. Khalīfa gives 1104/1692–1693, but this is an obvious misreading), and of Fakhru'd-Dīn Dihlawī (perhaps identical with the Indian traditionalist, a grandson of 'Abdu'l-Ḥaqq Dihlawī, who wrote towards the end of the XI/XVIIc., cf. IvASB 1007). The Persian translation was apparently completed on the 22nd Shawwāl 1186/the 16th Jan. 1773, as stated on f. 276 (the passage is not quite clear). The author may therefore be identical with the compiler of the *Thamarātu'l-Makkiyya*, who wrote, on Sufic subjects, in 1198/1783–1784, Muḥammad Rafī'u'd-Dīn b. Muḥammad Shamsi'd-Dīn b. Muḥammad Tāji'd-Dīn (cf. IvASB 1293). The work is divided into a *muqaddima* (f. 3), 20 *bābs*, and a *khātima*, در محبت الهي و سلوك (f. 271). The *bābs* deal with :

١ (f. 10v) در ورد ،

٢ (f. 33) در انفاق و قناعت ،

٣ (f. 41) در روزه و کسوت (و) موت نفس ،

٤ (f. 46) در سفر و حج وغیره ،

٥ (f. 54) در تزوج و تخلی ،

٦ (f. 64v) در کسب و ورع ،

٧ (f. 70v) در اتباع در معیشت ،

٨ (f. 97v) در آداب صحبت (و) معاشرت باصناف خلق ،

٩ (f. 125v) در فوائد خاموشی ،

١٠ (f. 144) در اناءة یعني آهستکی و حلم و عفو و نصیحت یعني خیر خواهي ،

١١ (f. 151) در عزلت و خمول و حب ذم و بغض مدح ،

١٢ (f. 161) در تواضع و آفات تکبر ،

١٣ (f. 168) در اخلاص و آفات ریا ،

١٤ (f. 190) در تفویض و قصر امل و ذکر موت و انباه ،

١٥ (f. 197v) در نفی خواطر و ریاضت ،

١٦ (f. 211v) در توبه و رابطه و تقوی ،

١٧ (f. 227v) در صبر و رضا و شد ،

١٨ (f. 238) در خوف و رجا ،

١٩ (f. 247) در فقر و زهد ،

٢٠ (f. 260) در توحید و توکل و یقین ،

Although this work sometimes touches on questions closely approaching purely Sufic doctrine, it contains no indication of its connection with Sufic tradition. There are only a very few references to the authorities, except the early Sunnite works on the *hadīth*. Beg.

الحمد لله و السلام علی عباده الذین اصطفی ، پوشیده نماند که کتاب عین العلم تصنیف علامه وقت محمد بن عثمان بن عمر البلخی الخ

At the end, on ff. 278–284, there is a short note on the *ḥadīth*, *in Arabic*, with the heading (in the beginning) *Aṣl uṣūli'l-ḥadīth*, but the title, as given on f. 278v, l. 5, is *Al-uṣūlu'l-'Aṭā'iyya*. The compiler calls himself (f. 283v, l. 6), Nūru'l-islām b. Salāmi'l-lah b. Shaykhi'l-islām ad-Dihlawī. The pamphlet is divided into several short *maqṣads*, it seems to be incomplete in the middle. Beg.

اصل اصول الحديث، حمد من دام عطاؤه و اس اساس الخير الخ

At the end there is a short note (f. 283v-284) of religious contents, in Persian.

Copied apparently in the beg. of the xiii/xix c.; perhaps the date is the 17th Shawwāl 1258/ the 21st Nov. 1843, as stated in the passage on f. 276, referred to above, which is not quite clear:

لله الحمد ... كه روز شنبه بيست و دوم شوال سنه ١١٨٦ هجري دوشنبه هفتدهم

(*sic*) شوال سنه ١٢٥٨ هجري از تسويد اين ترجمه ...... فراغ دست داد الخ

The first date is most probably that of the completion of the work itself, and the second one may have been added by the scribe, who corrupted the sentence.

Ff. 284; S 6,75 × 4,5; 5,5 × 2,25; ll 16, no jadwals. Or. pap. Vulgar Ind. nast. Cond. not good. Worm-eaten, pasted over. A few emendations on the margins.

504. تواريخ هوش افزا

Tawārīkh-i-hūsh-afzā. III 36.

A treatise on politics, in the form of anecdotes concerning the wazīrs Sūmat and Kūmat (سومت و كومت), narrated to Rājā Paramātmā (پرماتما). The anecdotes deal with the usual questions of 'administrative ethics,' but considerable attention is devoted to different allusions to actual politics in Oudh, and generally Eastern India, a special place being reserved for eulogies of the Nawwāb of Oudh, Sa'ādat-'Alī Khān (1212–1229/1797–1814). The author does not mention his own name, but gives the date of composition of his work as 1214/1799–1800 (f. 3, chronogram باد انجامش بخير). But it was probably only completed in 1218/1803-1804 (see f. 144v). He calls the treatise باغچهٔ بهار چهار چمن كيان پركاش (f. 3). It is divided into four *chamans*, subdivided into *khiyābāns* :

1 (f. 3v) كفتار وزير سومت و كومت و بر آمدن كومت از دربار،

2 (f. 26v) كفتار كومت و وزير و سوبهدي و ارشاد راجه و راوي و كناره كردن سومت،

3 (f. 48) گفتار وزیر سومت و راوي و استفسار راجه پرماتما و بده
نمودن کومت و سوبهنی '

4 (f. 90) (خیابان اول) پادشاه پسند احوال فرمان هند الخ

(خیابان دوم) وزیر پسند احوال امرای و وزرای نواب وزیر
الممالک نواب سعادتعلیخان با اوصاف حمیده الخ

Beg. of the treatise:

اختصار احوالات حکایت های راجه های هر جهار زمان الخ

A bad copy, dating from the beg. of the xiii/xix c.

Ff. 148; S 7×4,5; 5×2,5; ll 14, no jadwals. Or. pap. Bad Ind. shikasta nast. Cond. tol. good; slightly worm-eaten.

505. مطالع الهند

Maṭāli'u'l-Hind. I 949.

A brief compendium of philosophical, mathematical and astronomical studies, compiled in 1223/1808–1809 (see f. 167v, where the chronogram is given as مغنی الانام), by Salāmat 'Alī Ṭabīb, surnamed Ḥadhāqat Khān, son of Muḥammad 'Ajīb (f. 1v), who flourished in the beginning of the last century, cf. R 24. The work is divided into five *maṭla's* and an additional *nukta*, all subdivided into different numbers of *maqālas*, *qisms*, *bābs*, *faṣls*, etc. The *maṭla's* deal with:

۱ (f. 2) در فلسفه اولی و طبیعیات '

۲ (f. 15v) در بیان مسایل چند از علم هندسه '

۳ (f. 53) در علم حساب '

۴ (the beg. coincides apparently with a lacuna after f. 94)
در علم هیئات '

۵ (f. 136) در علم موسقی '

نکته (f. 158) در بیان بعضی رسم و عادات هندوستان '

The last section is very concise indeed, and gives little or nothing new. It appears that to a great extent Hindu sources were consulted for the compilation. Beg.

بعد حمد و سپاس ایزد لا یزال و درود انبیا الخ

Dated the 14th Shawwāl 1226/the 1st Nov. 1811, by Muḥammad Khalīlu'l-lah.

Ff. 167; S 11,5×7; 8×4; ll 14, within jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and pasted. Numerous marginal emendations.

506. كثير المنفعة

Kathīru'l-manfa'at. I 812.

A bad and incomplete copy of a short treatise on ethics and politics, by Qādir Bakhsh b. Aḥmad Bakhsh of Nūrpūr, a descendant of a Sufic shaykh, Shāh Nūr (f. 1v). The book was written for Ghāziyyu'd-Dīn Ḥaydar, a nawwāb of Oudh (1229-1243/1814-1827), and completed, as stated on f. 3, the 1st Jum. I 1232/the 19th March 1817 (the name of Ghāziyyu'd-Dīn is here crossed out and for it is substituted, on the margin, that of Muḥammad Akbar). The work is divided into 25 *qānūns*. As the end of the copy is badly damaged, and a portion of it has been lost, the beginning of the 23rd *bāb* cannot be found, and the whole of the 25th *bāb* is missing.

١ (f. 4) در عدل و انصاف و باعث آن،

٢ (f. 14) در بیان سبب غفلت از امور سلطنت،

٣ (f. 15v) در کردن تاخیر بهرکار و فوائد آن،

۴ (f. 16) در عفو تقصیر،

۵ (f. 17) در بر آوردن حاجات محتاجان،

٦ (f. 17v) در سخاوت،

٧ (f. 18) در احسان،

٨ (f. 19v) در ثبات و استقامت قول و فعل و فایده آن،

٩ (f. 20) در عالی همتی،

١٠ (f. 20v) در عزم،

١١ (f. 20v) در ایفاء وعده و ترک نقض آن،

١٢ (f. 21) در صدق مقال،

١٣ (f. 21v) در اختیار صحبت نیکان و اجتناب بدان الخ

١۴ (f. 25v) در حیا،

١۵ (f. 27v) در خیرات و مبرات،

١٦ (f. 29) در شجاعت،

١٧ (f. 30) در باب صلاح و تدبیر،

١٨ (f. 32v) در دور اندیشی،

۱۹ (f. 33) در متفرقات ،

۲۰ (f. 41v) در داشتن جدول اسامی مدعی و مدعی علیه الخ

۲۱ (f. 42v) در احکام کوتوالی که کوتوال موافق او بعمل آرد و در صورت خلاف آن بعرض عتاب پادشاه آید ،

۲۲ (f. 45v) در عاملی و تحصیلداری الخ

۲۳ (?) در احکام لشکر و تدبیر جنک ،

۲۴ (f. 51) در حق قاضي و صاحب عدالت ،

۲۵ (?) در کرفتن عشر یعني محصول متعلقه الخ

Many instances illustrating the principles discussed here, are taken from the history of the Indian Timurides, etc. Beg.

حمد بیحد برای خالق جل جلاله باید که خلقت انسان الخ

Copied in the beg. of the xiii/xix *c*. There is no colophon, but at the end, at the bottom of f. 54, there is written تم في سنه ۱۲۲۳ هجري. It is possible that this is the date of the completion of copying.

Ff. 54; S 8,25 × 4,5; 6 × 3; ll 17, within jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and liberally pasted over. Marginal emendations.

507.

مصباح الاخلاق

II 281.

Miṣbāḥu'l-akhlāq.

A collection of 76 short *ruq'as*, in bombastic and inflated style, dealing with varieties of moral and religious rules. The author is the same 'Ibratī 'Aẓīmābādī (see above, Nos. 60, 246, 314), who flourished in the middle of the XIII/XIXc. This collection was apparently compiled in 1250/1834–1835, as may be deduced from the expression (f. 1v) دریں، آوان که آغاز سال غذر است, the word غذر being written in red ink. Beg.

خوشترین حدیثی که نمک مایدهٔ شرح و بیان الخ

Copied towards the end of the xiii/xix *c*., apparently by the same scribe as the one who wrote Nos. 60, 246, 314, etc.

Ff. 28; S 11,5 × 7,25; 9,5 × 4,75; ll 19, no jadwals. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

508.

(رسالهٔ سیاست)

Ia 107.

(Risāla-i-siyāsat).

A brief political pamphlet, composed at Mekka in 1261/1845 (f. 3), by an Indian, who does not mention his own name.

It deals with suggestions as to improvements of the administration and foreign policy of Turkey.

الحمد لله و كفى و سلام على عباده الذين اصطفى ، اما بعد ، مشهور باد كه بهمت عليای مسلمانان خدا پرست الخ

Copied about the middle of the xiii/xix c. (probably an autograph).

Ff. 12; S 8,5 × 6,25; 6 × 3,75; ll 17, no jadwals. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

509. گلزار اعتبار

Gulzār-i-i'tibār. II 314.

A short treatise on moral virtues and vices, in ornate prose and verse, in a highly artificial, bombastic style. It was written by Ḥamīd, whose real name was Muḥammad Ḥamīdu'l-lah Islāmābādī, in 1281/1864–1865 (see f. 39v, where the chronogram فراغ is given, cf. also f. 42). On ff. 43–46 and on a fly-leaf at the end there are additional quotations from Ḥamīd and a few from other poets. Beg. of the treatise:

ای دل غنچه درد دریاد، نام تو ز بیم الخ ... بنام پاک پروردگار الخ

The treatise is subdivided into short unnumbered sections, in prose or in the form of *ghazal*s, *mathnawīs*, *rubā'īs*, etc., in praise of some particular virtues or condemnation of particular vices. Many marginal notes and interlinear glosses.

Dated (see f. 42v) the 6th Jum. II 1285/the 24th Sept. 1868, transcribed by Minnatu'l-lah Paṭyawī (Patnawī?).

Ff. 46; S 8 × 5,25; 6,25 × 3; ll 13, no jadwals. Europ. pap. Ind. nast. Cond. tol. good. Dirty.

510. غاية المكان في دراية الزمان

Ghāyatu'l-makān fī dirāyati'z-zamān. I 681.

A treatise on space and time, discussed from a theosophico-psychological point of view, proving their illusoriness, especially with regard to the supernatural powers of the Deity or the saints. It is the same work as described in EIO 1869 IV and IvASB 1392, where it is styled *Ghāyatu'l-imkān fī dirāyati'l-makān*. In the colophon of this copy it is called *Ar-risālatu'l-makāniyya*. In the India Office copy the authorship is ascribed to Maḥmūd Ushnū'ī. Here, however, it is attributed to the famous Sufic saint, 'Aynu'l-Quḍāt Hamadānī (f. 22, in the colophon, عين القضات سيد همداني),[1]

[1] The word *Sayyid* is probably due to the confusion, on the part of the scribe of 'Aynu'l-quḍāt with Sayyid 'Alī Hamadānī, so popular in India.

who died *ca.* 533/1138-1139, cf. above, No. 408. This statement seems to be rather unreliable: but the style of the treatise resembles to some extent that of the *Tamhīdāt*, and the authorities, referred to here, all are early Sufic writers or saints. It is divided into several unnumbered *faṣls*, without special headings. There are occasional Persian and Arabic poetical quotations. On the whole, the work may really be of an early origin. The text of this copy coincides closely with that of Oa 49 (IvASB 1392), except in the concluding lines. Beg. as usual:

الحمد لله الذي لا آخر لاوليته ولا اول لآخريته ... بدان احسن الله

تعالى تعليمک و تفهيمک که چون پادشاه عالم الخ

A bad copy, dating apparently from the end of the xii/xviii c., or the beg. of the xiii/xix c.

Ff. 22; S 10,5 × 6,5; 7,75 × 4,5; ll 17, no jadwals. Or. greyish thick pap. Coarse Ind. nast. Cond. bad. Worm-eaten and repaired.

511. (مجموعة)

(Majmū'a). II 54.

A collection of extracts, in Arabic and Persian, dealing with metaphysical and psychological matters:

1. (f. 1). (*Mukhtaṣar fī'n-nafs*). A short treatise, *in Arabic*, on psychology, ascribed to the authorship of Aristotle (cf. R 834 XXIII, where a Persian version of this work, also ascribed to Aristotle, is mentioned). It is divided into seven short *qauls*. Beg.

هذا مختصر من قول الحكيم ارسطوطاليس الفيلسوف فی النفس الخ

2. (f. 3). *Ādāb Aristūṭālīs*. A short tract, *in Arabic*, dealing with the elements of morals; it is ascribed to the authorship of Aristotle 'who taught it to Alexander.' Beg.

هذا آداب ارسطوطاليس كتبها فی صحيفة و كان يعلمها اسكندر الخ

3. (f. 4). (*Risāla dar ḥikmat*). A short treatise, in Persian, without a title or any mention of the name of the compiler and the date of composition, dealing with theosophic matters. It is dedicated to a sultan (f. 5v), whose name does not appear. The work is divided into two *māqāms* (I, f. 5v, در مباحث علمی رسمی and II, f. 10v, در کشف بعضی حقایق شهودی), subdivided into several minor sections. Beg.

آفتاب جمال قدم از آن متعالیست که الخ

4. (f. 15v). (*Muntakhab min Iḥyā'i'l-'ulūm*). A short extract from Ghazālī's well-known work, *Iḥyā' 'ulūmi'd-dīn*, beg.

فایده، قال الغزالی فی الاحیاء (*sic*) العلوم، و للطهارة مراتب اربع الخ

On ff. 22–23 there are minor extracts, in Persian and Arabic, on different subjects.

Copied, according to the colophon on f. 15, the 22nd Shawwāl 1156 (the 26th year of Muḥammad Shāh), or the 9th Dec. 1743; but on f. 3, l. 2, the date is the 12th Shawwāl 1125. As the text is continuous, and the handwriting exactly the same, this must be a mistake.

Ff. 23; S 13 × 8,25; 10 × 4,5; ll 23, no jadwals. Or. pap. (new margins, of Europ. pap.). Ind. nast. Cond. tol. good. Glosses and emendations on the margins. A few quotations on the last leaf.

3. Logic.

512.

منهاج المبين

Minhāju'l-mubīn. I 1012.

A treatise on logic, written in fairly archaic and simple language. The title, as above, is given in the colophon; in the heading at the beginning of the treatise it is called *Risālat fī'l-manṭiq*. In the same heading the authorship is attributed to Bābā Afḍal Kāshī (d. 707/1307-1308), cf. above No. 419. In the text his name is not mentioned, and it is impossible to decide as to the correctness of the statement. Apparently this MS. originally formed a part of the volume to which belonged Nos. 419 and 420 in this catalogue, containing works of Afḍal Kāshī. The title of this treatise is mentioned in the *fihrist* of Kāshī's compositions given there, No. 419, on f. 3v. There are no references to the authorities. Beg.

سپاس و ستایش آنرا که بستودن سزاست ... بدانید ای یاران و برادران
که آرزوی ما از نوشتن این سخنان پیدا شدن احوال و اقسام دو گونه
هنر است الخ

Copied towards the end of the xii/xviii c. The last folio is of more modern origin.

Ff. 39; S 10,75 × 6; 8,25 × 4,25; ll 21, no jadwals. Or. pap. Ind. nast. Cond. tol. good, except in the middle. Worm-eaten.

513.

محاکمات

Muḥākamāt. I 900.

A commentary on a treatise on logic; the original is a slightly different version of the well-known *Kubrā*, by Sayyid Sharīfu'd-Dīn 'Alī Jurjānī (d. 816/1413-1414). The commentator is here

called (f. 1v) ʻIṣāmu'd-Dīn Ibrāhīm (b. Muḥammad b. ʻArabshāh al-Isfarā'inī, d. 944/1537–1538) (cf. Brock. II, 410). His explanations were collected, arranged, and edited by his disciple, who calls himself (ibid.) Abū'l-Fatḥ b. al-Makhdūm al-Ḥusaynī. Apparently exactly this work is referred to by Ḥājjī Khalīfa, No. 6374 (III, 446). The text of the original treatise is not given in full, but only the beginnings of the sentences, which are commented upon (marked by قوله) are quoted. Beg. of the treatise:

بهترین منطق کلام حمد حکیم علام است که الخ ... اما بعد، این چند کلمهٔ ایست متعلق بشرح فارسي منطق الخ

Beg. of the text (f. 2v):

قوله، بدانکه مر آدمي را الخ، پوشیده نماند که مقصد الخ

Copied at Samarqand, in 973/1565–1566.

Ff. 105; S 7×4,5; 4,75×2,75; ll 21, no jadwals. Or. pap. Turkestani nast., in some places undotted. Cond. fairly good. A few marginal notes. Seals on f. 1–1v, erased.

514. (مجموعة در منطق)

(Majmūʻa dar manṭiq). II 78.

A collection of short treatises on logic, in Persian and Arabic, by different authors:

1. (ff. 1–119v). *Sharḥ-i-Tahdhību'l-manṭiq.* A Persian commentary on the Arabic treatise on logic, *Tahdhību'l-manṭiq wa'l-kalām,* of Sa'du'd-Dīn Masʻūd b. ʻUmar at-Taftazānī (d. 791/1389). It is the same work as the one described in IvASB 1410; the present MS. is incomplete at the beg. and opens with f. 1, l. 14 (from the bottom) of that transcript. As in the Society's copy, there is here no mention of the commentator's name.

2. (ff. 120v–155). *Sharḥ īsāghūjī,* or, as it is called in the colophon, *Ḥawāshī īsāghūjī.* It is an Arabic commentary on the well-known treatise on logic (also in Arabic), by Athīru'd-Dīn (Mufaḍḍal b. ʻUmar) al-Abharī, d. *ca.* 663/1264-1265 (cf. f. 120v), see IvASB 1408, 3. The name of the commentator is not given. Beg.

الحمد لله الذي جعل منطق الانسان مظهر المعلومات الخ

3. (ff. 156–174). *Ifādāt.* A short treatise, *in Arabic,* on logic, by Ḥasan Chūg'haryā'ī (چوگهریائي), of Bardwān. It seems to be of modern origin. Beg.

الحمد لله ... مقدمة المنطق ينبغى ان يذكر فيها تعريف العلم الخ

4. (ff. 176v–181). (*Risāla dar manṭiq*). A brief elementary treatise on logic, without a title, the author's name, or the date of composition. Beg.

بدانکه علم بر دو نوع است یکی تصور دوم تصدیق الخ

5. (ff. 182v–195). *Kubrā*. The most popular school-book on logic, by Sayyid Sharīf, or Sharīfu'd-Dīn 'Alī Jurjānī (d. 816/1413–1414), the same as IvASB 1408, 2. Beg. as usual:

بدانکه آدمی را قوتیست دراکه که منتقش کردد الخ

6. (ff. 195v–196v). *Ṣughrā*. Another, shorter, treatise on logic, by the same Sayyid Sharīf, see IvASB 1408,1. It is incomplete at the end. Beg. as usual:

هرچه در ذهن آید اکر خالی از حکم باشد الخ

Copied towards the end of the xiii/xix c.

Ff. 196; S 7,75 × 4,75; 5 × 2,5; ll 13, no jadwals. Bluish Europ. pap. (embossed "Bath"). Cond. very good. A few emendations on the margins.

515. اساس الاقتباس

Asāsu'l-iqtibās. II 301.

An incomplete copy of the same lengthy treatise on logic as the one described in Bl 729. It does not contain any mention of its author or of the date of composition. There are apparently no references to the authorities, except those to Avicenna, which are very frequent. The Paris copy contains nine *maqālas*, but in the present MS. there are only five. I (f. 4) در مدخل منطق; II (f. 19v) در مقولات عشر; III (f. 35v) در عبارات; IV (f. 113v) در علم قیاس; V (f. 229v) در برهان. Begins as in Bl 729:

خداوند متعلمان حکمت را بالهام حق و تلقین صدق الخ

Dated the 20th Jum. I 1324/the 12th July 1906, copied by Sayyid Abū'l-Qāsim, surnamed Mawlā Bakhsh(?).

Ff. 308; S 9,75 × 6,5; 7,5 × 4; ll 15, no jadwals. Europ. pap. Ind. nast. Cond. good. A few emendations on the margins.

4. Lexicography.

(*a*) *Persian-Persian.*

516. فرهنگ نامه

Farhang-nāma. I 716.

An early work on Persian lexicography, dealing with rare words met with in the *Shāhnāma*, here said to be Pahlawī.

Every word is explained and its use is illustrated by numerous quotations from different early poets. The author calls himself Mubārak Ghaznawī, surnamed Qawwās (f. 1v), but his fuller name is given in the *Dastūru'l-afāḍil* (No. 517, f. 4), as Fakhru'd-Dīn Mubārak Shāh Ghaznawī, surnamed Kamāngar.[1] As stated in R 491 (on the authority of Firishta, vol. I, p. 214), he was living in the reign of 'Alā'u'd-Dīn Khiljī (695–715/1296–1316). He refers to his predecessors only in general terms (f. 3), but does not specify any particular work. This *Farhang-nāma* is often referred to as an authority in the earlier lexicographical compositions (cf. Blochmann, Contributions, No. 61 in the list), but apparently no copy of it is known in Western libraries.

The treatise is divided into five *bakhshs*, each subdivided into several *gūna*, etc., in which the words are arranged according to the subject to which they belong. Their list is given on ff. 3-4 (although, as usual, there are some discrepancies between it and the headings in the text, chiefly in wording):

بخش نخستان در نامها جیزهاء که بهری ازان سوی بالا راه دارد، (f. 4)

کونه نخست در نام یزدان خدای تعالی الخ۰ (f. 4)

„ دوم در نام جیزهاء براکنده جون فریشته (*sic*) و بیغامبران
و کتابها و دینها و مانند ان، (f. 4v)

„ سیوم در نام اسمان و ستارکان و ماهها، (f. 7)

„ جهارم در نام اتش و باد و اب و خاک، (f. 9v)

„ بنجم در نام جیزهایی که میان اسمان و زمین بیدا اند، (f. 10)

بخش دوم در نام جیزهای بر بسته که انرا جماد خوانند جون زمین و کل
و خاک و مانند این و این همین کونه است، (f. 13v)

بخش سیوم در نام جیزهاء بر رسته که انرا نبات خوانند جون کیاه
و درخت و مانند ان، (f. 16v)

کونه نخست در نام کیاه و سبزه، (f. 16v)

„ دوم در نام کلها، (?)

„ سیوم در نام درختان تنه دار، (f. 19v)

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[1] Ḥājj Khalīfa (vol. IV, p. 419, No. 9044) calls him Fakhru'd-Dīn Ibrāhīm b. Qiwām al-Qawwās.

کونه جهارم در نام کشت و علفها · (f. 22)

بخش جهارم در نام جانوران از برنده وخزنده وجنبنده و مانند ان ' (f. 22v)

کونه نخست در نام برندکان ' (f. 22v)

" دوم در نام جانوران ابی '[1] (?)

" سیوم در نام خزندکان زمین ' (f. 26)

" جهارم در نام جنبندکان یعني جهار بایان ' (f. 27)

" بنجم در نام آدمیان ' (f. 29)

بخش بنجم در نام جیزهایی که از کار ادمي و ادمي را بکار اید ' (f. 43)

کونه نخست در نام جایها و خانها ' (f. 43)

" دوم در نام اوندها و مانند ان ' (f. 49v)

" سیوم در نام خوردنیها و جز ان ' (f. 52)

" جهارم در نام بوشیدنیها · (f. 54)

" بنجم در نام بیماریها ' (f. 57)

" ششم در نام جنک و جنک اوران و سازهاء جنک ' (f. 58)

" هفتم در نام کاریکران و سازها ' (f. 62)

" هشتم [2] در نام تفاریق هرجیزی که باشد ' (f. 66v)

" نهم — (?)

The copy is incomplete at the end, and the last *gūna*, which is mentioned in the list given in the preface, does not appear in the text.

The words have no special arrangement within each section, and are even not always properly marked. The quotations are abundant, especially from Daqīqī, Asadī Ṭūsī, Niẓāmī, Khāqānī, Rafīqī, 'Unṣurī, Manjīk, Rūdakī and Farrukhī. Many other poets are quoted, but not so often: Firdausī, Nāṣir-i-Khusraw, Mujīr Baylaqānī, Sūzanī, Mu'izzī, Waṭwāṭ, 'Asjadī, Sanā'ī (strange to say, I have not noticed any quotation from Anwarī). Of the lesser known early poets there are: Shams-i-Ṭabbasī (cf. f. 9), Abū'l-

[1] Added on the margin in the preface. In the text the heading is omitted.

[2] This should probably be the 9th, because in the text there is another *seventh gūna* (f. 64v) ' در نام تفاریق هر جیزی که با او (?) شکفت بود.

'Abbās, Abū Shukūr, Fakhrī (cf. f. 15v), 'Arūḍī (f. 18), Kisā'ī, Sharaf Shufurwa, Ḥakīmī (ff. 20, 25v), Azīdī (?—f. 20), Suhayl (cf. f. 20v), 'Alī Quṭrub (?—f. 20v), Bahrāmī (f. 20v), Abū'l-'Alā' Shūshtarī (ff. 21, 33), Abū Shākir Bukhārī (ff. 21, 22v), Khumkhāna (f. 21v), Khujasta (f. 23), Azraqī, Bū Ṭāhir Khusrawānī (f. 26), Mas'ūd-i-Sa'd-Sulaymān (*sic*, f. 28), Muẓaffarī (f. 29v), Ṭayyān (ff. 30v, 59), Ma'rūfī, Khāṭirī, Jūybārī, Bū Sa'īd (f. 33v), Bū 'Āṣim, Sālār, Bū Shu'ayb, Shahīd, Tāj-i-dabīr, Labībī, Bū Ḥanīfa (f. 43), Bundār Rāzī, and others.

The preface contains nothing beyond the stereotype story of the insistent requests to the author by his friends to compile the book. No information is given as to the date or place of composition, or the prince in whose reign it was composed. Beg. (the initial lines are apparently lost and the MS. opens abruptly):

... به کزین آفرید (کار) بهر (بهین) و همین (مهین) افریدکار (ان)
بصد هزاران هزار (یار) با یاران و یاوران پی در پی و دم در دم ، جنین کوید
بندهٔ مبارک غزنوی المعروف بقواس که ایزد تعالی در کار این بی روی الخ

An old copy, slightly incomplete at the end, transcribed apparently in India towards the end of the ix/xv *c.*, or in the beg. of the x/xvi *c.*, in the peculiar shikasta of that time. On many folios there are corrections, interlinear and marginal notes and glosses, by different hands, belonging to much later periods. Catchwords have disappeared on many leaves, so that the sequence cannot be properly verified all through, but there are apparently only one or two small lacunas, in the middle of the volume.

Ff. 68; S 10 × 6,25; 8,5 × 4; ll 18, within jadwals. Old Or. pap. Peculiar old Ind. shikasta, often dotless. Cond. tol. good, in some places worm-eaten. Stray notes on f. 1; none of them contains a date.

517. دستور الافاضل

Dastūru'l-afāḍil. II 418.

An old lexicographical work, often referred to by the authors of Persian dictionaries (cf. Blochmann, Contributions, No. 17 in the list). The author does not give his full name, but several times mentions his surname, or part of the name (Ḥājat-i-) Khayrāt (probably for Khayrātu'l-lah), cf. ff. 2 and 22, and states (f. 2, bottom) that he originally came from Dihlī. The work was composed in 743/1342–1343, cf. f. 22:

کسی که این عین نسخه باز جوید ،
دعاء حاجات (read حاجت) خیرات کوید ،
زهجرت بود هفصد با سه و جهل ،
مرتب کشته دستور افاضل ،

The title is also mentioned on f. 6, top, as *Dastūru'l-afāḍil fī lughāti'l-faḍā'il*. The name of the person to whom the book seems to be dedicated appears as Shamsu'd-Dīn Muḥammad Aḥmad b. 'Alī Jajnīrī (? حجنیری) who is profusely eulogised (ff. 2v–3). He apparently was an important divine, or a wazir.

In the lengthy introduction the author refers, besides, with special reverence to Fakhru'd-Dīn Mubārak Ghaznawī (see No. 516), although there are no direct indications of his personal connection with him (ff. 1v, 4). The *Farhang-nāma* is frequently referred to. Other authorities are: Rashīd Waṭwāṭ (with his work, *Ḥadā'iqu's-siḥr*), f. 5; Ruknu'd-Dīn Nāwī (f. 4v), the author of some *Munsha'āt*; Shihābu'd-Dīn Jauharī (f. 4); Ẓahīru'd-Dīn Fāryābī (f. 5), Mujīr Baylaqānī (f. 5), and many other well-known early poets (ff. 5–5v).

The dictionary itself (beg. on f. 6) is most disappointing. It is utterly inadequate (for instance, the section of *dhāl* occupies only 8 lines!). The words are arranged under their first letter (there is apparently no further arrangement whatsoever). There are Persian and Arabic words, rare and common, and a multitude of proper names, glorious attributes of God, etc. Only equivalents in Persian are given, and there are no illustrative quotations, or examples, whatsoever. The copy is incomplete in the middle: there are lacunas after f. 9 (end of ت, the whole of ث, and beg. of ج), and after f. 16v (غ—beg. of ق).

The opening lines are apparently copied from the *Farhang-nāma*, as they resemble the beg. of No. 516, and there is a reference to Fakhru'd-Dīn:

سپاس و ستایش و نیاز و ثنایش (*sic*) مر بدید آرندۀ گیتی و سپهر و دارندۀ ماه و مهر الخ ... چنین میفرماید استاد جهانیان مقتداء عالمیان ... فخر الحق و الدین الخ ... (f. 2) اما بعد، می گوید مولف این تالیف و مصنف این تصنیف بندۀ ضعیف رفیع مکمن اندوه و بلیات معروف بحاجت خیرات الخ

An old copy, dating apparently, as the preceding one, from the end of the ix/xv *c.*, or beg. of the x/xvi *c.*, written in the peculiar Indian *shikasta* of that period. There were apparently many marginal notes (cf. f. 6, 14, etc.), but they have been cut off and the text pasted to new margins, according to a detestable practice of some booksellers. A note on f. 1, dated the 15th Rajab 879/the 25th Nov. 1474.

Ff. 22; S 12,5 × 7,5; 8,5 × 4,5; ll 25, within jadwals. Or. (and Europ.) pap. Old Ind. shikasta. Cond. tol. good. On some folios traces of moisture.

518.
مؤيد الفضلاء

Mu'ayyidu'l-fuḍalā'. II 414.

The well-known dictionary of Persian words as well as the Arabic and Turkish expressions found in the works of Persian poets, composed some time in the X/XVIc., by Muḥammad b. Lād (who has changed here, f. 2, l. 7, into محمد مراد), see IvASB 1415. This copy contains an appendix at the end, dealing with numerals and rules of Persian grammar. This appendix is slightly incomplete at the end. It is not found in IvASB 1415. Beg. as usual :

محامد متوافره و مدايح متكاثره مردادار دانا الخ

Copied in the xii/xviii c., by different scribes, with many notes and glosses on the margins.

Ff. 442 ; S 11,25 × 6,25 ; 8,25 × 4 ; ll 21, no jadwals. Or. pap. (different). Ind. nast. (different hands). Cond. good. A few stray quotations, erased seals and notes on f. 1.

519.
كشف اللغات والاصطلاحات

Kashfu'l-lughāt wa'l-iṣṭilāḥāt. II 422.

The well-known dictionary of Persian words with special regard to Sufic terminology, composed *ca.* 950/1543–1544, by 'Abdu'r-Raḥīm b. Aḥmad Sūr, see IvASB 1416. It is arranged according to the first and the last letters of the words. Beg. as usual :

الحمد لله ... اما بعد حمد و صلوة ميكويد اضعف العباد الخ

In the present copy the text is written in two columns, in European style, in such a way that words and their explanations are separately written opposite each other (the remarks on vocalisation are omitted).

Copied for Capt. Herbert Lloyd (هربرت لايد), at a place Chhānwanī (چهانوني), near Cawnpore, by one Muḥammad Wārith, of Sanbhal, and dated the 20th Ramaḍān 1195/the 9th Sept. 1781.

Ff. 423 ; S 12 × 7,5 ; 11,5 × 6,25 ; ll 34, in two columns, no jadwals. Europ. paper (water-marks J. Taylor). Ind. nast. Cond. good, but in the first half paper is decaying.

520.

The same. II 499.

Another copy of the same work, containing the *second half* of the dictionary, from the letter ط to the end.

Dated the 18th Rab. I 1107 (the 40th year of Aurangzīb's reign), i.e. the 27th Oct. 1695, in the pargana of Kūtwāli, copied by Karamu'l-lah b. Aḥmad b. Ilahbakhsh Ṣiddīqī.

Ff. 238 ; S 12,5 × 6,5 ; 9,5 × 3,75 ; ll 25, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Emendations and marginal glosses on several folios.

521.

The same. II 499*a*.

Another copy of the *beginning* of the same dictionary, to the letter *dhāl*, i.e. about one-third of the whole work. Beg. as in No. 519.

Copied apparently in the end of the xii/xviii c., or the beg. of the xiii/xix c., by different hands.

Ff. 222; S 12,5 × 6,5; 10 × 4,25; ll 20–22, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Slightly worm-eaten.

522. فرهنگ شیر خانی

Farhang-i-Shīr-khānī. I 717.

A dictionary of rare Persian and Arabic words and difficult sentences found in Persian classical poetry, arranged according to the first and the last letters of the words, the same as the one described in IvASB 1420, where references to other catalogues are given. The name of the author, who was Shīr Khān, surnamed Sūr, and the date of composition (X/XVIc.) are not mentioned in the preface; the latter does not seem to be genuine but is possibly supplied by a scribe, and appears to be quite different from the one given in IvASB 1420. The dictionary itself begins quite correctly. Beg. of the preface:

حمد بیقیاس مر قادری را که دلهای عارفان الخ

At the end (ff. 228 sq.) there are two appendices:

1. (ff. 229–240v). (*Farhang-i-shi'r-i-Gulistān*). A list of Arabic quotations and expressions in the *Gulistān* of Sa'dī (see above, No. 212), with interlinear Persian translation. There is no preface, and no colophon; the title as above is given in a subscript on f. 236v, where the date of copying is given as the 27th Dhī'l-ḥijja 1060/the 21st Dec. 1650. The words از ان شیخ مصطفی apparently refer to the owner of the copy.

2. (ff. 241v–325v). (*Lughat-i-'Arabī*). A concise Arabic and Persian dictionary, without any introduction or colophon. The title, the name of the author, and the date of composition are not given. It is arranged according to the first and the last letters of the words; there are no quotations, and the Persian equivalents are very brief (cf. f. 275v دجله - رود،). Beg.

استعجالا - شتابي کرده ، اطبا - طبیب الخ

It may be a *farhang* to some particular work.

The main entry is dated (f. 227v) the 14th Muḥarram 1062/the 27th Dec. 1651, and is called the property of Shaykh Muṣṭafā b. Ibrāhīm b. Ḥabīb b. Bahā'i'd-Dīn 'Umdatu'l-Mulk, an inhabitant of Chanderi. Most probably he was not only the owner, but also the scribe, and apparently is the same as the one mentioned on f. 236v (cf. above), because the handwriting in both items is the same.

Ff. 325; S 8 × 5,5; 6,25 × 3,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. very good. Additions and notes on the margins and on fly-leaves.

523. مجمع الفرس

Majma'u'l-furs. I 856.

The well-known Persian dictionary, alphabetically arranged according to the first and the last letters of the words, by Muḥammad Qāsim b. Ḥājjī Muḥammad Kāshānī. with the *takhalluṣ* Surūrī, who flourished in the beg. of the XI/XVIIc. The present version is the so-called first edition, which was completed in 1008/1599–1600 (f. 2, top), and dedicated to Shāh 'Abbās I (f. 2v). See Bl 995–998, EIO 2478–2480, Br 142, FB 1729–1731, Pr 192, 228, Ros 298–299, R 498–499, Fl I 101–102, Aum 104–105, Leyden C. I 96. Cf. different notes in Mélanges Asiatiques, vol. IV, p. 498, vol V, p. 238 and especially vol. IX, pp. 531–535; Blochmann, JASB, vol. 37, pp. 12, 16–18; Lagarde, Pers. Studien, pp. 56–59, etc. Lith. Tabrīz, 1844. The sources (f. 2), which were specially studied by C. Salemann, Mélanges Asiatiques, vol. IX, pp. 531–535, are also mentioned in Bl 995 and R 498–499. Beg. as usual:

ابتداء کلام هر دانشمند سخنور و انتهای سخن هر خردمند الخ

Dated the 11th Muḥarram 1087/the 26th March 1676; at Qazān (Russia, as here said در بلدهٔ قزان الکای اروس; an extraordinary example of the wanderings of books!), copied by Abū'l-Qāsim b. Maḥmūd Khanūslū (خنوسلو).

Ff. 221; S 11,75 × 7,5; 8,5 × 4,75; ll 20, no jadwals. Old Europ. pap. Careful Pers. nast. Cond. good. A few additions and marginal notes. Stray notes at the beg. and end.

524. فرهنگ جهانگیری

Farhang-i-Jahāngīrī. II 420.

The well-known dictionary of words of purely Persian origin, comp. in 1017/1608–1609, by Jamālu'd-Dīn Ḥusayn Injū b. Fakhri'd-Dīn Ḥasan Shīrāzī (here not clearly legible, f. 1v, bottom), who died shortly after 1030/1621, see IvASB 1421, where references to other catalogues, etc., are given (add Br Rs 20, 21, 153, 268). The introduction (divided into 12 *ā'īns*) occupies ff. 1v–19v; the dictionary itself ff. 20–468; the *khātima* is incomplete, and out of the five *dars*, into which it is subdivided, there are only: the *second* (ff. 468–505) and the *fifth* (ff. 505v–519v), corresponding with ff. 417–434v and 441v–449 in IvASB 1421. Beg. as usual:

بنام ایزد بخشاینده و بخشایشکننده، آنکه بر لوح زبانها حرف اول الخ

Copied apparently in the beg. of the xii/xviii c.

Ff. 519; S 10 × 7; 7,25 × 4; ll 21, no jadwals. Brown Or. pap. Good Ind. nast. Cond. not good. Damaged by 'repairs.' Many marginal notes.

525. در دری

Durr-i-durrī. III 77.

A Persian dictionary, alphabetically arranged according to the first and the last letters of the words. It contains also a number of Arabic words and proper names; it seems that there was no special class of idioms to which particular attention was paid. It was compiled in 1018/1609–1610 (f. 2v, bottom), by 'Alī Yūsufī Shirwānī (f. 2v). and was dedicated to Khusraw Khān (f. 6v), who is probably identical with the eldest son of Jahāngīr (b. 995/1587, d. 1031/1622). The present dictionary is apparently very rare, and is either entirely unknown to the later Indian lexicographers, or is referred to by them under a different title. The authorities, 12 in number, are given on ff. 2v–3; almost all are the old works often perused by other authors: 1. *Tuḥfat-u'l-aḥbāb*, by Ḥāfiẓ Aubahī (from Obe, near Herat; here called the father of the "famous calligrapher 'Alī al-Ḥusaynī"; he composed his work in 936/1529–1530, see R 494–495); 2. *Mi'yār-i-jamālī*, by Shams-i-Fakhrī (comp. 733–744/1332–1343, ed. by C. Salemann, 1887; cf. Bl 971); 3. *Sharaf-nāma-i-Aḥmad Mun-yarī* (comp. 864–879/1459–1474, cf. IvASB 1414); 4. *Risāla* of Abū Manṣūr 'Alī b. Aḥmad Asadī aṭ-Ṭūsī (ed. P. Horn, Berlin, 1897; cf. EIO 2455); 5. *Nuskha* of Ḥusayn Wafā'ī (cf. R 498); 6. *Risāla* of Mīrzā Ibrāhīm b. Shāh Ḥusayn Iṣfahānī, who was a wazīr to Isma'īl I Ṣafawī; 7. *Risāla* of Muḥammad Hindūshāh; 8. *Mu'ayyidu'l-fuḍalā'* (see above, No. 518); 9. *Sharḥ-i-sāmī fī'l-asāmī*; 10. *Risāla* by Abū Ḥafṣ Sughdī; 11. *Adātu'l-fuḍalā'*, by Qāḍī Khān (here Jān) *the father* (not son, as usually) of Muḥammad Dihlawī (comp. 812/1409, cf. IvASB 1413); 12. *Jāmi'u'l-lughāt*, versified, by Niyāzī Ḥijāzī.

The title is not explicitly mentioned in the lengthy preface, and it only appears on p. 7 in the following verse, and may be read also *Durr-i-Darī*:

چون ز قضا صورت اتمام یافت، هم ز قضا در دری نام یافت،

Beg. of the preface:

پیش وجود همه ایندکان، الخ ... شکر و سپاس بیحد و قیاس مبدعی را که الخ

Beg. of the dictionary (f. 7):

باب الف مع الف، افدستا، بفتح همزه و دال و سکون فا و سین الخ

Dated the 16th Shawwāl 1233/the 19th August 1818, at Kalgīrī (کلکیری), copied by Ḥājjī Ḥusayn b. Muḥammad Rafī'i'd-Dīn.

Ff. 116; S 11 × 6,5; 8,25 × 4,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Additions and glosses on the margins.

526. چراغ هدایت

Chirāgh-i-hidāyat. *Ia* 43.

A dictionary of difficult and uncommon expressions found in the works of modern Persian poets, by Sirāj-'Alī Khān Ārzū (cf. above, No. 295), who died in 1169/1756, see IvASB 1435. This copy seems to be complete, but is in a bad state of preservation. Beg. as usual :

اما بعد حمد واضع جمیع لغات و صلواة بر افصح و افضل موجودات الخ

Copied towards the end of the xii/xviii c.

Ff. 162; S 8,75 × 5,25; 7 × 3,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Much worm-eaten. Incidental notes and glosses on the margins.

527. فرهنگ خاني

Farhang-i-Khānī. II 419.

An incomplete copy of a concise Persian dictionary, arranged according to the first and second letters of words. It was compiled by Khān Muḥammad b. Khān Muḥammad b. Ni'mati'l-lah Ṣiddīqī, of Harharpūr, in Orissa (f. 1), in 1174/1760–1761 (see f. 2, top, where the chronogram is given : بقایی فضل عالم). Both rare and very common words are included, and freely illustrated by quotations from the classical poets. The copy is incomplete at the beg., where probably only one leaf is lost, and at the end, where it breaks off in the end of the letter م. Beg. abruptly :

... هوش رشک افزای ... اما بعد، کاتب این کتاب مختصره و راقم

این ابواب منتخبه اضعف ... خان محمد ولد شیخ خان محمد الخ

A bad, carelessly written copy, dating from the beg. or middle of the xiii/xix c.

Ff. 266; S 8 × 5,75; 6,5 × 3,75; ll 13, no jadwals. Or. pap. Bad Ind. shikasta, dots often omitted. Cond. not good. Worm-eaten, repaired. Many additions on the margins.

528. مصطلحات الشعراء

Muṣṭalaḥātu'sh-shu'arā'. II 204.

A dictionary of Persian words and sentences used in the writings of modern Persian poets, with numerous quotations. It appears to be the same work as the one described in R 503 ; it was begun in 1180/1766-1767 (the title, as above, is a chronogram for this date, cf. f. 1). The name of the author is given in the colophon as Siyālkūtī Mal (سیال کوتي مل), who used the *takhalluṣ*

Wārasta, and was a native of Lahore. It is based on standard works on Persian lexicography, and their list is given at the bottom of f. 1. Beg.

بسم الله مجريها مي خوانم و سفينه كاغذى در بحر سخن ميرانم الخ

Dated the 27th August 1840, at a place called Barwat (? بروت).

Ff. 128; S 9,75 x 7,5; 8,25 x 6,25; ll 19, no jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

529. اصطلاحات شعراى متأخرين

Iṣṭilāḥāt-i-shu'arā-i-muta'akhkhirīn. II 500.

A short vocabulary of metaphors used by modern poets. The name of the author and the date of composition are not given. The title, as above, appears in the colophon. No preface; the booklet begins abruptly: الف، اشک شکرين - گريه شادي الخ

Dated the 6th Dhī'l-Ḥijja 1261/ the 6th Dec. 1845.

Ff. 13; S 7,25 x 5,25; 5,25 x 3; ll 11, no jadwals. Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

530. بحر عجم

Baḥr-i-'ajam. II 416.

A Persian-Persian dictionary, in which occasionally some common Arabic and Urdu expressions are also included. It is arranged according to the European system, and does not contain illustrative quotations. The author, Muḥammad Ḥusayn (Qādirī), who used the *takhallus* Rāqim (see the *Ishārat-i-Bīnish*, No. 61 in this Catalogue, f. 30v), flourished in the middle or towards the end of the XIII/XIXc. His book was begun in 1268/1851–1852 (cf. f. 2, top, where the chronogram انهار اعظم is given), and completed in 1272/1855–1856 (cf. f. 239v, chronogram مصطلحات شعراي عجم). It is dedicated to Nawwāb Muḥammad Ghauth Khān, of the Carnatic, with the *takhallus* A'ẓam (born the 1st Dhī'l-Ḥijja 1239/ the 28th July 1824, see the *Ishārat-i-Bīnish*, No. 61, f. 5v, and cf. Spr 172). It is based on standard lexicographical works (see f. 1v, bottom and f. 2 top), and contains a short preface, beg.

اللهم صل على سيدنا محمد النبي الخ .:. اما بعد، بخدمت گرامي

مرتبت سخن فهمان نكته دان الخ

Beg. of the dictionary itself (f. 2v) :

نهر اول در الف ممدوده الخ ... آبادانیدن، ستایش کردن الخ

The copy is an autograph, dated the 12th Dhī'l-Ḥijja 1274/ the 24th July 1858, and contains many emendations, additions, etc.

Ff. 239; S 13 × 8,5; 9,25 × 5,25; ll 25, in two columns, no jadwals. Blue Europ. pap. Ind. nast. Cond. good

531. (مجموعه در لغت)

(Majmū'a dar lughat). II 417.

A collection of fragments and extracts of lexicographical contents from different well-known works. The majority are not literal copies, but abbreviated versions of their originals :

1. (ff. 1v–42v). *Murakkabāt-i-Jahāngīrī*. The first *dar* of the *khātima* of the well-known *Farhang-i-Jahāngīrī*, see IvASB 1421, ff. 383v–417 (cf. No. 524 above, which is incomplete). This section deals chiefly with metaphorical expressions. In many places the text does not coincide literally with the original. Beg. as usual :

باب الف، آب آتش رنگ، آب آتش زای، آب آتش نما، الخ

2. (ff. 43–53v). *Isti'ārāt-i-Surūrī*. The concluding chapter of the *Majma'u'l-furs*, see above, No. 523, f. 219–221, beg.

باب الف، آب شناسان، قانون دانان الخ

3. (ff. 54–137v). (*Risāla dar lughat*). Another extract, also on metaphorical expressions, probably also taken from some well-known lexicographical work. No heading is given here, and no colophon (it breaks off in the beg. of the letter *'ayn*). Beg.

آب جو بستن آب بجو آوردن، آب آتشین شراب تند الخ

4. (ff. 138–188). *Mukhtaṣar-i-Chirāgh-i-hidāyat*. A fragment of an abbreviated version of Sirāj 'Alī Khān Ārzū's well-known lexicographical work, *Chirāgh-i-hidāyat*, see above, No. 526. This version is much condensed, quotations are omitted, and even the order of the expressions is not always preserved intact. It opens in the beginning of the letter پ. Beg. abruptly :

... پادشاه خود و پادشاه وقت خود، کنایت از نهایت الخ

Copied, apparently by the same hand, but on different papers, towards the end of the xii/xviii c., or the beg. of the xiii/xix c. On the majority of folios there are many marginal notes and additions.

Ff. 188; S 8,25 × 4,75; 6,75 × 3; ll 15, no jadwals. Or. pap. Unskilled Ind. nast. Cond. tol. good. Slightly worm-eaten.

(*b*) *Arabic-Persian and Persian-Arabic.*

532. مصادر

Maṣādir. I 124.

A dictionary of Arabic *maṣdars*, translated and explained in Persian, by Abū 'Abdi'l-lah al-Ḥusayn b. Aḥmad az-Zauzanī (d. 486/1093), see Bl 942–943, EB 1630–1632, R 505, Fl I 105, Aum 111, Dorn C. 203, Tornberg 9, Fleischer, Lpzg, 331, etc. Cf. Brock. I, 288. In the colophon it is called *Tāju'l-maṣādir*, but this is obviously wrong. Beg. as usual:

الحمد لله علي سوابغ الائه المسابقة افواجاً الخ

Copied in 1232/1816–1817 (the date is scratched so as to read 1132).

Ff. 143; S 8,25 × 5; 6 × 3,25; ll 17, within jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Seals on f. 1, dated 1242, 1255 AH.

533. نصاب الصبيان

Niṣābu'ṣ-ṣibyān. II 118.

The well-known versified Arabic and Persian school vocabulary, by Abū Naṣr Muḥammad (or Mas'ūd) b. Abī Bakr b. Ḥusayn Farāhī (or Farāhānī), who flourished *ca.* 617/1220. See IvASB 1411, where references to other catalogues are given. It is usually divided into a number of *qiṭ'as*, each illustrating the rules concerning a particular metre. In this copy there is no prose introduction, found in some transcripts, and the work begins abruptly:

اما بعد، همي كويد ابو نصر فراهي، ... حسد حافده و حفد حاسده الخ

Dated the 14th Jum. I 1186/the 13th Aug. 1772, at Sad'hūt, copied by Muḥyī'd-Dīn b. Qādir Walī.

* Ff. 105–141v; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jadwals. Or. pap. Ind. nast. Cond. good. Interlinear marks, in red ink, indicating the prosodical divisions of the verses.

534.

The same. II 119.

Another copy of the same work, with numerous marginal and interlinear notes and glosses. As usual, the arrangement, and even occasionally the wording of this copy slightly differ from those in the preceding one. Beg.

بعد تحميد خداوند الهي، درود مصطفى خير المباهي، همي كويد ابو نصر فراهي الخ ... حسد حافده و حفد حاسده الخ

On ff. 30–37, there is an Arabic and Persian vocabulary, without a preface or colophon. It seems to be a glossary to

some book, the title of which is not given. Many notes and glosses on the margins.

Copied probably towards the end of the xii/xviii *c.*

Ff. 37; S 9,5 × 5,75; 6,75 × 3; ll 10, within jadwals. Brownish Or. pap. Ind. nast. Cond. rather bad. Injured by worms and moisture. Some notes explaining various words on f. 1.

535.

The same. II 117.

Another copy of the same work, also with marginal and interlinear glosses. In the greater part of the text, however, they have not been written in, although space is reserved for them. Beg.

پس از تحمید و توحید الهي ، هميكويد ابو نصر فراهي ، حسد حافده الخ

Copied apparently about the middle of the xiii/xix *c.*, by Pandīdās son of Ṭhākurdās.

* Ff. 1v–33; S 12,5 × 6,75; 8,75 × 3,75; ll 11, within jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

536.

The same. III 80.

Another copy of the same work, slightly incomplete at the end, without any notes (although space is reserved for them). Beg.

الحمد لله ... قال شيخ الاسلام امام العالم بدر الحق و الدين شمس

العلماء فی العالمین علم الهدا علامة الورای ، بیت ، همین کوید ابو نصر

فراهي الخ

Copied about the middle of the xiii/xix *c.*

* Ff. 216–253v; for measurements, etc., see above, No. 114.

537.

The same. I 1049.

Another copy of the same work, also apparently slightly incomplete at the end, probably not finished by the scribe. Beg. as usual:

هميكويد ابو نصر فراهی ، حسد حافده الخ

Copied in the xiii/xix *c.* Marginal and interlinear notes on several folios.

Ff. 19; S 9,5 × 6,25; 7 × 3; ll 12, no jadwals. Or. pap. Ind. nast. Cond. almost good. Two seals at the end, one dated 1230 AH.

538. شرح نصاب الصبیان

Sharḥ-i-Niṣābu'ṣ-ṣibyān. Ia 177.

A commentary on the *Niṣābu'ṣ-ṣibyān* (see Nos. 533–537), by Muḥammad b. Faṣīḥ b. Muḥammad, surnamed Karīm ad-Dasht-ı-bayāḍī (in Quhistān, North of Qāin), the same as the one described in Bl 963, EIO 2383. The author lived towards the end of the X/XVIc. This work is different from IvASB 1412. Other commentaries on the *Niṣāb* are enumerated in EIO 2383. Beg.

حمد و ثناء نا معدود و شکر و سپاس نا معدود ... و بعد، چنین گوید

بندهٔ قاصر عاصي محمد بن فصیح بن محمد المدعو بکریم الدشتبیاضي که الخ

Dated the 2nd Dhī'l-Ḥijja 1208 (the 35th of Shāh 'Ālam's reign), i.e., the 1st July 1794.

* Ff. 1v–87; for measurements see above, No. 220.

539. نصاب بدیعی

Niṣāb-i-Badī'ī. Ia 257.

A versified school vocabulary of Arabic words, also styled *Muthallathu'l-lughāt*, or *Niṣāb-i-muthallath*, by one Badī'ī (cf. f. 15 اینچنین شعر بدیعی را بدیعی نظم کرد ،). See EIO 2383, 2384, 2958, EB 1650, 1651. The date of composition is not known, but the work may be old. Beg. as in EB 1650:

از بس حمد خداوندی زمین و آسمان، کرده ام نظم مثلث چون لآلی عیان،

The term *muthallath*, here alluded to, refers to the fact that every *bayt* uniformly deals with only three words. The poem has the form of a *qaṣīda*, the rhyme being ان–, all through.

Dated the 26th Rab. II of the 16th year, apparently of some prince's reign, probably in the beg. of the xiii/xix *c*.

Ff. 15; S 8,5 × 5,5; 6 × 3,25; ll 7, no jadwals. Or. pap. Ind. nast. Cond. fairly bad. Many glosses, marginal and interlinear.

540. عقود الجواهر

'Uqūdu'l-jawāhir. II 426.

A short versified school dictionary of the most common Arabic words. It is divided into 51 *qiṭ'as* which, in addition to the lexicographical material which they contain, serve also as specimens of different metres. In a prose introduction, the author calls himself 'Abdu'l-Jalīl b. Rashīdi'd-Dīn 'Umar al-Waṭwāṭī;

he dedicates the work (f. 2v) to the Turkish sultan Murād (II) b. Muḥammad b. Bāyazīd b. Murād b. Ūrkhān b. ʻUthmān (824–855/1421–1451). See R 507. This version is probably slightly different from the one in the British Museum copy, as the latter contains only 50 *qiṭʻas*. It may be identical with the one described in Ḥājjī Khalīfa, vol. IV, p. 239, No. 8230. Beg. of the prose preface:

الحمد لله مبدع البدايع و منشي الصنايع الخ ... اما بعد، جنين كويد الخ

Beg. of the treatise itself (f. 2v):

ابتدا و افتتاح و فاتحه آغاز كار، استمالت دلخوشى دادن موافق سازكار،

Dated Ẓafarābād (Bīdar), the 21st Shaʻbān 1098/the 2nd July 1687, copied by Muḥammad Jaʻfar b. Muḥammad Qāsim Ṭihrānī. Many marginal notes. Ff. 33v–34 were left blank (text not interrupted), and afterwards used for stray quotations, in Hindustani. Fragments of a darwish *risāla* at the end.

Ff. 38; S 7,75 × 4,5; 6 × 2,75; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired.

541. تاج الاسامى

Tāju'l-asāmī. I 122.

An Arabic and Persian dictionary, dealing only with nouns, alphabetically arranged according to the first and the last letters of the words. There are no indications as to the name of the author, the date of composition, and the real title of the book. The title as above is given on f. 1, apparently by the same hand as that by which the bulk of the MS. is copied. See EB 1634. *Ind. libr.* Bh 249. Beg.

الحمد لله المحمود بجميع الاوصاف و الاسماء الممدوح بانواع الكرم الخ

Dated the 9th Ṣafar 1053/the 29th Apr. 1643, at Lahore, copied by Pīr Muḥammad b. Muḥammad Sharīf Mūl (مول).

Ff. 134; S 10 × 6; 7,75 × 3,75; ll 25, no jadwals. Brown Or. pap. Ind. nast. Cond. would be good, but the 'repairs' have spoiled it, as portions of many pages are now illegible.

542. مهذب الاسماء

Muhadhdhibu'l-asmā'. I 1030.

An Arabic and Persian dictionary, arranged according to the first and the last letters of the words, by (Maḥmūd) b. ʻUmar b. Maḥmūd (b.) Manṣūr al-Qāḍī az-Zanjī as-Sijzī (ثم العربي), cf. Ḥājjī Khalīfa, vol. VI, p. 273, No. 13459. The date of completion is not given; the copy was probably transcribed from an

original defective in the beginning so that some places are left blank on the first two pages. The authorities referred to on f. 1v are mostly early compositions (like *as-Sāmī fī'l-asāmī*, cf. Brock. I 289); several of them cannot be properly identified. The *Tarjumānu'l-Qur'ān*, referred to here, may belong to Suyūṭī (Brock. II, 145,5). As the work is mentioned by Ḥājjī Khalīfa, it seems probable that it was not composed later than the X/XVIc. Prefixed to the dictionary is a short *bāb* on the names of God, and at the end there is another *bāb*, dealing with numerals and calendary terminology. Beg.

الحمد لله الذي خلق الخلايق بقدرته الخ ... قال العبد الضعيف الخ

Copied apparently in the beg. of the xii/xviii c. A seal on f. 1 is dated 1143/1730–1731.

Ff. 140; S 10,5 × 6,5; 8 × 4,25; ll 23, within jadwals. Brownish Or. pap. Ind. nast. Cond. good. Worm-eaten, traces of moisture in some places. A very few marginal glosses.

543. منتخب اللغات شاهجهاني

Muntakhabu'l-lughāt-i-Shāhjahānī. III 98.

The well-known Arabic and Persian dictionary, by 'Abdu'r-Rashīd (b. 'Abdi'l-Ghafūr) al-Ḥusaynī al-Madanī at-Tatawī (cf. f. 3), who is better known as the author of the *Farhang-i-Rashīdī* (cf. IvASB 1431), and who died shortly after 1069/1658–1659. This dictionary has been compiled in 1046/1636–1637 (as mentioned in many other copies; in this one the date is not given), and dedicated to Shāhjahān (f. 2v). The words are alphabetically arranged, according to the first and second letters. See Bl 956–958, EIO 2398–2403, Br 158, 159, EB 1672, 1673, Pr 200, R 510, Leyden C. V, p. 150, etc. *Ind. libr.* Bh 252. Several times lith. and printed in India: Calcutta 1808, 1836; Lucknow, 1835, 1845, 1869, etc.; Bombay, 1862, 1879; Tehran, 1874, etc. A rearrangement of this work has been published by J. H. Taylor, Calcutta, 1816. Beg. as usual:

ستایش و سپاس مالک الملکی که تذکار آلاء بی احصاء الخ

Dated the 2nd Sha'bān 1223/the 23rd Sept. 1808, Lucknow; copied by Rājārām Pandit.

Ff. 301; S 8,75 × 6; 7,25 × 4,25; ll 21, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, traces of moisture. Occasional additions and emendations on the margins.

544.

The same. II 203.

A fragment of the same, breaking off with the letter ت. A worthless modern copy mostly written in bad, dotless *shikasta*. Beginning like the preceding transcript.

Copied in the middle of the xiii/xix *c*.

* Ff. 92v–146v; for measurements, etc., see below, No. 562.

545.

(لغت فارسي و عربي)

(Lughat-i-Fārsī wa 'Arabī). II 424.

A dictionary of Persian common words with their Arabic, and occasionally Turkish, equivalents. There is no introduction and no colophon, no mention of the title of the book, the author's name, or the date of composition. The words are arranged only under the first letter. At the end there are a few notes on some special terms. Beg. abruptly:

باب الالف مع الالف، اب ماء شرب نشب الخ

Copied, by different hands, about the middle of the xiii/xix *c*.

Ff. 189; S 11 × 6,5; 7,5 × 4,5; ll 11, no jadwals. Or. pap. Ind. nast., bad and stumbling in the beg., and coarse and often dotless in the greater part of the volume. Cond. good. A few additions and glosses on the margins.

(*c*) *Panjābī-Persian.*

546.

(لغت پنجابي)

(Lughat-i-Panjābī). I 854.

A dictionary of Punjabi, with equivalents in Urdu and Persian, apparently compiled in the beg. of the XIII/XIXc., by one Ajūd'hā Prashād, a *taḥṣīldār* in the Lahore district, for Major George MacGregor (میجر جارج میگریگر), Deputy Commissioner of Lahore. The preface is written in Urdu; the dictionary is arranged alphabetically, but there are several *maqālas* added, containing some special terms and expressions. Beg. of the preface:

بعد ادای هزاران هزار شکر جناب حق الخ

Copied in the xiii/xix *c*.

Ff. 406; S 12 × 7,5; 11 × 6; ll 10, within jadwals. Eur. pap. Ind. nast. Cond. tol. good.

(*d*) *Urdu-Persian.*

547. غرائب اللغات

Gharā'ibu'l-lughāt. II 421.

A concise Urdu and Persian dictionary, by 'Abdu'l-Wāsi' Hānsawī, who flourished in the second half of the XII/XVIIIc. (cf. IvASB 1477 and R 1096). The words are alphabetically arranged only according to their first letters. The title as above is given in the colophon. Beg.

سبحان ربک رب العزت عما يصفون ... ميکويد کرفتار کفتار و معني

و کردار لا يعني عبد الواسع هانسوی که الخ

Copied towards the end of the xii/xviii c.

Ff. 81; S 7,25 × 4,25; 5,5 × 2,75; ll 15, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Stray notes on fly-leaves.

548.

The same. I*a* 212.

Another copy of the same work, slightly incomplete at the end (breaking off at f. 69v, l. 9 of the preceding copy). Beg. as in No. 547.

Copied in the beg. of the xiii/xix c.

Ff. 62; S 8,5 × 5,5; 6,5 × 3,5; ll 11, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins.

549. فتح الفهم

Fatḥu'l-fahm. II 120.

A brief versified Urdu vocabulary, for the use of beginners. The name of the author is not given, and the date of composition is not clearly expressed. It is most probably 1206/1791–1792, as may be concluded from one of the concluding lines: های را بيرون کن و تاريخ تام کش ازان', i.e. 1211 (تاريخ) *minus* 5 (ه). Beg.

بعد از حمد و ثنا مر پادشاه بی نشان،

الذي اوجد عديما في الدهر از انس و جان،

Copied in the beg. of the xiii/xix c.

Ff. 18; S 8,25 × 4,75; 5,5 × 2,75; ll 11, within jadwals. Or. pap., and new margins, of Europ. pap. Ind. nast. Cond. good. Occasional interlinear glosses.

5. Grammar.

(a) *Persian.*

550. مثمر

Muthmir. I 877.

A large work on Persian grammar, orthography, phonology, and style, by the well-known Sirāju'd-Dīn 'Alī Khān Ārzū (d. 1169/1756). As he states in the preface, it is an imitation of a similar work concerning Arabic philology, called *Al-miz'har fī 'ulūmi'l-lughat*, by Jalālu'd-Dīn as-Suyūṭī, cf. Brockelmann, II, 155. The work is, as stated in the preface, divided into 41 *aṣls*, which are of uneven length, subdivided into *faṣls*, and containing a great many illustrations from classical and modern poetry: (1), on f. 2, explanations of the terms Fārs and Fārsī; (2), f. 3, on the *ḥadīths* concerning the Persian language; (3), f. 6, on the general character of the Persian language and its division into the traditionally recognised dialects, etc., with many interesting remarks concerning the evolution of the poetical style up to the author's time; (4), f. 12, on lexicography; (5), f. 13, on style and rhetoric; (6), f. 16v, on some principles of arrangement in dictionaries; (7), f. 20, on the formation of compound words; (8), f. 26v, on simple words; (9), f. 28v, on pronunciation and orthography; (10), f. 29v, on loan words, etc.; (11), f. 32, on the different meanings of words; (12), f. 34v, on the difference in pronunciation of sounds and other phonetic changes; (13), f. 43v, on some other phonetic changes, etc.; (14), f. 46, on transpositions of sounds and syllables in words; (15), f. 61v, on loan words; (16), f. 97v, on vocalisation (*i'rāb*); (17), f. 98, on simple suffixes, etc. (*ḥurūf*), in alphabetical order; (18), f. 161, on compound words; (19), f. 258v, on various idiomatic expressions, proverbs, etc. It is possible that the headings of many minor subdivisions have not been properly distinguished in the text, and that some *faṣls* are also included in the number of 41 principal sections. Beg.

مثمر سعادات و مزهر خیرات سپاس زبان آفرینست که الخ ... اما بعد،

این نسخه ایست در علم اصول لغت مسمی بمثمر الخ

Copied in the beg. of the xiii/xix c.

Ff. 292; S 8,25 × 5,5; 6 × 3,25; ll 15, no jadwals. Or. pap. Ind. nast., different hands. Cond. bad. Slightly worm-eaten, but much injured by repairs, pasting to new margins, etc.

551. قواعد فارسی

Qawā'id-i-Fārsī. II 377.

A versified Persian grammar, arranged in the alphabetical order of suffixes, prefixes, etc., used in the formation of nouns

and verbs. In the colophon its authorship is ascribed to the same Sirāju'd-Dīn 'Alī Khān Ārzū (see No. 550). It is difficult to pronounce on the correctness of this statement, as the name Ārzū is not mentioned in the text itself and the work seems to be incomplete at the beg. and the end (although not at first sight). In this copy much space is left between the lines to be filled with a commentary, which is not everywhere written. Beg.

الف کثرت فاعل و مصدر قسم، اتصال و عطف و تحسین کلم،

Dated the 29th Jum. I 1242/the 29th Dec. 1826, at Bejā (بیجا), copied by Dhū'l-fiqār 'Alī al-Mūsawī.

Ff. 10; S 9×5,5; 7×4; ll 5, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

552. رسالهٔ فارسیه

Risāla-i-Fārsiyya. II 379.

A very short work on Persian grammar, by Afḍalī Allahābādī, who composed it in 1202/1787–1788 (see the chronogram at the end, رساله خوش). Beg.

بعد از حمد واهب رساله و صلواة صاحب الخ

At the end a *lithographed* table of different metres is added.

Dated the 14th Ramaḍān 1242/the 11th Apr. 1827, at Bāndā.

Ff. 4; S 9×5,5; 7,5×4,5; ll 13, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

553. (ازالهٔ اغلاط کلمات فارسي)

(Izāla-i-aghlāṭ-i-kalimāt-i-Fārsī). I 927.

A short vocabulary of common Persian words written for the special purpose to establish their correct pronunciation. The compiler gives his own name as Ḥabību'l-lah Mudarris (f. 1), and states that he composed the present work on the lines of his similar compilation concerning Arabic words, with the title *Muzīlu'l-aghlāṭ* (f. 1), dedicated to a nawwāb whose name is not mentioned. The work cannot have been written earlier than the end of the XI/XVIIc., as the *Burhān-i-qāṭi'* is mentioned amongst the authorities (f. 1v, top). In the colophon the title of the work is given as *Muzīlu'l-aghlāṭ*, but this seems to be incorrect. Beg.

حمد و ثنای سخن افرینی را که سخن را الخ

Dated the 25th Dhī'l-Qa'da 1261/the 25th Nov. 1845.

Ff. 10; S 9×5,75; 7,25×3,75; ll 13, no jadwals. Or. pap. Ind. nast Cond. tol. good. Slightly worm-eaten and repaired. Additions and emendations on the margins.

554.

(الفاظ املا)

(Alfāẓ-i-imlā). II 117.

A short treatise on the Persian orthography of words of purely Persian and of Arabic origin, together with some rules of Persian grammar. The work was composed in 1268/1851–1852 (f. 57), at the request of one Muḥammad Ḥusayn. The author does not mention his own name. It is divided into three *qisms*: I, on the correct use of single letters (f. 36); II, on the correct use of groups of letters (f. 43); III, on habitual and common misspellings (f. 50, there called *guftār-i-duwwum*); and a *khātima* (f. 52), on some grammatical rules, with a table of corrections to some particular printed edition of the *Gulistān*, the mistakes of which were originally the cause which moved the author to undertake the compilation of this work. Beg.

له الحمد فی البدو و الرجعی و السلام علي عباده الخ

On ff. 58v–61 there is a vocabulary, alphabetically arranged, of Persian and Arabic words, probably a *farhang* to some particular work.

Copied towards the end of the xiii/xix c.

* Ff. 34v–61; S 12,5 × 6,75; 8,75 × 3,75; ll 14, within jadwals. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses.

555.

آمد نامهٔ بدیع

Āmad-nāma-i-badī'. II 369.

A Persian grammar, with numerous examples taken from classical poets. It seems to be only a fragment, and goes as far as the 11th *faṣl*. In the beginning apparently several lines are lost, and although the title, as above, is given, the name of the author and the date of composition are missing. There are no allusions to these in the text itself, but from the author's incidental references to Hindi it is clear that he was in some way connected with India. The general impression is that the work is of modern origin. Beg. abruptly:

... حروف وضیفه و بعضی از الفاظ متفرقه پارسي را از کتب معتبره
جدا نموده بقید فصول در اورده این رساله را موسوم بامدنامهٔ بدیع ساخت الخ

Copied in the beg. of the xiii/xix c.

Ff. 23; S 9 × 5,75; 7,5 × 3,5; ll 16, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

556.
(رسالهٔ آمدن)

(Risāla-i-āmadan). II 373.

A list of Persian irregular verbs and their principal forms, with Urdu equivalents added as interlinear and marginal glosses, similar to IvASB 1473, 1474, etc. On f. 1 it is called *Nuskha-i-āmadan*, and, in a quite modern handwriting—*Fawā'idu'ṣ-ṣibyān*. The name of the author and the date of completion are not given. Beg.

آمدن، آمد، بیاید، می آید، الخ
آوردن، آیــا، آوری، آوتاهي، الخ

Copied in the beg. of the xiii/xix c.

Ff. 19; S 6,25×4; 5,5×2,25; ll 9, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten, some folios torn away. A seal on f. 1v.

(*b*) *Arabic.*

557.
سراج المتعلمین

Sirāju'l-muta'allimīn. I 585.

A detailed Persian commentary on the *Kāfiya*, the famous school book on Arabic grammar, with its full title *Al-Kāfiya fī'n-naḥw*, by Ibnu'l-Ḥājib (Jamālu'd-Dīn 'Uthmān b. 'Umar, d. 646/1248-1249), cf. IvASB 1447. The author calls himself Burhān-u'd-Dīn b. Shihābi'd-Dīn 'Abdu'l-lah al-Jānī (in No. 558 the last part of the name can also be read as al-Jāmī). There are no indications as to the date of composition. The title as above appears in No. 558, but is omitted in the present copy. After a short preface explanations of the *bismilla* are given, and the text of the body of the work begins on f. 2, as usual: الکلمة لفظ وضع الخ. Beg. of the preface:

الحمد الله (*sic*) ... قال؛ چنین کوید محرر این مقال الخ

Dated the 27th Muḥarram 1233/the 7th Dec. 1817.

Ff. 185; S 10×6,5; 7,5×3,75; ll 19, within jadwals. Or. pap. (margins of ff. 137–end are new, of Eur. pap.). Ind. nast., different hands. Cond. tol. good. Worm-eaten and repaired. A few marginal glosses.

558.

The same. I 487.

Another copy of the same work as the preceding one (No. 557), beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

Ff. 241; S 8,75×4,75; 6,25×3,5; ll 15, no jadwals. Or. pap. Bad Ind. nast., diff. hands. Cond. bad. Worm-eaten, repaired, dirty. Many marginal and interlinear notes, glosses, and corrections; a seal on f. 1.

559. شرح شافیه

Sharḥ-i-Shāfiya. I 557.

A detailed Persian commentary on another grammatical work of the same Ibnu'l-Ḥājib (cf. No. 557), called *Ash-Shāfiya*, by Muḥammad Hādī b. Muḥammad Ṣāliḥ Māzandarānī, who flourished *ca.* 1088/1677–1678. See EIO 2435. Beg. as usual:

الحمد لله ... و بعد ، چنین گوید ذرهٔ بیمقدار تراب اقدام شیعیان الخ

Copied in the beg. of the xiii/xix *c.*

Ff. 231; S 9 × 5,75; 7,25 × 3,25; ll 27, no jadwals. Or. pap. Pers. nast. Cond. not quite good. Worm-eaten, notes and additions on the margins.

560. شرح شافیه

Sharḥ-i-Shāfiya. II 384.

Another detailed Persian commentary on Ibn Ḥājib's *Shāfiya*, see No. 559, also composed towards the end of the XI/XVIIc. The editor, Ghulām 'Alī (f. 1v), states that it was written by his murshid and teacher, Ghulām Muḥammad b. Allahyār al-Murīdī (? or ar-Rindī) al-Amrohawī (who had died in 1098/1686–1687), for the special purpose of the instruction in Arabic grammar of Aurangzīb's eldest daughter, Zību'n-nisā' (cf. above, No. 281). This shaykh was also a teacher to Muḥammad Akbar, son of Aurangzīb (cf. f. 2). The leaves of the original copy of this translation and commentary had become scattered, but the remaining portions had been collected, arranged, and re-written by the editor, as stated on f. 324, at Burhānpūr, in 1098/1686–1687, at the time of the visit to that city by Aurangzīb, on his Golkonda expedition. Beg.

الحمد لصارف اللسان مصدر الا کلمات (*sic*) المرکبة بالحروف الخ

The copy is apparently Ghulām 'Alī's autograph.

Ff. 324; S 8,25 × 4,5; 5,75 × 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten, but more injured at the end.

561. (مجموعه در نحو)

(Majmū'a dar naḥw). II 375.

Two short works on Arabic syntax (*naḥw*):

1. (ff. 1v–4). (*Manẓūma-i-Mi'at 'āmil*). A Persian versified paraphrase of the famous *Mi'at 'āmil*, or *Al-'awāmil fi'n-naḥw*, by 'Abdu'l-Qāhir b. 'Abdi'r-Raḥmān al-Jurjānī (d. 471/1078), see

Brockelmann, I, 287 ; cf. IvASB 1728. The name of the author is not mentioned. The work is dedicated to a prince whose name appears as Mu'izzu'd-Dīn Ḥusayn. The first word is suspect, having been altered. There were many princes of the name of Ḥusayn, but apparently none is known with the surname Mu'izzu'd-Dīn. This is the same work as the one described in EB 1658 and Aum 52. Beg.

بعد توحید خداوند و درود مصطفی، نعت ال پاک پیغمبر رسول مجتبی،

2. (ff. 6v–36). *Naḥw-i-Mīr.* The well-known work on Arabic grammar, ascribed to Mīr Sharīf Jurjānī (d. 816/1413–1414), the same as the one described in IvASB 1457, where references to other catalogues are given. Beg. as usual :

الحمد لله ... اما بعد، بدانکه ارشدک الله تعالی ... که این مختصریست الخ

On ff. 4v–5v there is a *fihrist* to this work ; on f. 36v there begins another *fihrist* of which the end is missing.

Dated the 23rd Rajab 1227/ the 2nd Aug. 1812.

Ff. 36 ; S 7 × 4,25 ; 5,25 × 2,5 ; ll 11, no jadwals. Or. pap. Ind. nast. Cond. good. A few additions and emendations on the margins

562. (رسائل صرف)

(Rasā'il-i-ṣarf). II 203.

Two treatises on Arabic grammar, one in prose, and the other versified.

1. (ff. 46v–81v). *Qā'ida-i-Raushan 'Alī* (as it is called in the colophon). A treatise on Arabic grammar, based on the *Shāfiya* and the *Fuṣūl-i-Akbarī.* The name of the author is given as Raushan-'Alī, who was already dead at the time of copying. He is apparently identical with Raushan-'Alī Jaunpūrī, d. at Calcutta ab. 1810, whose treatise on Persian grammar is described in R 857. Beg.

الحمد لله ... اما بعد، این رساله ایست در صرف انتخاب شافیه و فصول اکبری بقدر ضرورت برای تعلیم طالبان، بدانکه جمله مصادر و افعال الخ

2. (ff. 85v–91v). (*Manẓūma dar ṣarf*). A fragment of a versified treatise on Arabic grammar, all through rhyming in ام–.

The name of the author, the date of composition, and the exact title of the work do not appear. Beg.

حمد یزدان راست گفتن بهترین از هر کلام ،

زان سپس خواندن بنعت هادی و مهدی علام ،

The first item is dated (f. 81v) the 17th Ṣafar 1242/ the 20th Sept. 1826, or the 21st year of (Muḥammad) Akbar, at Shāhjahānābād. The name of the scribe is erased. A seal on f. 85, dated 1243 AH.

*Ff. 46–91 (ff. 82–84 are left blank); S 11,5 × 6,75; 9 × 4,5; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

563. فوائد مرقومه در شرح منظومه

Fawā'id-i-marqūma dar sharḥ-i-manẓūma. II 372.

A treatise on Arabic grammar, consisting of a general introduction and a versified tract, with a commentary on it, mostly in catechetic form. The author calls himself Muḥammad Raḥmatu'l-lah b. Ni'mati'l-lah al-Ḥusaynī aṣ-Ṣādiqī al-'Aṭṭārī al-Aurangābādī al-Bukhārī; he completed it (see f. 40v) on the 2nd Ramaḍān 1221/the 13th Nov. 1806. Beg.

محامد و اثنیه مضاعفه بصرف القلوبیه ... اما بعد، پس التماس فقیر الخ

Beg. of the versified treatise (f. 8v), which has the rhyme ال-all through:

واو ساکن قبل او مکسور باشد هرکجا، یا بگردد غیر مدغم کر بود در کل حال ،

On f. 35 a *khātima* begins, on some additional grammatical rules concerning verbs.

Dated the 14th Rab. I 1272/ the 24th Nov. 1855, copied by Najmu'd-Dīn b. Muḥammad Ḥusayn b. Najmi'd-Dīn Ḥasan, etc. According to a note on the margin it was transcribed from a copy of the author's son, dated 1224/1809.

Ff. 40; S 8,25 × 6,25; 5,5 × 4,25; ll 13, no jadwals. Blue Europ. pap. Ind. nast. Cond. good. A few additions on the margins.

564. (مجموعه در صرف)

(Majmū'a dar ṣarf). III 174.

A fragment, or probably a collection of fragments, dealing with Arabic grammar. Apparently extracts from different works have been transcribed without being marked off, the one from the other. The first is *Faṣl-i-panjum dar shinākhtan-i-khāṣṣiyyat-i-bābhā*, but on f. 9v there is the third *faṣl*, the fourth on f. 12, then

again a fifth on f. 12v, etc. It ends abruptly (f. 31v), and at the end there is a short fragment on ethics.

Copied in the beg. of the xiii/xix c.

Ff. 49 ; S 9 × 5,5 ; 6 × 3 ; ll 15, no jadwals. Or. pap. Ind. nast., different hands. Cond. very bad ; almost entirely destroyed by worms.

6. Astronomy and Mathematics.

565. (رساله در هندسه)

(Risāla dar handasa). Ia 101.

A short exposition of the elements of Euclid. The editor, a disciple of Avicenna, 'Abdu'l-Wāḥid Jūzjānī, who flourished in the beg. of the V/XIc., states in his preface that, while editing his master's work *Dānish-nāma-i-'Alā'ī*, he had some additional short notes of Avicenna on different subjects. Those on geometry were combined by him into this *risāla*. Beg.

الحمد لله ... چنین کوید خواجه بزرکوار عبد الواحد جوزجاني ... که
آنکاه که بخدمت رئیس قدس الله روحه بودم الخ

Dated the 27th Rab. I 1228/ the 30th March 1813.

Ff. 20 ; S 8 × 5 ; 6 × 3 ; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. fairly good. Notes on the margins.

566. كفاية التعليم

Kifāyatu't-ta'līm. I 826.

A treatise on the principles of astronomy and astrology, by Abū'l-Maḥāmid (on f. 2, top, Abū'l-Majāhid) Muḥammad b. Mas'ūd b. Zakī Ghaznawī. It is the same work as that of which a fragment is described in IvASB 1500, 1. See also Bl 904 ; Ḥājjī Khalīfa refers to it in vol. V, p. 219, No. 10779, and gives the name of the author as Imām Ẓahīru'd-Dīn Abū Maḥāmid, etc. Probably the same writer is also referred to by Ḥ. Kh. in vol. II, p. 39, No. 1755, in connection with a treatise on grammar, *Al-badī' fi'n-naḥw*, by Ibn Athīr al-Jazarī (d. 606/1209–1210), apparently as the latter's collaborator ; his name is given in a slightly corrupt form, as Muḥammad b. Mas'ūd الغزني. The present work has been compiled apparently towards the end of 541 and beg. 542/1147 ; on f. 90v the author mentions that he writes these lines on the 1st Muḥarram 542/ the 2nd June 1147. The copy in the Society's collection, IvASB 1500, 1 (Ob 3), corresponds only to f. 2 top–f. 29, l. 8 of the present one.

The book is divided into unnumbered *faṣls, maqālas, qisms,* etc. The original diction has been thoroughly modernised. The texts of this copy and of IvASB 1500, 1, differ considerably in wording. Beg.

سپاس و ستایش مر خدایرا که افریدگار است ... ابو المحامد محمد
بن مسعود بن زکی غزنوی اصلحه الله لمرضاته میگوید الخ

Dated the 3rd Ramaḍān 1147 (the 17th year of Muḥammad Shāh's reign), i.e. the 27th January 1735, at Peshawar, transcribed by Ranjīt Rāy, who mentions that he "corrected" the diction which he found in the original being نا مربوط عبارت. In the middle of the last page, in red ink, there is a note about this copy being submitted to and entered into the library of Muḥammad Ṣafawī, who is called سلطان and خدیو هفت کشور, on the 19th Rajab 1224/ the 30th Aug. 1809; he probably was a Safawide exile in India.

Ff. 168; S 8,75 × 5,25; 7 × 3,75; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few marginal notes. A seal, dated 1167/1754, on f. 1v. Another seal and notes, on f. 1.

567.

The same. III 75.

Another copy of the same work, see No. 566. The wording of the initial lines is slightly different:

شکر و سپاس خدایرا که افریده کار است الخ

The present MS., as stated in the colophon, f. 174, is transcribed from a copy dated the 16th Sha'bān 729/ the 15th June 1329, which was a transcript of the autograph. The latter was dated the 13th Rab. I 543/ the 1st Aug. 1148; this may be true.

At the end, on ff. 174v–200, there is a series of short *risālas* on the same subjects:

1. (ff. 174v–182). (*Risāla dar ma'rifat-i-ṭāli'*). A short treatise on horoscopes, apparently of an early origin as, probably in illustration of the rules, the date of the birth of one Abū'l-Qāsim is given as the 20th Jum. I 501/ the 6th Jan. 1108. The name of the author is not mentioned. Beg.

معرفت طالع تخمین دانستن بروز به ساعت الخ

2. (ff. 182–185v). (*Risāla dar athar-i-kawākib*). A short treatise on the influence of the planets, on methods of reading other people's thoughts, etc. The name of the author is not given. Beg.

الحمد لله ... بباید دانست که هریکی از کواکب سیاره را الخ

3. (ff. 185v–187v). *Kunūzu'l-mu'azzimīn* (so the title is given in the heading), ascribed to the authorship of Avicenna, also on the influence of the planets. Beg.

حمد و سپاس خدایرا که افریده کار جهانست الخ

4. (ff. 187v–189v). *Aḥkām-i-sālhā-i-Turkān.* A short note on the Turkish system of calculating time.

5. (ff. 189v–200). (*Risāla dar hay'at*). Another treatise on astrological matters; the title of the work and the name of the author are not mentioned. Beg.

الحمد لله ... اما بعد، بدانکه حکماء زمان و فیلسوف جهان الخ

Copied apparently early in the xii/xviii c. On f. 174 the date is given as the 15th Rajab 1601, which may stand for 1061. This date, 1061/1651, seems quite probable.

Ff. 200; S 9,5 × 6,25; 6,5 × 3,5; ll 19, no jadwals. Or. pap. Ind. nast. Cond. good. Traces of moisture. Notes on the margins.

568. بیست باب

Bīst bāb. I 451.

The well-known treatise on the astrolabe, by Naṣīru'd-Dīn Ṭūsī (d. 672/1274), see IvASB 1484, where references to other catalogues are given. Beg. as usual:

الحمد لله ... اما بعد، این مختصری است در معرفت اسطرلاب الخ

Copied towards the end of the xii/xviii c. Numerous marginal notes.

Ff. 22; S 7,75 × 4,25; 5,25 × 2,5; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, slightly damaged by moisture.

569. شرح بیست باب

Sharḥ-i-Bīst bāb. I 533.

A detailed commentary on the preceding treatise (No. 568), by (Niẓāmu'd-Dīn) 'Abdu'l-'Alī b. Muḥammad al-Birjandī, who d. *ca.* 930/1523–1524, completed by him in Jum. II 889/July 1484, as expressed in the chronogram (on f. 130v) جمید الاخر. See Bl 783 (2), R 453, cf. Dorn C. 111; *Ind. libr.* Bh 226. Beg.

فاتحه خطاب در هرباب و خاتمه مقال ... اما بعد، فیقول الفقیر الی
ربه الهادی عبد العلی بن محمد البرجندی الخ

Dated Lucknow, the 3rd Rab. II 1206 (? or 1260 ?) in the reign of a '*pādshāh ghāzī*' with the name of Wājid 'Alī Shāh (apparently he never was in reality an independent ruler), or the 30th Nov. 1791. This copy was transcribed, by 'Alī Riḍā b. Sayyid Najaf 'Alī al-Mūsawī, from an earlier MS., completed in 951/1544–1545, written by Qāsim b. 'Abdi'l-'Alī al-Birjandī, apparently a son of the author. Many marginal notes and drawings.

Ff. 131; S 7,25 × 4,75; 5 × 2,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

570. رساله در علم حساب

Risāla dar 'ilm-i-ḥisāb. Ia 100.

A treatise on arithmetic and geometry, by 'Alī b. Muḥammad Qūshchī (d. 879/1474–1475), see EIO 2242–2245, EB 1528–1533, Pr 151, No. 6. In the present copy the name of the author is not given. It is divided into three *maqālas* :

۱ (f. 1v) در حساب اهل هند،

۲ (f. 17) در حساب اهل تنجیم ،

۳ (f. 28) در مساحت ،

Beg. as usual :

الحمد لله ... اما بعد، این کتاب مشتمل است بر سه مقاله الخ

Dated 958/1551. Many marginal notes. A fragment of astrological contents on f. 1, and several stray notes on the fly-leaves at the end.

Ff. 32; S 7,5 × 5; 5 × 2,5; ll 17, no jadwals. Old Or. pap. Persian nast. Cond. tol. good.

571. رساله در هیئت

Risāla dar hay'at. II 452.

The well-known treatise on elementary astronomy, by the same 'Alā'u'd-Dīn 'Alī b. Muḥammad Qūshchī, see No. 570. It was written for Sulṭān Muḥammad II of Turkey (855–886/1451–1481). The name of the author and the dedication are not found in the present copy. See IvASB 1489. It was repeatedly commented upon and translated into Turkish and Arabic (cf. EIO 2240). The work is divided into a *muqaddima*, two *maqālas* (ff. 4 and 23v), and a *khātima*. Beg. as usual :

الحمد الله (*sic*) حمد الشاکرین ... اما بعد، این کتاب مشتمل است بر یک مقدمه الخ

Copied in the middle of the xiii/xix c.

Ff. 39; S 8,25 × 5,25; 6,25 × 3,25; ll 16, no jadwals. Blue Europ. pap. Ind. nast. Cond. good. A few marginal additions. On several folios space was reserved for drawings, but they have not been executed.

572. درة المساحة

Durratu'l-masāḥat. I 368.

A treatise on the elements of geometry and practical rules concerning mensuration, by Ghiyāthu'd-Dīn 'Alī b. 'Alī Amīrān

(Ḥusaynī Iṣfahānī). His work was compiled at the request of a wazīr, Niẓāmu'd-Dīn Darwīsh-'Alī, for the direction of Shihābu'd-Dīn Khwājagī, an architect, and dedicated to Abū'l-Fatḥ Sulṭān Maḥmūd Ghāzī, 'the ruler of Iran and Turan,' in 890/1485 (as here given در سال فرخي). The Sulṭān Maḥmūd in question is undoubtedly the Timuride prince who ruled in 899–900/1494, but was a governor of Mazandaran since 864/1460. This identification helps to settle an old-standing puzzle, viz. the exact date of the *Dānish-nāma-i-jahān*, on the physical sciences, also by the same writer, dedicated to the same ruler (cf. IvASB 1363 and Pr 373). Another tract, of cabbalistic contents, by the same author, written in 870/1465–1466, was dedicated to Abū Bakr, Maḥmūd's brother, who was a governor of Badakhshān in about 865–884/1460–1479 (see Br 133, p. 219).

The work is divided into a *muqaddima* (f. 2), on the general principles of mensuration; four *maqālas*: the first (f. 29), on the measurement of plain surfaces; the second (f. 40v), on the measurement of spherical surfaces; the third (f. 43), on the measurement of irregular curved surfaces; the fourth (f. 45), on the measurement of the surfaces of solid bodies; and a *khātima* (f. 51v), on some elementary algebraic rules. Beg.

بندگي حقيقي عليم حكيمي را كه خواص بندگانرا الخ

Dated Jum. II 953/Aug. 1546. A good old copy, with many marginal notes in old handwriting.

Ff. 54; S 8,75 × 5,75; 7 × 3,75; ll 18, no jadwals. Brownish Or. pap. Khorasani nast. Cond. not quite good. Injured by moisture and repairs.

573. (رساله در معدل قمر)

(Risāla dar ma'dal-i-qamar). I 481.

Tables of lunar phases, with some appendices on the positions of the sun, etc. There are only two pages of explanations, at the beginning, containing no preface, no indication of the exact title of the book, the name of the author, and the date of composition. On f. 1v the year 871/1466–1467 is referred to, to illustrate the explanation of some rules. Most probably it was taken for this purpose because of being current at the time of composition. At the end, on ff. 61–62, there are tables of solar positions, calculated for the years 904–1089/1498–1678 (there are, however, no direct indications that these tables are part of the main treatise). On ff. 1 and 1v the book is called *Tas'hīl-i-qamar* and attributed to one Mullā 'Imād. On f. 61, in two astrological tables, which may belong to the work itself, the name of their author is given as Maḥmūd b. Aḥmad, surnamed Humām al-Fārsī.

Beg. of the introduction:

طريقة استخراج تعديل معدل قمر ازين جدول الخ

Copied apparently in the beg. of the x/xvi c. On f. 1 a seal is dated 998/1589-1590. Numerous marginal notes and additions, by a different and later hand.

Ff. 62; S 10 × 7,25; 8,5 × 5,75; ll 33, within jadwals. Brownish Or. pap. Khorasani (?) nast. Cond. tol. good. Slightly injured by moisture.

574. (رسالة در هيئت)

(Risāla dar hay'at). III 79.

A treatise on astrology, with a detailed horoscope for a nobleman, or a high official, Shaykh Ḍiyā'u'd-Dīn Muḥammad (born, apparently, in 888/1483, was alive in 923/1517, cf. f. 16). The name of the author does not appear. At the end it is stated that the work was completed in Jum. I 923/May-June 1517, at Samarqand (f. 77v). It is divided into five *bābs*, but there are lacunas in the middle of the book and only of I (f. 8), IV (f. 32), and V (f. 68), the headings are given. It is peculiar that in the heading of the first *bāb*, this section is said to belong to the "*second part*": باب اول از قسم ثاني در احكام طالع همايون،

(the word ثانى, however, is left without dots, as if it has caused some doubt to the scribe). Every *bāb* is subdivided into a different number of *faṣls*. The authorities are mentioned on f. 8, but occasional references are found in many other places. The latest of them seems to be Jalālu'd-Dīn Dawānī (d. 907/1501-1502), see f. 22. The earlier treatises consulted by the compiler are: *Kifāyatu't-ta'līm*, by Abū'l-Maḥāmid Ghaznawī (f. 8); *Rauḍatu'l-munajjimīn*, by Shāh-Mardān al-Jīlī (f. 8); *Jāmi'-i-shāhī*, by Shajarī (?); *Mawālīd-i-kabīr*, by Abū Ma'shar (Balkhī); *Talkhīṣ*, transl. by Ḥusayn b. Fārisī; *Thamaru'l-falak*, with a commentary on it by Naṣīru'd-Dīn Ṭūsī, also *Nukat* (?), by the same; *Mujmalu'l-aḥkām*, by Abū'l-Ḥasan Kiyā Sa'īd Gūshyār; *Sirru'l-asrār*, by Muḥammad Balkhī; *Athmāru'l-ashjār* and *Aḥkāmu'l-a'wām*, by 'Alī Shāh Bukhārī; *Aḥkām-i-Bayhaqī*. Beg. of the treatise:

الحمد لله الذي حكمه المبرم اصوب الاحكام و كلامه الخ

Transcribed in Samarqand, apparently from the draft of the author, immediately after the completion of the work, by Muḥammad Yūsuf b. Shamsi'd-Dīn Muḥammad (قد تم بعض من هذا الاجزاء بعد ما كتب استادى الخ), and finished the 10th Jum. II 923/ the 30th June 1517.

Ff. 77; S 10 × 6,25; 6,75 × 3,5; ll 17, within jadwals. Or. pap. New margins, of Europ. pap. Khorasani nast. Cond. tol. good. Slightly worm-eaten, injured by moisture. A seal on f. 1, erased. In the first and last folios pieces of paper are cut from the leaf, and patched, the text being re-written by a modern hand.

575. الرسالة المعينية

Ar-risālatu'l-Mu'īniyya. II 453.

A short treatise on astronomy, divided into four *maqālas*. It may be of early origin and is apparently the same as the one referred to by Ḥājjī Khalīfa (vol. III, p. 444, No. 6362). The name of the author and the date of composition are not mentioned; the dedication to one 'Abdu'r-Raḥīm b. Abī Manṣūr, whom Ḥājjī Khalīfa calls شهريار ايران, and his son, Mu'īnu'd-Dīn Abū Shams b. 'Abdi'r-Raḥīm, is not found here (the text seems to have been copied from a disarranged original). At the end also (f. 80v) this prince's name is omitted:

... رساله را برين فصل و مقاله ختم كنيم اكر پسنديده خاطر بزركوار ...

... الدين ضاعف الله علاه آيد غايت سعادت اين بنده مخلص روى نموده باشد الخ

The name probably refers to some local governor, as there was no prince of this name who ruled over any considerable part of Persia. Beg. سپاس و ستايش حضرت عزت ذوالجلال را كه الخ

At the end several folios are occupied with kitchen accounts.

Copied in the xiii/xix c. Many marginal notes. On many folios space is left blank, probably for drawings, which were not inserted.

Ff. 80; S 7,5 × 5; 5,75 × 3; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

576. رساله در تحقيق سمت قبله

Risāla dar taḥqīq-i-samt-i-qibla. II 403.

A short treatise on practical methods to determine the *qibla*, i.e. direction of Mekka. The name of the author and the date of composition are not mentioned. Beg.

حمد بيحد و غايت و سپاس بى قياس و نهايت الخ

Copied apparently in 1005/1597, because it bears a note of collation dated Lahore, the 19th Dhī'l-Qa'da 1005/ the 4th July 1597 (this date seems suspiciously early for the character of the handwriting).

Ff. 5; S 8 × 4,25; 5 × 2; ll 17, no jadwals. Or. brownish paper. Ind. nast. Cond. tol. good.

577. (مجموعه در هیئت)

(Majmū'a dar hay'at). *Ia* 56.

A scrap-book, chiefly containing astronomical and astrological fragments and extracts :

1. (ff. 1–9). Fragments on lucky days, some horoscopes, notes on eclipses, and other similar matters.

2 (ff. 9v–16). *Dar ma'rifat-i-ta'rīkh-i-Khaṭāy.* On the Turkish and Chinese calculation of years, written in 1094/1683. Beg.

بدانکه حکمای خطای و ترک را سه دور است الخ

3. (ff. 16v-20). Scraps of astrological contents.

4. (ff. 20v–43v). Astronomical tables for 1092/1681, and some other years.

5. (ff. 44–59). Scraps, of the same kind. Tables of the positions of moon with regard to different planets (f. 50).

6. (ff. 59v–61). Apparently a preface to an astronomica treatise, composed in Bukhara, and begun the 22nd Sha'bān 1089/ the 9th Oct. 1678, by Bābā Khwāja b. Khwāja 'Ārif Samarqandī. Beg.

حمدی که جون آفتاب تابان اشعهٔ لمعات الخ

7. (ff. 61v–92). Short notes, tables, and calculations of astronomical and astrological contents.

8. (ff. 92v–98v). *Dastūr-i-istikhrāj-i-sahāmāt.* A note on a peculiar form of divination, with tables, dated 1090/1679–1680, at Bukhārā.

9. (ff. 99–110). More horoscopes, notes, etc.

10. (ff. 110v–115). (*Ar-risālat fī'l-ḥikmat*). A short treatise, *in Arabic*, on metaphysics. The name of the author is not mentioned. Beg.

سبحانک اللهم یا واجب الوجود الخ

11. (ff 116–118v). *Dastūr-i-istikhrāj-i-ru'yat-i-hilāl.* A short note on the determination of the time of the new moon. Additional scrappy notes on the margins and at the end.

Not all the entries are of the same date, and some quite modern notes have been added by a later hand. Some of them are in Nagari characters.

Written about 1090–1096/1679–1685.

Ff. 118; S 6,5 × 4. Brownish Or. pap. Khorasani and Ind. nast. Cond. tol. good. Dirty.

578. رساله در عمل ربع مجيب

Risāla dar 'amal-i-rub'-i-mujayyab. I 673.

A treatise on the use of the quadrant, different from R 827 and IvASB 1500 (3). It is divided into 70 short *faṣls*. The name of the author and the date of composition are not given. It must have been completed earlier than the middle of the XII/XVIIIc., as the present copy dates from that time. Beg.

الحمد لله ... اما بعد، این رساله ایست در معرفت عمل ربع مجیب

که انرا ربع الدستور خوانند الخ

Dated the 25th Rajab of the second year of 'Ālamgīr II, i.e. 1168/the 7th May 1755, copied by Shāh Murād.

Ff. 38; S 8,75 × 6; 7 × 4,5; ll 23, no jadwals. Or. brownish pap. Ind. nast. Cond. tol. good. Slightly damaged by worms and repairs. Stray notes and quotations at the beg. and end.

579. (مجموعه در حساب)

(Majmū'a dar ḥisāb). I 433.

1. (ff. 1v–7). A short extract from a larger work on algebra, giving a few general rules in versified form, with a number of examples of their application (in prose). The name of the author and the title of the original work are not mentioned. Beg. of the versified portion:

ای انکه تراست ذهن ثاقب، باز ای مصیب (?) در عواقب،

2. (ff. 7v–8v). *Qā'ida-i-istikhrāj-i-ku'b.* A short note on the rules for extraction of cubic roots, apparently an extract from a larger work, ascribed in the opening lines to Qāḍī'l-quḍāt Muḥammad (b.) Najmi'd-Dīn Khān, who flourished in the beg. of the XIII/XIXc., and was the author of a treatise on eras, see R 1013 and IvASB 1504, and other works, cf. IvASB 1061. Beg.

بدانکه هرعددی را که في نفسه ضرب کنند الخ

Copied in the beg. of the xiii/xix c.

Ff. 8; S 9,5 × 6; 8 × 4,25; ll 19, no jadwals (in some places the lines are written obliquely). Or. pap. Ind. nast., often dotless. Cond. good.

580. جامع بهادر خاني

Jāmi'-i-Bahādur Khānī. II 299.

A large compendium of the principles of geometry, arithmetic, trigonometry, astronomy, etc., by Abū'l-Qāsim (also surnamed Ghulām Ḥusayn) b. Fatḥ-Muḥammad al-Karbalā'ī Jaunpūrī (f. 3),

who began his work on it (the 15th Ṣafar) 1248/the 14th June 1832 (cf. f. 4v where the chronogram for this date is given as این طلسم کنج سر الاکبر است, also f. 701v), and completed it (as stated on f. 701v), the 15th Jum. II 1249/the 29th Oct. 1833 (in the 27th year of Muḥammad Akbar). An extract from it is referred to in R 1038. The work is divided into a *muqaddima*, six *khazīnas*, and a *khātima* :

۱ (f. 8) در علم هندسه ،

۲ (f. 109v) در علم الابصار ،

۳ (f. 157v) در علم حساب ،

۴ (f. 327v) در منتجات فنون ثلثة متقدمه بر سبیل ترکیب از مساحت و استخراج مقادیر الخ

۵ (f. 601v) در علم هیئت اجرام علویه و بسائط سفلیه ،

۶ (f. 665) در تبیین موامرات زیج و تقویم ،

Beg. of the preface :

عنبرین طرازی که از نوک خامه وجدان بر سطح قرطاس بیان ... اما بعد، بر لوح صافی طبائع دانایان اسرار الخ

There are many drawings, some of them in European style. Some sections are incomplete, and there are many blank leaves, usually at the beginning or end of them, probably reserved for additional notes or tables.

Copied probably soon after the completion of the work, i.e. in the middle of the xiii/xix c.

Ff. 702; S 10,5 × 6,75; 7,25 × 3,5; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, especially in the middle.

581. معیار الازمان

Mi'yāru'l-azmān. I 958.

A treatise on eras, by Ratan Sing'h, son of Rāy Bālak Rām, with the *takhalluṣ* Zakhmī, who completed it the 25th Jum. I 1234/the 21st March 1819 (cf. f. 98v). He died *ca.* 1267/1850–1851, cf. R 962, 1096, where his other works, i.e. *Sulṭānu't-tawārīkh*, on the history of Oude, and *Jām-i-gītī-numā*, on philosophy, are mentioned. The present treatise is divided into a *muqaddima*, two *maqālas*, and a brief *khātima*. At the end is added a comparative table of equivalents in different eras for the year 1234/1819. Beg.

انلہم لک نحمد و بک نستعین ... اما بعد ، این مختصریست در میان

مبادی تواریخ مشہورہ الخ (*sic*)

Copied probably shortly after the completion of the treatise, i.e. about the middle of the xiii/xix c.

Ff. 101; S 13 × 8; 7 × 3,5; ll 15, within jadwals. Or. pap., new margins of Europ. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Ugly vignette.

582. تحفة الرشاد

Tuḥfatu'r-rashād. II 300.

A short treatise on fractions, apparently of very modern origin, dedicated to one Bālāprashād, son of Chandūla'l (f. 3). There is no indication of the name of the author or any exact date of composition. It is divided into six *muqaddimas* and six *faṣls*. Beg.

موجودی کہ کنہش با کنہ ہر موجود الخ

Copied towards the end of the xiii/xix c.

Ff. 20; S 7,5 × 4,5; 5,5 × 2,75; ll 12, within double jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired. Bad vignette.

583. تقویم سال ۱۲۲۶

Taqwīm-i-sāl-i-1226. I 482.

An almanac for the fifth year of Muḥammad Akbar's reign, from the 26th Ṣafar 1226/the 20th March 1811 (cf. f 6), with various predictions, tables of lunar phases, and other astronomical matters. The months are given according to the Ilahī era. The name of the author is not mentioned. Beg.

چون تحویل افتاب عالمتاب روز پنجشنبه بیست و پنجم الخ

Copied apparently at the same time that it was composed.

Ff. 18; S 9,75 × 6,25; 5,75 × 4,25; ll 15, or more, within jadwals. Or. pap. New margins, of Europ. pap. Ind. nast. Cond. tol. good. Notes on the first and last folios.

584. روز نامۂ سال ۱۲۴۸

Rūz-nāma-i-sāl-i-1248. II 454.

An almanac with predictions, for 1248/1832–1833, or the 8th year of the reign of Muḥammad Akbar. The name of the author is not mentioned. The predictions are given on ff. 1v–3v, and at

the end there are two short notes on eclipses. It opens with a quatrain, beg.

از سر نو خجسته سال رسید، از برای شرف ز کردش خویش،

Copied apparently in the same year, 1248/1832.

Ff. 16; S 7,5 × 6; 6 × 3,75; ll 20, no jadwals. Eur. pap. Ind. nast. Cond. tol. good.

7. Medicine.

585. ذخيرهٔ خوارزم شاهي

Dhakhīra-i-Khwārizm-shāhī. II 297.

The well-known exposition of medical science, by (Zaynu'd-Dīn Abū Ibrāhīm) Isma'īl b. Ḥusayn b. Muḥammad b. Aḥmad al-Ḥusaynī al-Jurjānī (d. 531 or 535/1136–1141). The treatise was completed in 504/1110–1111, and dedicated to Quṭbu'd-Dīn Muḥammad, Khwārizm-shāh (490–522/1097–1128). See IvASB 1530, where references to other catalogues are given. In the present copy the introduction differs slightly from the usual version. The date of the beginning of compilation is given as the month of Rab. II 526/Febr.-March 1132. The Khwārizm-shāh at whose request the book was compiled is not mentioned by name. Beg., not as usual:

الحمد لله المنفرد بالوحدانيه خالق الخلق ... چون از بندهٔ دعاکوی

جمع کنندهٔ این کتاب اسمعیل بن الحسین الخ

Of the nine books (*kitāb*), into which the treatise is divided, the first begins on f. 3; II on f. 40v; III on f. 76v; IV on f. 150v; V on f. 168v; VI on f. 207; VII on f. 412v; VIII on f. 442v; IX on f. 450v (although in all colophons of the preceding *kitābs* the work is regarded as consisting of only 8 books); X on f. 465v. The last section is not regarded here as a book, but as an appendix, and is called *Qarābādīn*, in three parts.

Transcribed between Shawwāl 1064 and Rajab (or a little later) 1066/Aug. 1654–Apr. 1656, as can be seen from the dates in the colophons of separate sections, see ff. 40, 76, 149v, 206v, 238, 264, 321, 442, 464v, 494.

Ff. 533; S 16 × 10; 12 × 6,25; ll 29, within jadwals. Brownish thin Or. pap. Ind. nast. Cond. remarkably good for an Indian MS. of this age. Only slightly worm-eaten. Mediocre and bad vignettes, of Indian gaudy colouring, at the beginning of every big section. Seals on f. 1, erased.

586.

The same. II 298.

Another copy of the same treatise, with the usual version of the preface, in which the date of the commencement is given as

504/1110–1111, and the name of the Khwārizm-shāh as Arslān Tegīn Muḥammad. Beg. as usual:

الحمد لله رب العالمين حمد الشاكرين ... و چون تقدير ايزد تعالى الخ

The books begin: I on f. 4; II on f. 71v; III on f. 128v; IV on f. 248v; V on f. 274v; VI on f. 336v; VII on f. 354v; VIII on f. 411v; IX on f. 428v; the *Qarābādīn* on f. 446v. The text seems to be slightly abbreviated.

Copied in the xii/xviii c. Many marginal notes, especially in the second half. A great number of glosses in Portuguese or Spanish, many Persian terms are written transliterated into Latin letters. A *fihrist* is added at the beginning.

Ff. 546; S 12,5 × 8,25; 9,5 × 5; ll 21, within double jadwals. Brownish Or. pap. Ind. nast., different hands. Cond. tol. good.

587.

The same. *Ia* 67.

Another, incomplete copy of the same work. It begins with the preface in the same version as that in No. 586, and contains only the following books: I on f. 5v; II on f. 116; VII on f. 213v; VIII on f. 301v; IX on f. 326. Beg. as in the preceding copy.

Copied towards the end of the xii/xviii c., or the beg. of the xiii/xix c. A few notes on the margins.

Ff. 362; S 10,75 × 6,5; 7,25 × 3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

588. اختيارات بديعى

Ikhtiyārāt-i-Badī'ī. I 20.

A treatise on simple and compound medicines, by 'Alī b. Ḥusayn al-Anṣārī, surnamed Ḥājjī Zaynu'l-'Aṭṭār (born 730/1330, d. 806/1403–1404); he compiled it (according to EIO 2289; here the date is not given) in 770/1368–1369, chiefly from his own earlier work, the *Miftāḥu'l-khazā'in* (completed 767/1366). It is dedicated to a princess Badī'u'l-Jamāl (f. 2), who cannot be properly identified. See Bl 836–843, EIO 2289–2294, Br 128, EB 1581–1584, R 469, Leyden C. III, 277–278, Mehren, p. 13; cf. also R. Seligmann, Ueber drei seltene Persische Handschriften, p. 24; etc. *Ind. libr.* Bh 229, 230. Lith. Cawnpore, 1879. The work is divided into two *faṣls* (in some copies called *maqālas*; here the second is so called). Their headings:

۱ (f. 3) در مفردات ادويه و نامهاى آن و ابدال و اصلاح و منافع آن به ترتيب حروف ،

۲ (f. 217v) در مركبات مستعمل ،

The first *faṣl* contains the names of drugs alphabetically arranged; in the second they are given in 16 *bābs*, arranged under the principal groups of medicines, beg. with purgatives and ending with unctions (*marham*).

The beginning of the treatise is slightly different from the usual one :

حمد بی حد و سپاس بی عد مبدعي را که آثار ابداع او بر هر ورقی از

اوراق ... اما بعد، بر ارباب فطنت و اصحاب حکمت الخ

Copied in the beg. of the xi/xvii c. (the name of the scribe is erased); many marginal notes and glosses. Seals and notes on f. 1.

Ff. 236; S 13×7; 8,5×4; ll 23, within jadwals. Or. pap. Good careful Ind. nast. Cond. tol. good. Slightly worm-eaten; traces of moisture; ff. 163, 164, 174, are decaying, paper begins to crumble.

589. كفايهٔ مجاهديه

Kifāya-i-Mujāhidiyya. I 831.

The well-known treatise on medicine, by Manṣūr b. Muḥammad b. Aḥmad b. Yūsuf b. Faqīh Ilyās (f. 4, top), dedicated to Zaynu'l-'Ābidīn, a ruler of Kashmīr (826–877/1423–1472) (in this copy his name is omitted), see IvASB 1536. It is divided into two *fanns*, the first beg. on f. 9v; the second is not clearly marked (approximately somewhere near f. 380). The first *fann* is divided into two *qisms*: I on f. 9v, subdivided into four *maqālas* (ff. 9v, 34v, 41, 62v); the second *qism*, on f. 84, subdivided into five *maqālas* (ff. 84v, 115, 293, 322, 357v). The second *fann* is subdivided into two *maqālas*: ff. 380 (?) and 398. Beg. as usual:

شکر و سپاس مر خالقی را که در خلقت انسان دقایق حکمت الخ

Dated the 12th Rajab 1104/ the 19th March 1693. A *fihrist* is added in the beg.

Ff. 473; S 6,5×3; 4,5×1,75; ll 12, within jadwals. Or. pap. Ind. nast. Cond. tol. good. A few marginal and interlinear glosses, especially in the beginning. A few notes.

590. معدن الشفاء

Ma'danu'sh-shifā'. II 288.

A treatise on medicine and description of drugs, based on Indian sources. The beginning is that of the well-known *Ma'danu'sh-shifā'* of Bhūwa b. Khawāṣṣ Khān (f. 2, top), composed in 918/1512–1513 (f. 2v), and dedicated to Sikandar Lodi, see IvASB 1540. There are lacunas corresponding to f. 2, l. 10 to f. 2v, last line, and f. 3, bottom, to f. 5, l. 6, of G 55 (IvASB 1540). There is one leaf more, written by the same hand (f. 3), the origin

of which has not been identified. Then begins the main body of the volume, which contains *faṣls* 3 to 73, apparently belonging to a work quite different from the *Ma'danu'sh-shifā'*. It deals chiefly with medicines, classed under the diseases against which they are used. Beg. of the *Ma'danu'sh-shifā'*, as usual:

حمد مر خدایرا که بحکمت بالغة و قدرت کاملة الخ

Beg. of the third *faṣl* of the other work (f. 4, here marked as 3):

فصل سیوم در اسماء بعضی داروها الخ

Copied by different scribes, apparently in the xii/xviii c. In the colophon the date is given as the 29th Ṣafar 1086. This date is unreliable, as it has apparently been interfered with. Originally there was perhaps 1186, i.e. the 1st June 1772.

Ff. 322; S 8,5 × 5,25; 6,25 × 3,25; ll 20, no jadwals. Or. pap. Ind. nast. (different hands). Cond. tol. good, except ff. 241–246, which are crumbling. Numerous marginal notes and glosses; often headings of *faṣls* are repeated on the margins.

591. رياض الادويه

Riyāḍu'l-adwiya. I 471.

A treatise on simple and compound drugs, comp. in 946/1539–1540, by Yūsufī, or Yūsuf b. Muḥammad b. Yūsuf Harātī (flourished in the first half of the X/XVIc.), cf. IvASB 1543, and dedicated to Humāyūn. See R 840. The work is divided into two *bābs*. The names of medicines are alphabetically arranged. The present copy contains only the first *bāb*. Beg.

الحمد لله (*sic*) الذي خلق لكل داء دواء و جعل الخ

On ff. 58v–69v, there is an appendix, probably an extract from some larger work, with the heading:

مقاله دویم در (*sic* فصل اول در شناختن طبع و منافع دانها،

It begins abruptly with descriptions of different cereals.

Dated (see f. 58v), the 7th Ṣafar of the 16th year of 'Ālam Shāh's reign, or 1188/the 19th Apr. 1774. The colophon on f. 69v is dated the 22nd Ṣafar of the same year, i.e. the 4th May.

Ff. 69; S 9,5 × 6,25; 7 × 4,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

592. فوائد الانسان

Fawā'idu'l-insān. II 287.

A versified treatise on pharmacology, by Dawā'ī (f. 2, top), or 'Aynu'l-Mulk Shīrāzī, a high official under Akbar. According

to Badaoni (*Muntakhabu't-tawārīkh*, vol. III, tr. by T. W. Haig, pp. 229–230 and 320–322, cf. also vol. II, text, p. 403), he died the 27th Dhī'l-Ḥijja 1003/ the 2nd Sept. 1595. In the present work, which is dedicated to Akbar, the date of composition is given as 1004/1595 (f. 3, top): شد اسمش فواید الانسان. This is probably an approximate date, and some freedom may have been allowed on account of the fact that the title was given by Akbar himself (ff. 2v-3). The names of the drugs are here arranged alphabetically. The descriptions of some of them form acrostics, the initial letters of every verse also spelling the name of the medicine, dealt with in the passage. Beg. of prose preface:

الله اکبر این چه حکمت است همایون و نعمت است الخ

Beg. of the versified text (f. 3):

نامه از بعد ذکر نام اله، شد موشح بنام اکبر شاه،

Copied towards the end of the xii/xviii c. Many notes and glosses on the margins.

Ff. 144; S 7 × 4,25; 4,75 × 2,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

593. میزان الطبائع قطب شاهي

Mīzānu'ṭ-ṭabā'i'-i-Quṭb-shāhī. II 289.

A rather rare medical treatise, by Taqiyyu'd-Dīn Muḥammad b. Ṣadri'd-Dīn 'Alī, who re-arranged it from his earlier work on the same subject (f. 2), and dedicated it to Muḥammad Quṭbshāh (989–1020/1581–1611), see IvASB 1551. It is divided into a *ṣughrā*, a *kubrā*, a *natīja*, and a *lāzima*, subdivided into *muqaddimas* and *qisms*. Their beginnings are not properly marked in the text. The treatise apparently ends on f. 215v, and there is an appendix, on various drugs, on ff. 215v–218. Beg. of the treatise:

زیب دیباجهٔ هر رساله بستایش صانع حکیمي رواست الخ

Copied towards the end of the xi/xvii c., in Dihlī.

Ff. 218; S 9,75 × 6,5; 7,75 × 4; ll 21, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and injured by moisture. Many marginal notes. On several folios space is left blank, probably due to lacunas in the original.

594. الفاظ ادویه

Alfāẓ-i-adwiya. II 415.

A brief pharmacology, with the names of drugs alphabetically arranged. It was composed by Nūru'd-Dīn Muḥammad (b.) 'Abdi'l-lah Ḥakīm (b.) 'Ayni'l-Mulk Shīrāzī (f. 3v), in 1038/1628–

1629 (f. 4, the title is a chronogram), and dedicated to Shāhjahān (f. 3). See IvASB 1555. For a detailed description of this work see EIO 2325; the *khātima*, mentioned there, is not given in this copy. Beg. as usual:

هو الله الاحد الصمد که پایه حقیقت بیچونش از دایره الخ

Dated the 1st Muḥarram 1231/the 3rd Dec. 1815 (1872 of the Sambat era). Many marginal notes and emendations, in addition to the names of drugs dealt with on the pages, written in red ink.

Ff. 146; S 11 × 6,75; 8 × 4; ll 19, within jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

595. عين الحيوة

'Aynu'l-ḥayāt. II 286.

A treatise on the so-called 'China root,' and on the bezoar-stone, and their effects on various diseases. The title as above, and the name of the author, Muḥammad Hāshim (b. Muḥammad Ṭāhir) Ṭihrānī, are given in the colophon, and the treatise is apparently identical with EIO 2336,1. In this copy the preface is omitted, and the work begins abruptly with the *muqaddima*. The identity cannot, therefore, be definitely decided. Judging from the description of the fuller copy in the India Office library, the work is dedicated to Sulaymān Ṣafawī (1077–1105/1667–1694). For another work by the same author, *Miftāḥu'l-khazā'in*, see Bl 865.

According to H. Ethé's description, the work consists of two *maqālas*; a separate work, called *Tuḥfa-i-Sulaymānī*, on the bezoar-stone, is appended (EIO 2336, 2). In the present copy there are three *maqālas*, and the last one deals with zedoary, etc. Most probably the two works described in EIO 2336, were combined into one by the author himself, or by one of the editors. Here the contents are:

(f. 1v) مقدمه، در بیان کیفیت اطلاع بر بیخ چینی،

(f. 2v) (مقالهٔ اول ؟) (no special heading)

(f. 41v) مقالهٔ دویم، در بیان عشبه مغربیه و مزاج او،

(f. 44v) مقالهٔ سیوم، در خواص جدوار و فاوزهره و غیره،

These *maqālas* are subdivided into *bābs*, and these into *faṣls*.

Beg. مقدمه، در بیان کیفیت اطلاع بر بیخ چینی، بدانکه الخ

Dated the 6th Dhī'l-Ḥijja 1265/the 23rd Oct. 1849, copied by Wazīr 'Alī.

Ff. 55; S 9,25 × 6,25; 6,5 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

596. تحفة المؤمنين

Tuḥfatu'l-mu'minīn. II 295.

The well-known treatise on medicine, by Mīr Muḥammad Zamān Tankābunī Daylamī, who dedicated it to Sulaymān Ṣafawī (1077–1105/1666–1694), cf. f. 2v, top, see IvASB 1562. It is divided into two parts, the first contains five *tashkhīṣ*; the second is divided into three *qisms*. The first *tashkhīṣ* of the first part begins on f. 2v; II on f. 4v; III on f. 8v; IV on f. 269v; V on f. 275v. The second part, called *Dastūrāt*, begins on f. 277 (*qism* I on f. 277, II on f. 302v). Beg. as usual:

سبحان اللهم يا قدوس و يا طبيب النفوس الخ

On the margins of ff. 269v–309v there are several extracts (in Arabic) from different medical works such as *Zubdatu'l-ḥukamā'*, *Baḥru'l-jawāhir*; another Arabic work on the hygiene of the child (f. 303), etc. There are a great many notes, glosses, and emendations on the margins and on the fly-leaves at the beg. and end.

Dated the 21st Shawwāl 1186/the 15th Jan. 1773.

Ff. 387; S 11,75 × 7,25; 8,75 × 4,5; ll 22, within double jadwals. Brownish Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Bad vignettes on f. 1v, 269v, 301v.

597.

The same. II 296.

Another copy of the same work, beg. as usual, see No. 596. There are only very few glosses on the margins and at the end.

Dated (see f. 525v) the 9th Jum. II 1261/the 15th June 1845, copied by Muḥammad Taqī (?).

Ff. 809; S 7,5 × 4,75; 5,75 × 3; ll 15, no jadwals. Europ. pap. Ind. careful nast. Cond. good.

598.

The same. I 155.

Another copy of the same work, beg. as usual, see No. 596. It contains only the first three *tashkhīṣ*, i.e. only half of the work.

Dated the 18th Shawwāl 1262/the 9th Oct. 1846, copied by Muḥammad Isma'īl b. Abī'l-Muḥsin b. Abī Ja'far b. Naṣri'l-lah.

Ff. 247; S 11,75 × 7,5; 7,75 × 4,5; ll 25, no jadwals. Europ. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

599.

(قرابادین)

(Qarābādīn). II 506.

A portion of a large pharmacological work, dealing with compound medicines. The present copy contains only the second *ganjwar*, incomplete at the end, subdivided into 8 *naqds* which are, in their turn, subdivided into numerous *'aqds*, etc. Most probably it belongs to the same work, several fragments from which are described in IvASB 1597, 2. There is no mention of the real title, of the author's name, or of the date of composition. The latter may be approximately fixed as belonging to the end of the XI/XVIIc., or a little later. Many authors of the X/XVIc. are referred to, such as Kamālu'd-Dīn Ḥusayn Shīrāzī, 'Imādu'd-Dīn Maḥmūd Shīrāzī, Yūsufī, etc. Shāh 'Abbās (probably the first) of Persia (d. 1037/1628), is referred to here (f. 21v), as *Wālī-i-Īrān*, a humiliating title which used to be given to the heretical kings of Persia during the strained relations with India in the reign of Aurangzīb. Beg. of the volume:

كنجور دوم در ذكر تراكيب عظمى از ترياقات و افيونات و معاجين الخ

Copied in the xii/xviii c. A few marginal notes and additions.

Ff. 277; S 10,25 × 5,25; 7 × 3; ll 20, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten and repaired; traces of moisture.

600.

طب اورنگ زیبی

Ṭibb-i-Aurangzībī. II 292.

A treatise on medical science, by Darwīsh Muḥammad Amnābādī, dedicated to Aurangzīb. The exact date of composition is not mentioned. It is based on Indian sources and is divided into seven *bābs*, which are subdivided into *faṣls* and *qisms*:

۱ (f. 2v) در بیان ارکان عناصر و اخلاط ثلثه ،

۲ (f. 26v) در معالجات امراض ،

۳ (f. 141) در دفع امراض زنان ،

۴ (f. 148) در بیان کشتن دهاتهای (*sic* ?) و صاف ساختن آن ،

۵ (f. 151) در بعضی تدبیرها که مدار طبابت بروی است ،

۶ (f. 153) در بیان ساختن معاجین و سفوف الخ

۷ (f. 167) در معرفت مفردات ،

Beg. of the treatise:

حمد و سپاس مر حکیمی را که بحکمت بالغه خود الخ

A *fihrist* is added on f. 179v–181.

Copied by Jān Muḥammad, in the xii/xviii c.

Ff. 181; S 9×4,75; 7,5×3,5; ll 19, no jadwals. Brownish Or. pap. Good Ind. nast. Cond. good. Stray notes on fly-leaves.

601.

The same. II 293.

Another copy of the same work, beg. as in No. 600. *Bāb* I begins on f. 6v; II on f. 49; III on f. 234v; IV on f. 245; V on f. 249v; VI on f. 253; VII is not properly marked.

Dated the 26th Ramaḍān 1238/the 6th June 1823, copied by Ḥasan 'Alī, at Miyāwan (میاون). in the Mad'hupūr district.

Ff. 294; S 10,25×6; 7,5×3,75; ll 15, no jadwals. Greyish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A *fihrist* is given on ff. 1v–5. Notes on f. 294v.

602. خلاصة الشروح

Khulāṣatu'sh-shurūḥ. II 505.

A condensed commentary on the *Mūjiz*, an extract by Ibn an-Nafīs (d. 687/1288) from the famous medical work of Avicenna, the *Qānūn* (cf. Brock., I, 457). It is based on several standard commentaries of the *Qānūn* as well as of the *Mūjiz*, especially those of Aqsarā'ī (d. *ca.* 800/1397), Faḍlu'l-lah Tabrīzī, and Ḥakīm Shifā'ī Khān, who is apparently identical with the well-known poet Shifā'ī (d. *ca.* 1037/1628, cf. IvASB 729). The author calls himself Ghulām Imām b. Ḥakīm Banda 'Alī Khān (the latter was the translator of the *Mūjiz* into Persian). The exact date of composition is not given; therefore the second half of the XI or the first half of the XIIc./XVII–XVIII may be suggested. Cf. another work, apparently by the same author, No. 604. Beg. بعد حمد شافی عز و جل و نعت رسول اکمل الخ .

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c. This transcript is not as accurate as the next one, but seems to be a little older.

Ff. 171; S 9×5; 7,25×3,75: ll 17, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. Occasional marginal notes.

603.

The same. I 358.

Another copy of the same work, beg. as in the preceding transcript.

Dated the 25th Muḥarram 1276/the 24th Aug. 1859.

Ff. 204; S 9,25×6,5; 7×3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

604. معالجات نبوی

Mu'ālijāt-i-Nabawī. I 952.

A description of various Indian drugs, which may be used as substitutes for the medicines mentioned in earlier works, which, as the author states, could no longer be procured in his time. The names are arranged alphabetically. In some of these notes *ḥadīths* referring to the drugs described in them are quoted. The author calls himself Ghulām 'Alī. He is probably identical with the compiler of the preceding work, No. 602. Beg.

زمزمه تحمید سزاوار حکیم مطلق که در ادراک قانون الخ

Copied in the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 123; S 9,75 × 5,75; 8 × 4,5; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Many marginal notes and glosses. Notes on f. 1.

605. قرابادین قادری

Qarābādīn-i-Qādirī. II 290.

A most popular pharmacology, composed between 1126/1714 and 1130/1718, by Muḥammad Akbar Arzānī (d. 1134/1722). See IvASB 1573. Beg. as usual:

ثنای که شایان جناب مستطاب حضرت الهي تعالی الخ

Dated the 2nd Muḥarram 1183/the 8th May 1769, Ḥaydarābād.

Ff. 465; S 8,5 × 5,25; 6,5 × 3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. fairly good. Traces of moisture in the first half of the volume.

606. (رسائل در طب)

(Risā'il dar ṭibb). II 291.

1. (ff. 1v–86v). *Zādu'l-musāfirīn* (?) (this title is given only in the *fihrist* to the work, at the beginning). A treatise on the preservation of good health, the prevention of diseases, and on first aid during journeys. The author calls himself (f. 2) Muḥammad Mahdī b. 'Alī Naqī Sharīf. He composed this treatise at Iṣfahān, during the Afghan invasion, and completed it the 10th Ṣafar 1141/the 15th Sept. 1728 (f. 86v). The work is divided into two *maṭlabs*:

١ (f. 2v) در تدبیر مسافر و قوانین حفظ صحت ایشان و تدابیر اموری که مسافرانرا غالبا اتفاق مي افتد،

٢ (f. 8v) در معالجهٔ صنفی چند از بعضی امراض که بدون مراجعت بطبیب توان معالجه نمود،

Beg. of the treatise :

سپاس افزون از خواهش بیماران بشفا الخ

Then follow three short appendices, apparently by the same author, because the style seems to be the same as in the main work :

2. (ff. 87–89). *Mujarrabāt dar mu'ālija-i-ba'ḍī amrāḍ*. A short note on the cure of some specific diseases. The name of the author is not mentioned. The authorities referred to are : Ḥājjī Ḥusayn Jarrāḥ, Muḥammad Bāqir Qumī, and Muḥammad Ṣādiq b. Muḥammad Ja'far (Iṣfahānī). The full heading is :

رسالهٔ مجربات در معالجهٔ بعضی امراض که اکثر نرا از اسرار نوشته اند ؛

3. (ff. 89–93v). Another *risāla*, with a similar heading, on the same subject as the preceding one. Beg.

نقل من خط المرحوم المبرور مؤلف (*sic*) هذه الرساله الخ

4. (ff. 93v–95v). Another short note on some particular diseases, describing medicines to cure them. Nādir Shāh (d. 1160/1747) is referred to on f. 95. Beg.

صفت قرص رادع بجهة درد سر الخ

Dated the 12th Jum. I 1226/ the 4th June 1811. Stray notes and prescriptions on fly-leaves, at the beg. and end. Marginal notes. A *fihrist*.

Ff. 95 ; S 5,75 × 3,5 ; 4,5 × 2,5 ; ll 17, no jadwals. Europ. pap. Persian nast. Cond. tol. good. Slightly worm-eaten and badly 'repaired.'

607. طب منظوم

Ṭibb-i-manẓūm. I 646

A treatise on medicine, in versified form. The authorship is ascribed in the opening lines and the colophon to (Muḥammad) Ṣādiq b. Kāẓim Riḍawī. There are no indications as to the date of composition, and no references to the authorities. The author is probably identical with the poet from whom a quotation is given in an anthology, dating from the XII/XVIIIc., described in IvASB 943, f. 93. The treatise is divided into four *maqālas*, dealing with different groups of diseases, subdivided into *guftārs* and *faṣls*. Beg.

از پس حمد طبیب حق و نعت مصطفی ؛

هم مدیح اهلبیت پاک و اصحاب صفا ؛

صادق ابن کاظم رضوی همیکوید چنین ،
که نمودم نظم طب را از برائی مومنین ،

Copied in the beg. of the xiii/xix c. (the place in which there may have been the date of transcription and the name of the scribe, is cut out).

Ff. 283; S 9,25 × 6; 7,25 × 3,75; ll 11, within jadwals. Or. pap. Ind. nast. Cond. good. A few alterations and marginal notes.

608. (رساله در اصول طب)

(Risāla dar uṣūl-i-ṭibb). I 789.

A treatise on physic and the principles of medicine divided into a *muqaddima*, 12 *bābs*, and a *khātima*. There is no preface, and the book begins abruptly with the *muqaddima*. The name of the author, the title of the book, and the date of composition are not mentioned. In the beginning, on the top, is written by a different hand :

يقول العبد المحتاج الى ربه الغني محمد صادق ابن محمد كاظم الرضوى ،

i.e. the same writer as mentioned in No. 607. There are, however, no means to ascertain from this copy whether this statement is correct. The work is based on Avicenna's treatises, and its mediæval commentaries. The contents are :

(f. 1) مقدمه ، در بیان معنئ روح و کیفیت تولد آن ،

۱ (f. 2) در بیان معانئ قوت ،

۲ (f. 3v) در عدد قوتهای کلیه و جزئیه ،

۳ (f. 13v) در بیان عدد ارواح و اعضاء این ،

۴ (f. 29v) در بیان خلافي که میانهٔ اطبا و حکما در محل فیضان قوا ،

۵ (f. 36) در بیان تقسیم متناولات بغذا و دوا و غیر آن ،

۶ (f. 43v) در بیان شطری از احوال کیف و امری چند که متعلق بآنست مانند مزاج و غیر آن ،

۷ (f. 53) در بیان بعضی از کیفیات و صفات دیکر که عارض ادویه میکردند ،

۸ (f. 62v) در تقسیم کیفیت مزاجیهٔ ادویه باعتدال الخ

۹ (f. 78v) در بیان معنئ مراد از مرکب القوی ،

۱۰ (f. 87) در بیان خاصیت و معني اجسام ذو الخاصیت ،

۱۱ (f. 91) در بیان برخی از حالات که عارض نفس باعتبار اتصاف قلب و روح ببعضی از صفات میکردند ،

۱۲ (f. 93v) در بیان چگونگی جهات تاثیر ادویه قلبیه در قلب و روح قلبی از تقویت و تفریح و نظایر آن ،

خاتمه (f. 98v) در بیان معنی محتملة الارادة از طبیعة در اصطلاح حکما ،

There is no colophon, and at the end of the *khātima* there is given a *fihrist* of the *bābs* in the work. F. 103 is blank. Beg. of the treatise:

الحمد لله ... مقدمه ، در بیان معنی روح و کیفیت تولد آن ، بدانکه اهل ملل الخ

On ff. 103v–106v there is a short treatise on the effects of liquid drugs (بیان مقادیر الشربات من الادویة), *in Arabic*. It is similarly ascribed, in an additional line, to the authorship of the same Muḥammad Ṣādiq, the author of the main treatise in this volume. Beg.

لله الحمد و المنة و هو العزیز الحکیم الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 106; S 9,75 × 6; 7 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few marginal notes.

609.

(قرابادین علوی خان)

I 263.

(Qarābādīn-i-'Alawī Khān).

A large pharmacological treatise, on compound medicines, in which descriptions of drugs, etc., are often mixed up with religious matters, *hadiths*, etc. The author calls himself Sayyid Muḥammad Hāshim (b. Muḥammad Hādī al-'Alawī); he bore the titles of 'Alawī Khān and of Mu'tamidu'l-Mulūk, and died (cf. R 382) in 1162/1749; cf. also EIO 2361. The present work may be identical with the *Jāmi'u'l-jawāmi'*, mentioned in EIO 2361. The work is divided into three *maqṣads*, of which the first two form, in fact, merely an introduction:

۱ (f. 1v) در ذکر ادویه مرکبه مذکوره در احادیث ،

۲ (f. 11) در ذکر دواء عصمت که ذکر کرده معلم اول ارسطاطالیس حکیم در رساله که از برای اسکندر تالیف کرده ،

۳ (f. 13) در ذکر دوای کبد جامع المنافع ،

Many earlier works are referred to. Beg. of the treatise:

الحمد لله ... اما بعد، میگوید السید محمد هاشم المخاطب بمعتمد الملوک علوی خان الخ

Copied in the end of the xii/xviii *c.* A few glosses and notes on the margins.

Ff. 333; S 13,5 × 8,5; 9,5 × 5,25; ll 25, within jadwals. Or. pap. Ind. nast. Cond. bad. The second half of the volume is badly damaged by worms or white ants. Ff. 1 and 2 are of quite recent origin.

610. تحفة المسيحا

Tuḥfatu'l-Masīḥā. II 294.

A voluminous work on medicine, based on various standard works, Western as well as Muhammadan and Indian, such as those of Lazar, Ribeira, Avicenna (the *Qānūn*), Zakariyā Rāzī, Najību'd-Dīn Samarqandī (*Asbāb wa 'alāmāt*), Abū'l-Ḥasan Qarshī (*Mūjiz*), Īlāqī (*Mu'ālijāt*), Abū Manṣūr Zarrīn-dast (*Nūru'l-'Uyūn*), Isma'īl Jurjānī (*Dhakhīra-i-Khwārizmshāhī*), and many others (see f. 1v). The author, a Christian apparently connected with the Portuguese church, mentions that his ancestors came from Syria, from Ḥalab, or Aleppo. Some of them lived at Dihlī, but he had settled at Ūdaypūr, under the local raja Jagat-Sing'h, to whom the work is dedicated (f. 2). He gives his own name as Dominic Gregory Bautist, surnamed Dak'hanī Beg, s. of Rafa'īl Bautist, surn. Nazar Beg, s. of Juan Bautist, surn. Yaḥyā Beg, s. of Ibrāhīm Beg, s. of Qaraqāsh Beg, s. of Yūnus Beg (f. 1v and in the colophon). He also refers to his teacher whom he calls Silvestre Zacharos (?):

افضل علمای دوران سلویستر ذکروس عرف اصلح مسیح بن جری زکروس،

(the word ذکروس is not clearly legible).

There is some doubt as to the exact date of composition. The date of the beginning of compilation is given on f. 2, top, as the 5th January (? جنیرو) 1749 (so in figures and in words). But the equivalent in the Hijrī era, the 22nd Muḥarram 1160, or the 30th year of Muḥammad Shāh's reign, is in fact the 3rd Febr. 1747. The present copy is an autograph, dated the 5th Rab. II of the first year of Aḥmad Shāh's reign, i.e. 1162, or the 25th March 1749. Therefore the Hijrī date seems to be more reliable, and a mistake in the Christian date is probable.

The work is divided into three *maqālas*, subdivided into different numbers of *faṣls*, etc.:

۱ (f. 2) اندر یاد کردن حد طب و منفعت آن و یاد کردن مایها و تشریح اندامها و قوتها و غیر آن،

٢ (f. 90) اندر یاد کردن طب معالجات که طبیب از آن عمل تواند کرد ؛

٣ (f. 639v) اندر یاد کردن اعمال الید اعنی دستکاری ؛

Beg. of the treatise :

سپاس و ستایش مر خدای و عیسی مسیح را که ذات او بهیچ ذات نماند ... اما بعد ؛ میگوید شکسته و دلخسته مسیحی دومنیک کرکوری الخ

The book is paged from the beginning to end, in red ink, and at the top of the pages are given page headings, in Persian, in the original characters or in transliteration, or, sometimes, in Portuguese; cf. on f. 2 "*Andar had tebque*" (اندر حد طب), etc. There are also very many marginal notes, in Persian, Portuguese, and transliterated Hindustani. A long note in Portuguese appears on f. 1. A complete *fihrist*, with references to pages, is added in the beginning, on eight leaves. On seven fly-leaves at the beg. there are: a note on Persian medical terms, with their Portuguese equivalents; on some alchemic matters, with drawings of various implements; on the properties of various plants; on the cultivation of some medicinal vegetables; a horoscope, etc.

At the end there are: some stray notes, of the same nature as above, on ff. 669v–672v. On ff. 672v-676v there is a treatise on the properties of the 'China root,' apparently an adoptation of the well-known treatise of 'Imādu'd-Dīn Maḥmūd Shīrāzī (cf. IvASB 1542), who is referred to in the text.

Ff. 677–679 are occupied with a note on farriery; the work from which it has been extracted is not mentioned. Some stray notes cover the last two leaves.

On ff. 3–27v, *on the margins*, there is placed the *Jāmi'u'l-fawā'id* (sometimes also called *Ṭibb-i-Yūsufī*), a treatise on medicine, by Yūsufī, or Yūsuf b. Muḥammad b. Yūsuf aṭ-Ṭabīb Harātī, who flourished in the first half of the X/XVIc., see IvASB 1543, 6, completed the 18th Ramaḍān 917/the 9th Dec. 1511. The beginning differs from that of IvASB 1543, 6:

ای که خواهي تندرستي از در حکمت در آ ،
تا بعلت هاى كونا كون نكردى مبتلا ،

Dated, as mentioned above, the 5th Rab. II 1161/the 4th Apr. 1748, at Ūdaypūr, by the author himself.

Ff. 696; S 18 × 10; 13 × 6,5; ll 19, no jadwals. Or. pap. Large Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired; traces of moisture. Seals at the beg. and end (erased).

611.
خلاصة العيش عالمشاهي

Khulāṣatu'l-'aysh-i-'Ālamshāhī. II 285.

A large treatise on sexual intercourse, aphrodisiacs, diseases of the sexual organs, etc., by one Muẓaffar (f. 2), compiled by him in 1177/1763–1764 (f. 3), for presentation to Shāh 'Ālam (1173–1221/1759–1806), to whom it is dedicated (f. 3v). It is divided into two *maṭlabs*, each subdivided into 20 *bābs*. The work is chiefly based on Indian sources. See EB 1628. Beg.

حمد بیقیاس و ستایش با سپاس آفریدکاری را الخ

Dated the 13th Muḥarram 1233/the 23rd Nov. 1817.

Ff. 255; S 10×5,5; 8×4; ll 16, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Scrappy notes and medical prescriptions on fly-leaves, at the beg. and end.

612.
(مجموعه در طب)

(Majmū'a dar ṭibb). I 157.

Treatises, in Persian and Arabic, connected with medical matters:

1. (ff. 1–11). *Taḥqīqu'l-awzān.* Explanation of terms used in medical works in connection with weights, etc., by 'Abdu'l-lah b. Muḥammad Ashraf Ṣiddīqī. He wrote apparently in the second half of the XII/XVIIIc., or beg. XIII/XIXc., as many late works are referred to, such as *Qarābādīn-i-Qādirī* (comp. *ca.* 1130/1718), *Sirāju'l-lughat*, of Ārzū (completed in 1147/1734–1735), etc. Beg.

حمد و سپاس لایق کردکاریست که ... اما بعد، چنین کوید کرفتار علل الخ

Many marginal notes. Additional notes at the end.

2. (ff. 11v–13). (*Fuṣūl Buqrāṭ fī'l-buthūr*). A collection of 25 rules for the cure of pustules and ulcers, in Arabic, ascribed to Hippocrates, found by the editor in the sage's grave (!). Beg.

هذه فصول في البثور وجدت في قبر بقراط الخ

Additional notes of medical contents at the end, and on the margins.

3. (ff. 13–14v). *Bur'u's-sā'at.* A short treatise on medicine, in Arabic, by Abū Bakr Muḥammad ar-Rāzī (d. *ca.* 320/932), see Brock. I, 233–234, cf. IvASB 1552. In the colophon he is confused with Fakhru'd-Dīn Rāzī (d. 606/1209–1210), the famous theologian. Beg.

قال محمد بن ذكر (i.e. ذكريا) الرازى اني كنت عند وزير ابي القاسم الخ

Notes of medical contents, in Persian, on ff. 15–15v.

Dated (ff. 11 and 14v) the 7th Dhī'l-Qa'da 1249/the 18th March 1834, copied by Muḥammad Ḥasan, at Kākorī (near Lucknow).

Ff. 15; S 9×7; 7×3,5; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

613. دستورات

Dastūrāt. I 377.

A short treatise on the general principles of medicine. The title, as above, is given in the colophon. The name of the author and the date of composition are not mentioned. On f. 1 the book is ascribed to the authorship of one Ḥakīmu'l-Mulk Jīlānī, but the place is mutilated, and it is impossible to ascertain whether the statement is correct. The work seems to be of modern origin. There is no regular division into chapters. It begins:

الحمد لله و الصلوة على رسوله ' بدانكه طب علم است باحوال ابدان الخ

Copied in the xiii/xix c.

Ff. 33; S 7,75 × 4,75; 5,5 × 3,25; ll 12, no jadwals. Or. and Europ. pap. Ind. nast. Cond. very bad. Worm-eaten and badly spoilt by 'repairs.' A seal on f. 1, dated 1262/1846.

614. بستان افروز

Bustān-afrūz. II 432.

A short *risāla* on the curative properties of various Indian plants, by Sayyid 'Abdu'l-Fattāḥ (surnamed) Khwāja 'Abdu'l-lah Namakīn. There are no indications as to the date of composition, and apparently no references to earlier works on the subject. There is apparently no special arrangement. The author translates the ordinary names of plants into Arabic, or coins new Arabic names for them, and these new names are written in red ink as headings to the notes in which every particular drug is dealt with, cf. on f. 8v: انعكاس القمر ' اعنى كل چاندني كه آن الخ, etc. Beg.

الحمد لله ... اما بعد ' معلوم احبا باد كه چون ادويه يونانيه الخ

Copied in the beg. of the xiii/xix c.

Ff. 15; S 9,5 × 6,25; 7 × 3,5; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. good.

615. (رساله در طب)

(Risāla dar ṭibb). Ia 99.

A fragment of a medical work, containing *maqālas* 3–8 (the last two incomplete). There are apparently no references to the earlier medical literature in the book. In order to facilitate identification, the headings of the *maqālas* are here given. Each *maqāla* is divided into a different number of *faṣls*.

۳ (f. 1) در احوال تن مردمست از تندرستي و بيماري و سببهاى آن و علامتها كه دلالت كننده است بران ' (five *faṣls*)

۴ (f. 14) در بيان نبض و احوال آن ' (six *faṣls*)

۵ (f. 24) در تدبير نگاه داشتن تندرستي الخ ' (ten *faṣls*)

۶ (f. 36) در بيماريهاى سر ' (ten *faṣls*)

۷ (f. 44) در بيماريهاى اندامهاى كه از سينه تا زير ناف است (18 *faṣls*) (incomplete).

۸ (f. 52v ?) در بيماريها باقي اندامهاى و علاج آن (nine *faṣls*) (incomplete).

Copied in the xiii/xix *c*.

Ff. 58; S 7,25 × 4,5; 5,75 × 3,25; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

8. Zoology, diseases of animals, hunting, falconry, etc.

616. باز نامه

Bāz-nāma. *Ia* 19.

A detailed treatise on falconry, composed in 570/1175–1176 (cf. f. 4, top). This date does not seem to be reliable, as *Bāz-nāma-i-Fīrūzshāhī*, which was comp. in 571/1176 (cf. EB 1859), is referred to. The old diction and orthography are not preserved in this copy. The name of the author is not mentioned. The treatise is divided into 72 *bābs*; their list is given on ff. 4–5v. The last one breaks off just in its beginning, but the alphabetical vocabulary of veterinary and medical terms, given on ff. 237v–244v, apparently forms part of it. Beg.

الحمد لله ... بعد اين كتاب مستطاب باز نامه آداب الصيد الخ

Beg. of the first *bāb* (f. 5v):

طريق آراستن دست كش جانوران، بايد كه هر روز الخ

Copied in the xiii/xix *c*.

Ff. 244; S 11 × 6,75; 8,5 × 4; ll 15, no jadwals. Greyish Or. pap. Ind. coarse nast. Cond. good. Slightly worm-eaten.

617. شكار نامهٔ ايلخاني

Shikār-nāma-i-Īlkhānī. *Ia* 179.

A treatise on hunting and the animals trained for this purpose, by ‘Alī b. Manṣūr al-Ḥalwā’ī (f. 13); he dedicated it to the

Mongol prince Ṭughāy Tīmūr Khān (f. 13), who reigned in 739–752/1338–1351. The work is divided into two *muqaddimas* and 27 *bābs* (cf. ff. 22–24, where their list is given). It seems, however, that this means that the 27 *bābs* constitute these two *muqaddimas*, the first containing 22 of them, dealing chiefly with falconry, and the second (f. 120), five *bābs*, on different quadrupeds which may be trained for hunting. In the first *muqaddima* the last *bāb* of which the heading is distinctly marked, is the 15th, on f. 59v. The *bābs* 16–22 have no headings, although the text is apparently complete. The authorities on which the book is based are given on ff. 15–15v. The treatise is an expanded version of the *Ṣayd-nāma-i-Malikshāhī*, which is supplemented from various apocryphal books of Jāmāsp, Hippocrates, Galen, Buzurjmihr, etc.; also from authors or works as follows: the *Jawāriḥ-nāma* of Abū'l-Bukhturī (?), Dihqān Shakanī (شکنی); a *Risāla* of Abū'l-Fawāris Fītāwardī; *Shukra-nāma* of Abū'l-Faraj Bāz-dār, Dihqān Bā Tegīn; *Ṣayd-nāma* of Abū Dakrī, Dihqān Bukhārī (بخاري), Rāfi' Sayyār, etc.

The work contains a great many Mongol and Turkish terms and may be interesting from a linguistic point of view. The diction in this copy is modernised, but almost exclusively with regard to the orthography. A fragment of the same work is described in EIO 2979, 5. Beg.

حمد و سپاس بیحد که سیمرغ وهم و شهسوار عقل الخ

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Ff. 137; S 9,75, × 6; 6,5 × 3,5; ll 10, no jadwals. Bad machine-made paper. Ind. nast. Cond. good.

618. مضمار دانش

Miḍmār-i-dānish. I 714.

A treatise on farriery, by Niẓāmu'd-Dīn Aḥmad (f. 4v), dedicated to 'Abbās II (f. 4), written in 1071/1660–1661 (cf. R 483). Besides, the present copy gives the colophon of its original, of which the transcription was completed the 2nd Jum. II 1080/the 28th Oct. 1669, so that (if this colophon is not entirely fictitious) the work must have been completed before that date. See IvASB 1605 where a small extract from this work is described. Also EB 1867, Pr 591, Ros 319, R 482–483, etc. It is divided into a *muqaddima*, three *marḥalas*, and a *khātima*. Beg. as usual:

سپاس بیقیاس خداوند جهاندرا که ابلق لیل و نهار الخ

Copied towards the end of the xiii/xix c., or in the beg. of the xiv/xx c.

Ff. 96; S 9,75 × 6,25; 6,5 × 3,5; ll 10, no jadwals. Cheap Europ. pap. Ind. nast. Cond. good.

619. (مجموعه)

(Majmū‘a). Ia 60.

A collection of extracts from different treatises on falconry :

1. (ff. 1–36v). *Dastūru'ṣ-ṣayd.* A treatise on falconry, by Muḥammad Riḍā b. Muḥammad Yūsuf, who wrote it (cf. f. 1v) in 1083/1672–1673, and dedicated it to Aurangzīb (ibid.). The treatise is divided into 77 short *bābs* ; their list is given on ff. 1v–2v. Beg.

حمد بیحد و سپاس بیعد از ازل تا ابد ... اما بعد، اضعف العباد الخ

2. (ff. 37–44). Extracts from different *bābs* of a work on falconry of which the title is not given.

از باب دویم، طریق صاف نمودن کلالچشم و سیاه چشم الخ

3. (ff. 45–53). *Bāz-nāma.* Another extract, from the *Bāz-nāma* of ‘Alī b. Ḥusayn b. ‘Alī Amīrān al-Ḥasanī al-Iṣfahānī on the diseases of falcons. Beg.

تدبیر تا امدن جانور بخواندن کفته اند که الخ

Several drawings at the end.

4. (ff. 54–63). *Bāz-nāma.* A brief treatise on falconry, in 59 *bābs.* The name of the author and the date of composition are not mentioned. Beg.

حمد بیحد و ثنای بیعدد مر حضرت واجب الوجود ... بعده، بدانکه
ارباب علم و دانایان و بازداران بتجربه تمام الخ

5. (ff. 64–68). Notes by Sarnām (سرنام) Sing'h on falconry, based on the instruction received from Mīrzā Asad ‘Alī Beg Mīr-shikār. Beg.

اول در کرسنکی باز و غیره ورد چشم و سیاه چشم الخ

6. (ff. 69–82v). *Bāz-nāma-i-Fīrūzshāhī.* It is apparently very closely connected with the treatise described in IvASB 1607, 3 ; the text differs in wording, but the subjects, their sequence, and terms, are almost the same in both. There is no introduction, and the work begins :

انتخاب باز نامه فیروز شاهي، مشتملبر چهل و یک باب الخ

This treatise, as well as IvASB 1607,3, are apparently entirely different from EB 1859, which has also the title *Dastūr-i-ṣayd.*

7. (ff. 83–136). *Bāz-nāma.* Yet another treatise on falconry, composed at Bhakar, in Berar, in 1091/1680 (the 25th year of Aurangzīb's reign), cf. f. 85. The author does not mention his own name. The treatise is divided into 43 *bābs.* The beg. of the introduction is versified. Apparently a few *bayts* are lost, and it begins with:

جانوریرا چو بصحرا برند، کرسنه و رام توانا برند، الخ ... بدانکه هریک در ذکر الخ

On ff. 136–137v at the end there are notes on different medicines.

Dated (f. 136) the 17th Shawwāl 1271/the 3rd July 1855.

Ff. 137; S 11,5 × 7,25; 8,75 × 5; ll 18, no jadwals. Cheap Europ. pap. Ind. nast. Cond. good.

620.

(صیدیه)

(Ṣaydiyya).

I 439.

A treatise on various kinds of game, by the well-known poet Ḥazīn, or as he calls himself on f. 1v, top, Ibn Abī Ṭālib az-Zāhidī al-Jīlānī, Muḥammad, surnamed ʿAlī (d. 1180/1766). See R 483, cf. EIO 1712; *Ind. libr.* Bk 407. The work is divided into a *muqaddima* (f. 1v), three *bābs* (ff. 6v, 21, 22), and a *khātima* (f. 23v). The title and the exact date of composition are not given here. Beg. as usual:

سپاس بیقیاس که مدارک اوهام از استقضای اصولش الخ

Copied in the beg. of the xiii/xix c. Several notes on the margins.

Ff. 23; S 9,5 × 6,25; 6,25 × 3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired.

621.

The same.

I 93.

Another copy of the same work, see No. 620. Beg. as in that transcript.

Copied in the beg. of the xiii/xix c.

* Ff. 167–191v; for measurements, etc., see above No. 416.

622.

صیدیه

Ṣaydiyya.

II 151.

A treatise on the religious observances connected with hunting, the killing of animals, the lawfulness of the flesh of

different species as food, etc., the same as IvASB 1042. The name of the author and the date of composition remain unknown. In the present copy there is a dedication to one Abū'l-Ḥasan Bahādur Khān (f. 2), who cannot be identified (or, the name is perhaps fictitious). Beg. as usual :

بهترین طایر بال (*sic*) فال مبارک بال که طیران کند در هوای الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 66 ; S 7,75 × 5 ; 5,25 × 2,5 ; ll 11, no jadwals. Brown Or. pap. Ind. nast. Cond. tol. good. Numerous notes on the margins.

623. باز نامه

Bāz-nāma. III 144.

A treatise on falconry. The name of the author and the date of composition are not given. It is divided into 76 *bābs*, mostly very short ones. The work seems to be of comparatively modern origin. Beg.

بعد حمد و ثنا ایزد توانا که شد باز فکر الخ

The present copy is written so as to imitate the style of lithographs ; the introduction is separated, and the first two *bābs* are probably left without headings. The text of the main portion begins abruptly :

در بیان آنکه اول جانوران شکاری الخ

Copied a few years ago, in a pretentious style, but without the date of transcription, etc.

Ff. 106 ; S 13 × 8 ; 9,25 × 4,5 ; ll 13, within jadwals. Europ. pap. Modern Ind. nast. Cond. good. Marginal notes. Bad vignette and ornamentation on the opening leaves.

624. کبوتر نامه

Kabūtar-nāma. I 775.

A short treatise on pigeons, their training, and cures for their diseases. The name of the compiler and the date of composition are not given. There is no preface, and the treatise starts abruptly :

قرار عشقباز انست که چون جوانه چهل روز بربام افتاب خورد الخ

Copied in the xiii/xix c.

Ff. 16 ; S 9 × 5 ; 7,25 × 3,5 ; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Notes and additions on the margins.

9. Arts, technology, agriculture, etc.

1. *Military art.*

625. (رساله در سپاهداری جماعت انکریزیه)

(Risāla dar sipāh-dārī-i-jamā'at-i-Angrīziyya). I 769.

A fragment of a large work, dealing with the methods of the British administration in India, military and civil. The extant portion deals chiefly with the European principles of organising the army, and only the last few pages deal with the civil government of the East India Company (f. 56v). The author's name does not appear. The work must have been compiled towards the end of the XII/XVIIIc., or early in the XIII/XIXc. There are many interesting anecdotes from the military history of the XII/XVIIIc. It is divided into many unnumbered *fasls.* Beg. abruptly: ... لکن بسبب نام و جلب قلوب عوام اهل اسلام الخ

The copy is apparently an autograph, originally completed in Muharram (الشهر الاول) 1225/Febr. 1810 (which probably is the date of the completion of the work itself), at Patna. It is at present in a very bad condition, being much injured by worms. Portions of many leaves are torn away.

Ff. 63; S 7,25 × 4,25; 5,25 × 2,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond very bad.

2. *Archery.*

626. هداية الرامي

Hidāyatu'r-rāmī. II 455.

A treatise on archery, by Muhammad Bud'h, surnamed Sayyid 'Alawī, who dedicated it to 'Alā'u'd-Dīn Husayn, a local ruler of Bengal (899–925/1493–1518). See EIO 2768–2769; cf. Pr 337–338, R 488, etc. It is divided into 27 *bābs.* Beg.

حمد و ثنای مر خدایرا جل و علا ' ان توانائی که تیر چرخ اعلی الخ

Dated the 6th Ram. 1252/the 15th Dec. 1836, or 1893 of the Sambat era.

Ff. 20; S 13 × 9,75; 11,25 × 7; ll 22, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

627. (رساله در تیر اندازی)

(Risāla dar tīr-andāzī). I 105.

A fragmentary treatise on archery, incomplete at the beginning and apparently also at the end, so that the name of the

author, the title of the work, etc., cannot be ascertained from the text. The author mentions his teacher, Nūru'l-lah (cf. f. 67), and often refers to a book on archery called *Dastūru'l-'amal*. The extant portion is divided into six *aṣls*, subdivided into different numbers of *waṣls*. Beg. abruptly:

اصل اول در بیان قبضه و آن مشتملست بر هشت وصل الخ

Copied in the xiii/xix c.

*Ff. 49–79v; S 10,5 × 6; 8 × 3,5; ll 15, within jadwals. Or. pap. Coarse Ind. nast. Cond. not good.

3. *Agriculture and horticulture.*

628. ارشاد الزراعة

Irshādu'z-zarā'at. I 30.

A treatise on agriculture, composed in 921/1515 (f. 15), by Qāsim (b.) Yūsuf b. Abī Naṣr Ṭabībī (better, probably, Ṭabbasī), who claims to be a descendant of shaykh 'Abdu'l-lah Anṣārī (f. 3v), see IvASB 1612 and Bl 916, 3. The work is dedicated to a prince whose name is not mentioned. Beg. (as in IvASB 1612):

حمد مر قادریرا که در عرصهٔ چهار باغ جهان الخ

Copied apparently in the xiii/xix c. (ff. 9–32, written by the same hand, are of machine-made paper), but some skill was shown in the attempt to mislead the readers into a belief that the MS. is an old copy. A seal of Akbar appears on f. 1v, but there is no need to prove that it is forged. The orthography of the MS. is quite modern.

Ff. 47; S 8,5 × 5,75; 6,75 × 3,5; three columns with irregular numbers of lines, each about 1,5 inches long, within jadwals. Or. and Europ. pap. Ind. nast. Cond. tol. good. Bad vignettes.

629. نخلبندیه

Nakhlbandiyya. I 455.

A treatise on the cultivation of various useful plants, composed in 1205/1790–1791, by Aḥmad 'Alī b. Muḥammad Khalīl Jaunfūrī, who based it on, or extracted it from, the works of Amānu'l-lah Ḥusaynī, namely the *Shajara-i-nihāl* and *Nuskha-i-kukh-bād* (i.e. plague of caterpillars). There is no regular division into chapters. Beg.

شکر و سپاس بیرون از اندازه (و) قیاس صانعی را الخ

Dated the 23rd Dhī Qa'da 1261/the 23rd Nov. 1845, at Cawnpore.

Ff. 27; S 9 × 5,75; 7,25 × 3,75; ll 16, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

630. (رسالة در فلاحت)

(Risāla dar falāḥat). *Ia* 116.

A treatise on agriculture, incomplete at the beginning, so that the passages which may have contained the exact title, the name of the author, etc., are lost. The colophon does not give information on these points. The work consists of 12 *bābs* and a *khātima*, dealing with various technical details of cultivation. The introduction and the beginning of the first *bāb* are lost, and the work opens with:

... ذکر دو دائره یا سه دائره زرد یا سرخ بر کرد و قرطاس شود الخ

Beg. of the second *bāb* (f. 5v):

باب دویم در معرفت زراعت حبوب و آنچه تعلق بآن دارد، درین ماه معرفت زمین زراعت و معرفت برز الخ

Dated the 27th Dhī Qa'da 1255/ the 1st Febr. 1840.

Ff. 62 ; S 6,75 × 4,5 ; 5 × 2,75 ; ll 11, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

4. *Technology, metallurgy, mechanics, etc.*

631. جواهر الصنائع

Jawāhiru'ṣ-ṣanā'i'. II 529.

An incomplete version of *Majma'u'ṣ-ṣanā'i'*, or *Majmū'atu'ṣ-ṣanā'i'*, as the book is sometimes also called, dealing with different methods of applied chemistry and alchemy. The date of composition and the name of the real author of this work remain unknown. See IvASB 1621, where references to other catalogues are given. The wording and the sequence of the *bābs* differs from those in IvASB 1621 and EIO 2783. The present copy contains 24 numbered *bābs* and two without numbers. The last two, on evoking *dīws* and *parīs* (f. 47v and 48), dealing with demonology, do probably not belong to this work. Beg. as usual:

حمد و سپاس بدیع الاساس مر حضرت صانعي را که الخ

Copied in the beg. of the xiii/xix c.

Ff. 50 ; S 9,25 × 6 ; 7,25 × 4,25 ; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Numerous marginal notes and glosses.

632. (مجموعه در شمشیر)

(Majmū'a dar shamshīr). I 232.

Two treatises on the methods to test the quality of swords:

1. (ff. 2–20v). *Ta'īdu'l-baṣārat.* A treatise on swords, com-

posed in 1118/1706–1707 (cf. f. 2, where a chronogram is given as تائید بصارت). The name of the author is not given, but in the Cambridge copy, described in Br 136, 1, and in No. 633 here, it appears as Nithār, whose real name was Luṭfu'l-lah, and surname Nuṣratu'l-lah Khān. In the present copy the actual beginning is lost, and the work opens with the versified passage quoted by E. Browne on p. 224 of his catalogue, or on f. 3, l. 13 in No. 633:

این نسخه مسمی است بتائید بصارت، الخ

2. (ff. 21–24v). *Tamhīdu'l-baṣārat.* Another, shorter, work on the same subject, based on the preceding one. The compiler, who does not mention his own name, calls the author of the preceding work his *ustād*, and must therefore have lived in the first half of the XII/XVIIIc. He compiled this treatise at the request of Muḥammad Hādī b. Fākhir Khān b. Iftikhār Khān b. Aṣālat Khān Ni'matu'l-lahī al-Ḥusaynī al-Harawī. Another copy of this treatise is described under No. 634, 2. It is divided into a *muqaddima*, five very short *bābs*, and a *khātima*. Beg.

الحمد لله الذي اقام بدو الدين بالسيف ... اما بعد ارشد ارجمند و اسعد بختمند در عمان شرافت الخ

On f. 1v there is a prayer, *in Arabic*, apparently not connected with either of these treatises.

Dated (f. 20v) the 16th Jum. I 1255/the 28th Jul. 1839, copied from a very incorrect original, as explained in the colophon. The figure 1255 has been mutilated in such a way as to give 1155.

Ff. 24 (*bayāḍ* form); S 4,5 × 7; 3,5 × 6; ll 14, no jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Additions and notes on the margins.

633. تائید البصارة

Ta'īdu'l-baṣārat. I 452.

Another copy of the same treatise, as No. 632, 1, this time complete. The passage with which the former copy opens is found here on f. 3, l. 13. Beg.

احسان بی پایان رب اکرم الاکرمین ... اما بعد، ذره بیمقدار لطف الله تخلص نثار مخاطب بنصرت الله الخ

Copied in the xiii/xix c. This MS. formed apparently originally a portion of Nos. 627, 634 (I 105).

Ff. 28; S 10,5 × 6; 8 × 3,5; ll 15, within jadwals. Or. pap. Ind. nast. Cond. not quite good.

634. (مجموعه در شمشیر)

(Majmū'a dar shamshīr). I 105.

Another collection of treatises dealing with the quality of swords.

1. (ff. 1v–43). *Barāhīnu's-ṣawārim* (cf. f. 6), a detailed treatise on swords, by Aḥmad b. Muḥammad (or Mīr Muḥammad Khān) b. Ibrāhīm (or Multafit, as given here ملتفت, Khān) 'Ālamgīr-shāhī Ni'matu'l-lahī al-Ḥusaynī al-Yazdī (cf. f. 3v); he wrote probably in the middle of the XII/XVIIIc., as he refers to Luṭfu'l-lah, the author of the *Ta'īdu'l-baṣārat* (see above, No. 632,1), who wrote in 1118/1706–1707. The work is divided into one *muqaddima*, giving some historical anecdotes concerning swords (f. 6v); five *maqālas*, on ff. 14v, 20, 23, 25, 27v, dealing with the qualities of steel, its composition, tempering, shaping, etc.; and a *khātima* (f. 34) on various additional matters. At the end (f. 42v) Muḥammad Shāh (1131–1161/1719–1748) is eulogised. Beg. of the treatise:

حمد بیحد خالق الاصباحي را كه صفايح شهور الخ

2. (ff. 43v–48v). *Tamhīdu'l-baṣārat* (f. 44). Another copy of the same treatise as described in No. 632, 2. Beg. as usual:

الحمد لله الذي اقام هذا الدين بالسيف الخ

Copied in the xiii/xix c.

* Ff. 1v–48v; S 10,5 × 6; 8 × 3,5; ll 15, within jadwals. Or. pap. Ind. coarse nast. Cond. rather bad; worm-eaten and repaired.

635. اداة الكاتب

Adātu'l-kātib. II 497.

A treatise on the methods of preparation of ink, by 'Abdu'l-lah b. Ḥasan b. Ibrāhīm b. Ḥusayn Kūhdizī Dāmghānī. The author, who apparently was a professional copyist, mentions that when he came to India, he found that it was there impossible to find the good ink and pens, necessary for really calligraphical writing. He therefore wrote his book which is based on reminiscences of the methods used by Sulṭān 'Alī Mashhadī and Majnūn (cf. f. 2), two famous calligraphers of Herat who flourished in the beg. of the X/XVIc. As the latter died about 945/1538–1539, it is possible that the author may have lived in India under Akbar. The work is not divided into separate chapters. Beg.

الحمد لله الذي فضل مداد العلماء ... میکوید محرر این رساله الخ

Dated the 6th Rab. I 1247/ the 15th Aug. 1831.

Ff. 15; S 10,25 × 6; 7,75 × 4; ll 11, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired. A few additions on the margins.

636. معيار العقول

Mi'yāru'l-'uqūl. I 959.

A short treatise on the principles of mechanics, obviously compiled from European works. The author calls himself Abū 'Alī, and does not give the date of composition. The treatise is divided into five *bābs*. Beg.

الحمد لله الذي رفع مقادير اهل الكمال الخ

Copied in the xiii/xix c.

Ff. 9; S 8,5 × 6,5; 6,25 × 4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Many drawings. Occasional notes on the margins.

5. *Architecture.*

637. (رسالہ در بعض عمارات اکرہ)

(Risāla dar ba'ḍ-i-'imārāt-i-Agra). I 354.

Apparently a condensed and incomplete version of the same work as the one described in IvASB 1622, dealing with the materials used in the construction of the Tāj-maḥall and other buildings, in or near Agra, with a short biographical note on Mumtāz-Maḥall, the wife of Shāhjahān. It covers only a small portion of IvASB 1622. Beg.

خلاصہ آحوال (*sic*) بانو بیگم مخاطب بممتاز محل الخ

Copied towards the beg. of the xiv/xx c.

Ff. 41; S 9,75 × 5,5; 6,5 × 3,5; ll 7, no jadwals. Europ. pap. Ind. nast. Cond. good.

6. *Calligraphy.*

638. رسالۂ منظوم در علم خط

Risāla-i-manẓūm dar 'ilm-i-khaṭṭ. II 519.

A short versified treatise on calligraphy, comp. by Sulṭān 'Alī (cf. f. 3, bottom) in 920/1514 (f. 11). In the colophon the author is called Sulṭān 'Alī Mashhadī. The latter, a famous calligrapher, died in 919/1513–1514, as stated in R 573. There may be a mistake as to the date of his death in the authorities which Rieu utilised. Beg.

ای قلم تیز کن زبان بیان، بهر حمد خدای هر دو جهان،

Copied in the xii/xviii c.

Ff. 11; S 8,5 × 4,75; 5 × 2; ll 15, no jadwals. Or. Brownish pap. Ind. nast. Cond. tol. good; slightly worm-eaten. Stray notes and quotations at the end.

7. *Music.*

639. راگ درپن

Rāg-darpan. I 407.

A treatise on Indian music, the same as described in EIO 2017, RsBr 71, EB 1847, composeb in 1076/1665–1666 (cf. ff. 49 and 55). The author, who styles himself Faqīr, or Faqīru'l-lah (cf. f. 2v), apparently intentionally omits his full name. His treatise is divided into 10 *bābs* (the headings are quoted in EIO 2017), and chiefly based on a Hindī work, composed under Mān Sing'h of Gwalior (beg. X/XVIc.), and called مانکتوهل (f. 2v), Mānkutūhal. Beg. as usual:

حمد و سپاس بیقیاس مر آفریدگاریرا الخ

Dated the 3rd Rab. II 1213/the 14th Sept. 1798.

Ff. 56; S 8,5 × 5,25; 6,5 × 3,25; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Many marginal notes and glosses.

640. تحفة الهند

Tuhfatu'l-Hind. I 156.

The well-known work on Indian music, different arts as practised in India, physiognomy, sexual matters, etc., composed some time about 1086/1675–1676, by Mīrzā Khān (Muhammad) b. Fakhri'd-Dīn Muhammad, and divided into a *muqaddima*, seven *bābs* and a *khātima*; see IvASB 1630, where references to other catalogues are given (add RsBr 78). Beg. as usual:

الحمد لله ... اما بعد، چنین (گوید) مست باده هذیان الخ

Dated the 6th Rab. I 1254/the 31st May 1838.

Ff. 300; S 11,75 × 8; 8,5 × 4,25; ll 16, no jadwals. Bad, green coloured Or. pap. Ind. nast. Cond. still tol. good, except in the beg. and the end, where several folios have crumbled. The paper, apparently under the influence of the dye, has become fragile and in some places discoloured.

10. Magic, alchemy, divination, etc.

1. *Interpretation of dreams.*

641. كامل التعبير

Kāmilu't-ta'bīr. II 201.

The famous early work on the interpretation of dreams, by Abū'l-Fadl Husayn (b. Ibrāhīm) b. Muhammad at-Tiflīsī (this word is here corrupted by the scribe into النعلی); he dedicated it to a prince in Asia Minor, 'Izzu'd-Dīn Qlich Arslān b. Mas'ūd (569–588/1173–1192). See IvASB 1508, where references to

other catalogues are given. It is divided into 16 *faṣls* of which the first 15 form a sort of introduction, and the last one contains a list of dreams with their explanations, in which the subjects of dreams are alphabetically arranged. Beg. as in EIO 2276:

ستایش و سدایش (*sic*) خدایرا که واحد و صمد و قادر است الخ

Dated the 15th Ramadān, the year is not given. It must be within the limits of 1173–1221/1759–1806, as the intended date was also to be given in the regnal year of Shāh 'Ālam.

Ff. 446; S —; 7,5 × 3,75; ll 17, within jadwals. Or. pap. Margins, of different paper, have decayed and crumbled away. Cond. of the extant part is fairly good. Slightly worm-eaten. Bad vignette.

642. تعبیر نامهٔ سلطانی

Ta'bīr-nāma-i-Sulṭānī. II 202.

The well-known work on the interpretation of dreams, comp. in 763/1361–1362 by Qāḍī Isma'īl b. Niẓāmi'l-Mulk Abarqūhī, see IvASB 1509. The present copy contains a quite different preface, in which the dedication to Shāh Shujā', the name of the author, and the list of the authorities, are omitted. Apparently this portion of the book had been lost in the original, from which the present copy was transcribed, and a new preface was 'improvised' by the scribe. Of the first of the two introductory *faṣls*, subdivided into 10 *nuktas*, there are only *nuktas* 1–5 (the last one incomplete). Then follows a lacuna, corresponding to ff. 9–11v of IvASB 1509 (M 46), and from the middle of the first *nukta* of the second *faṣl* the text of both copies coincides up to f. 333, l. 15, of M 46. The present copy, collated with M 46 (which is an excellent old MS., dating apparently from the beg. of the X/XVIc., or the end of IX/XVc.), appears to give the text carelessly transcribed and much modernised. In some places it is obvious that the scribe did not understand what he wrote. The concluding poem here breaks off in the middle, and the scribe has added a concluding *bayt*, extemporised by himself. Beg. of the treatise:

الحمد لله ... سبحان الله آن قادری که خاک را الخ

Copied towards the end of the xii/xviii c.

Ff. 451; S 9,5 × 6,5; 6,5 × 3,75; ll 15, within double jadwals. Brown Or. pap. Coarse Ind. nast. Cond. bad. Pasted over with so-called 'transparent' paper which has rendered many passages illegible.

2. *Astrology.*

643. برهان الکفایة

Burhānu'l-kifāyat. II 450.

A treatise on astrology, by 'Alī b. Muhammad ash-Sharīf al-Bakrī, the same as the one described in EIO 2270. The date of

composition of the work is not given, and there are apparently no allusions to help to fix it. H. Ethé seems to be right in regarding it as an early work dating probably from the VI/XIIc. It was already a recognised standard treatise on the subject in the end of the VII/XIIIc., and is referred to in *Aḥkāmu'l-a'wām*, written *ca.* 690/1291, see No 644. The diction of the work, although obviously altered by scribes, still retains many archaic features. The book is also referred to by Ḥājjī Khalīfa, II, p. 46, No. 1791. It is divided into 14 principal sections, the first two called *bābs* and the other 12 *burjs* (for their headings see EIO 2270), subdivided into different numbers of minor sub-sections. Beg.

الحمد لله الذي خلق الخلق على غير مثال ... اما بعد، مصنف

این کتاب علی بن محمد الخ

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 317; S 9,25 × 6; 7 × 4,25; ll 15, within jadwals. Or. pap. New margins pasted to a number of folios. Ind. nast. Cond. not good. Worm-eaten, repaired, traces of moisture.

644. احکام الاعوام

Aḥkāmu'l-a'wām. I 13.

A treatise on astrology, based on several earlier standard works (cf. f. 1v–2), by 'Alīshāh b. Muḥammad b. Qāsim al-Khwārizmī, surnamed 'Alā' al-Munajjim al-Bukhārī. He states that in Ramaḍān 688/Sept. 1289, he went on his pilgrimage to Mekka, but apparently had at Baghdad some complicated transactions with Jews, of whose impertinence he bitterly complains. He alludes to one of them as having become a wazir to the sultan, apparently referring to Rashīdu'd-Dīn. After some anti-Jewish disturbances, which took place the 5th Rab. II 690/the 7th Apr. 1291, and helped him to settle his affairs, he was able to proceed further. The book is divided into two *maqālas*, the first subdivided into four *bābs*, the second into eight:

۱ (f. 2v) مقالت اول در کیفیت اعمال تسیرات،

۲ (f. 9v) مقالت دوم در احکام طالع تحویل و اتباع او،

The present copy is slightly incomplete at the end. Beg.

الحمد الله (*sic*) العليم الحكيم ... مولف این کلام و مصنف این

احکام العبد الفقیر علیشاه الخ

Copied in the beg. of the xiii/xix c.

Ff. 81; S 9,5 × 6,5; 8 × 5; ll 25, no jadwals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, dirty, repaired, injured by moisture.

645. مدخل منظوم

Madkhal-i-manẓūm. I 152.

A very short versified treatise on the propitious hours for the beginning of various undertakings. It has been completed the 1st Jum. II 816/the 29th Aug. 1413, as stated on f. 17:

وقت تاریخ نظم بد ظاهر، غره از جمادي آخر،
هشتصد شانزده ز هجري بود، که بنظم این ضمیر فکرت بود،

In the beg. (f. 1v) there is a dedication:

بهر تشریف خویش اول این، کردم از مدحت جمال الدین،
بو المحمد محامد احمد، که بقدر است برتر از فرقد،

If this name belongs to a ruling prince, there was at that time only one with the name Aḥmad, in Gujrat, who reigned in 814–846/1411–1443. But no usual epithets accompany his name which would imply his being a prince. The name of the author is not given (or he may have been called Fikrat, cf. the first quotation?). Beg.

مرد و زن چون سخن ادا نکند، تا بنام حق ابتد (ابتدا) نکند،

On ff. 17v–19v, there is another very short versified treatise on the same subject, *in Hindustani*, with the title *Tuḥfatu'l-gharā'ib*, ascribed to the authorship of one Mīr Qays Mashhadī, apparently the same as the poet mentioned in Spr 278,—Aḥmad 'Alī Beg, surnamed Madārā Beg, son of Murād 'Alī Beg, who was a pupil of Ḥasrat, and flourished in the beg. of the XIII/XIXc. Beg.

علم پڑهني کو کوئي پوچهی اکر، کونسا دن اور وقت هے بهتر،

The first item is dated the 26th Dhī Qa'da/the 15th Febr., and the second one the 9th Dhi'l-Ḥijja/the 28th Febr. of 1220/1806, copied by T'hākurdās pandit.

Ff. 19; S 7 × 4,25; 5,5 × 2,5; ll 11, within double jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten. A few notes on the margins.

3. *Alchemy.*

646. (رسائل در اکسیر)

(Rasā'il dar iksīr). II 460.

Two short treatises on alchemy, apparently by different authors:

1. (ff. 1v–15). *Risāla-i-sirr*. A treatise on alchemy, attri-

buted in the initial lines to the authorship of (Abū Bakr) Muḥammad (b.) Zakariyā ar-Rāzī (d. 311 or 320/923–932). It is probably a modern Persian paraphrase of his *Sirru'ṣ-ṣanā'at* (see Brock., I, 235,13), which is apparently not identical with *Kitābu'l-asrār* (see Brock., ibid.), as it is referred to in the text in terms implying its being a separate work (cf. f. 10v : در کتاب اسرار ذکر نکرده ایم). It contains different recipes, etc. Beg.

این رساله سر من تصنیف قدوة السالکین زبدة الواصلین الخ

2. (ff. 15v–33). *Maṭla'u'n-nayyirayn.* Another short treatise on alchemy, the causing hurt to, and the weighing of, spirits, etc. The name of the author and the date of composition are not mentioned. It is divided into nine *bābs*, subdivided into different numbers of *faṣls*. There are only a few references to authorities, mostly apocryphal works. Beg.

رساله مطلع النیرین در صنعت اکسیر و درد و وزن کردن انفاس و ارواح و احجار، بدانکه هیچ علمی بهتر و عزیز تر و لطیف الخ

Dated the 5th Rajab 1309/the 4th Febr. 1892, copied by Muḥammad 'Abdu'l-Ḥaqq Murādābādī.

Ff. 33; S 9,5 × 6,25; 6 × 3,25; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good.

647.

رسالۀ اکسیر

II 459.

Risāla-i-iksīr.

A short treatise on alchemy, apparently an extract from a larger work; it is, however, subdivided into a *muqaddima* and three *maqālas*, as if forming an independent item. The name of the author is not mentioned. There are only very few references to earlier treatises on the subject. The latest appear to be the works of Al-Jildakī ('Alī b. Aydamur b. 'Alī, d. 743/1342, cf. Brock., II, 138–139), his *Al-burhān* (*fī asrār 'ilmi'l-mīzān*), *Ash-shamsu'l-munīr fī taḥqīqi'l-iksīr*, and *Shudhūdh* (f. 8v). Beg. of the treatise:

فصل فی العجائب منها الاکسیر، بباید دانست که علماء این فن الخ

Copied in the middle of the xiii/xix c., by Walī Muḥammad b. Faḍl-i-dīn (*sic*).

Ff. 9; S 10 × 5,5; 7,5 × 3,5; ll 18, no jadwals. Europ. pap. Ind. nast. Cond. good. Lower portion of the folios is damaged by white-ants.

648.

تحفۀ خانی

II 530.

Tuḥfa-i-Khānī.

A treatise on alchemy, sorcery, and special methods to prepare different materials and appliances, composed in the beg. of

930/1523–1524 (f. 1), by ʻAlī b. Ḥusayn Wāʻiẓ al-Kāshifī, with the *takhalluṣ* Ṣafī (d. 939/1532–1533), cf. here Nos. 69, 656. The work is divided into two *maqṣads*, subdivided into different numbers of *bābs*, all very short. It is dedicated to Dūrmīsh Khān (f. 1), governor of Herat (cf. R 98). The author refers in the preface to the work, on which the present one is based, namely to his father's treatise, *Asrār-i-Qāsimī*, on *sīmiyā* and *rīmiyā* (which was transcribed in a secret script, called ʻ*ilm-i-kāshifī*). It was deciphered and condensed by ʻAlī b. Ḥusayn at the request of Dūrmīsh Khān. Beg.

الحمد لولیه ... اما بعد، چنین گوید فقیر بی بضاعت الخ

The last page is occupied with notes on the chase of different kinds of birds.

Dated 1223/1808, copied by Muḥammad ʻAlī-i-Bāqir.

Ff. 14; S 9,25 × 6; 7,5 × 3,75; ll 15, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. tol. good. Slightly injured by moisture. A few notes on the margins.

649. ذخيرهٔ اسكندري

Dhakhīra-i-Iskandarī. II 461.

A treatise on alchemy, the preparation of poisons, antidotes, amulets, magical rings, and other useful articles. It is said to have been compiled for Alexander the Great, and its text has been recovered in a monastery at ʻAmūriya (?) at its capture by the Abbaside khalif Muʻtaṣim. It would be a hopeless task to search for its real author, as there are many similar apocryphal mediæval treatises on the occult sciences, in which stories like this are narrated to throw possible persecutors off the track. It is divided into nine *fanns* (see f. 3v), subdivided into *faṣls*. There are numerous pictures, illustrating different monsters, constellations, etc. Beg.

الحمد الله (*sic*) ... منقولست که معتصم بالله که یکی از خلفاء عباس

ست بعد از فتح عموریه شنید که انجا دیریست الخ

Dated the 7th Ramaḍān 1212/the 23rd Febr. 1798. Many marginal notes.

Ff. 34; S 9,25 × 6; 8 × 4,5; ll 17, no jadwals. Or. pap. Bad. Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. Bad illustrations, in Indian style.

4. *Demonology and sorcery.*

650. الشامل من البحر الكامل

Ash-shāmil mina'l-baḥri'l-kāmil. I 507.

A treatise on sorcery, exorcism, demonology, and cognate matters, translated from Arabic. The full title of the work is

Ash-shāmil mina'l-baḥri'l-kāmil fī dauri'l-'ālam fī uṣūli't-ta'zīm wa qawā'idi't-tanjīm (f. 2v, bottom), or originally (f. 2v, l. 4), *Nuz'hatu'l-amāq* (here الاماات) *yawm ijtimā'i'l-akhwān wa't-tilāq*. The author of the original version is Muḥammad b. Aḥmad aṭ-Ṭabbasī (f. 1v), d. 482/1089; but his treatise was subsequently revised by Abū'l-Barakāt 'Abdu'l-lah b. Muḥammad b. al-Faḍl as-Ṣā'adī al-Farāwī (an-Nīshābūrī), d. 530/1136. See Brock., I, 496; Ahlwardt, No. 5885. Apparently this identical treatise is described in EB 1561,3, amongst the works of Sakkākī, who may be the author of this Persian paraphrase. The name of the translator is not given in the text. The introduction is left in the original Arabic, and the Persian version begins with the first *bāb*. The Berlin copy contains 32 *bābs*. In the present version, however, only 19 of them are given, corresponding to *bābs* 1–19 of the Berlin MS. Beg.

قال الشيخ الامام الاجل السيد الزاهد ... ابو الفضل محمد بن احمد الخ

Beg. of the first *bāb* (f. 3):

باب الاول في ماهية التعزيم ' بدان اسعدک الله تعالی فی الدارین که
تعزیم کرفته شده است از عزم و درست کردن رائی الخ

Copied in the beg. of the xiii/xix c.

Ff. 51; S 9,75 × 5,25; 7 × 3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten and repaired.

651.

(رساله در تسخیرات)

I 19.

(Risāla dar taskhīrāt).

A treatise on demonology, magic, and other occult matters, compiled by Muḥammad b. Sirāji'd-Dīn as-Sakkākī (f. 1v), from the writings of Muḥammad Sirāju'd-Dīn as-Sakkākī, who is occasionally referred to in the text. If the reading Muḥammad *son* of Sirāju'd-Dīn is not a mistake, the compiler may have been the son of the author; the latter's real name was Abū Ya'qūb Yūsuf b. Abī Bakr Khwārizmī as-Sakkākī (born 555/1160, d. 626/1229), see EB 1560. The treatise itself seems to be identical with that described in EB 1561, 4. On the margins in the introduction its title is added by a different hand as *Ikhtiyārāt*. There are many earlier writers referred to in the text (cf. f. 24), but almost all of them are unidentifiable as this kind of literature is still insufficiently explored.

There is no regular division into *bābs*; many folios are partly

blank, the space probably having been reserved for drawings or tables which have not been executed. Beg.

شکر و سپاس و ستایس مر خدایرا ... چنین کوید موٴلف این کتاب محمد بن سراج الملة والدین السکاکي ... اما بعد، از قول امام محمد سراج الملة والدین السکاکي رحمة الله علیه، اکر خواهي که آفتاب را مسخر کني الخ

Copied in the beg. of the xiii/xix c. Originally this MS. formed a portion of the same volume in which the preceding MS. was included (No. 650). The end of this copy, transcribed by a different hand, is found on the first folio in that transcript, and can be clearly read inspite of a piece of paper having been pasted over it.

Ff. 55; S 9,5×5; 7×3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten and badly 'repaired.' A lacuna after f. 4.

652. کتاب در احکام جن

Kitāb dar aḥkām-i-jinn. III 85

A detailed treatise on the nature, peculiarities, etc., of jinns, based on numerous reliable sources and a great many *ḥadīths*. The authorities which are identifiable, are mostly early writers. The latest seems to be mentioned on f. 87, the *Mukhtaṣar Ākāmi'l-marjān fī aḥkāmi'l-jānn*, apparently Suyūṭī's (d. 911/1505) abbreviation of the well-known book on demonology by Badru'd-Dīn Muḥammad Dimishqī (d. 769/1367), cf. Brock. II, 75. The copy itself is dated 978/1570–1571, so that the treatise must have been written some time in the beg. of the X/XVIc. The name of the author does not appear here. As to sources, there is mention of the books of Abū Isḥaq b. Bashar, his *Kitāb mubtadā* (f. 81v); Qāḍī Abū 'Alī Muḥammad b. Ḥusayn Farrā'ī Ḥanbalī (d. 458/1066), cf. Brock. I, 398 (f. 82); Abū'l-Qāsim Suhaylī ('Abdu'r-Raḥmān b. 'Abdi'l-lah, d. 581/1185), cf. Brock. I, 413 (f. 82); Ibn Abī'd-Dunyā, his treatise *Makā'idu'sh-shayṭān* (ff. 82, 82v, 83v, 90, etc.) and another, *Kitāb ṭawā'īn* (f. 100); Muḥammad b. Ja'far b. Sahl Kharīṭī (d. 327/938), cf. Brock. I, 154, his book *Hawātifu'l-jinān* (f. 82, etc.); *Dalā'ilu'n-nubuwwat* (probably by Abū Nu'aym Aḥmad Iṣfahānī, d. 430/1038, cf. Brock. I, 362, or Aḥmad Bayhaqī, d. 458/1066, cf. Brock. I, 363); Ibn Ḥazm (d. 456/1064), on f. 85v; Abū Ḥafṣ b. Shāhīn with his book *'Ajā'ib wa gharā'ib* (f. 85v); 'Izzu'd-Dīn b. 'Abdi's-Salām, the author of the *Qawā'id ṣughrā* (f. 86v); the *Fawā'id* of Ṣayrafī (Ḥarrānī (f. 87); the *Itbā' sunan wa āthār*, by Abū Sa'īd 'Uthmān b. Sa'īd Dārimī (f. 89); the *Sharḥ Hidāya*, by Abū'l-Ma'ālī b. Manjā Ḥanbalī (f. 90v); Najmu'd-Dīn Ḥājjī Khalīfa b. Maḥmūd Kīlānī (f. 91v); 'Abdu'l-lah b. Muḥammad Qarshī (f. 94v); Aḥmad b. Muḥammad b. Yaḥyā b. Sa'īd Qaṭṭān (f. 95); the *Kitāb irshād*, by Abū'l-Wafā'

'Alī b. 'Uqayl (d. 515/1121), cf. Brock. I, 398 (f. 106v); the *Ta'līqāt*, by Isḥaq b. Shāqilā (f. 107), etc. Beg.

روایت میکند ابو اسحق بن بشر در کتاب مبتدا باسناد متصل الخ

Copied in, or shortly after, 978/1570–1571, cf. f. 35.

* Ff. 81v–112; S 9,75 × 6; 6,75 × 3,75; ll 21, no jadwals. Or. pap. Good nast. of Harātī type. Cond. good. Slightly worm-eaten and repaired.

653. (رسالهٔ ادریس پیغمبر)

(Risāla-i-Idrīs payghambar). Ia 4.

A treatise on sorcery, demonology, amulets, etc., ascribed to the prophet Idrīs. The present copy seems to be incomplete at the beg. and the end. It is divided into 15 *bābs* (as far as this copy contains). Beg. abruptly:

... دیگر عملهای لطیف کردن و این کتاب از ادریس الخ

Copied in 1320/1902–1903.

Ff. 13; S 8,5 × 6; 5,75 × 3,5; ll 10, no jadwals. Europ. pap. Ind. nast. Cond. good.

654. تاریخ نفیس

Ta'rīkh-i-nafīs. II 360.

A short composition dealing with miscellaneous subjects, but chiefly concerning the occult sciences. The author, apparently an inhabitant of Calcutta (cf. f. 2), calls himself Muḥammad-i-'Abbās (ff. 2v, 25v). The exact date of composition is not mentioned, but the treatise has been completed after 1284/1867, referred to on f. 18. It is dedicated to Lord Mayo (f. 3). There are also many references to dates slightly earlier than this one. The work is divided into four *bābs*:

۱ (f. 3) در ذکر بعض بلدان و عمارات عجیبه،

۲ (f. 10v) در ذکر بعض طلسمات و صنایع غریبه،

۳ (f. 15v) در ذکر برخی از نوادر واردات،

۴ (f. 21v) در ذکر نبذی از فواید نکات،

Beg. of the work: الحمد لله الذي هو على كل شيء محيط الخ

Copied towards the end of the xiii/xix c.

Ff. 30; S 12,25 × 7,75; 10 × 4,5; ll 15, no jadwals. Europ. pap. Ind. nast. Cond. not good. Traces of moisture, the right hand lower corners of the folios are torn away.

655. (مجموعه)

(Majmū'a). II 411.

A collection of short treatises on different matters, chiefly connected with occultism:

1. (ff. 1v–8). *Tuḥfatu'l-mulūk.* A brief collection of maxims dealing with the ethics of administration. It seems to be a version of the same treatise as the one described in EB 1241, 45, 1465, and 1466. It is divided into 40 very short *bābs*. Beg.

بعد حمد ایزد نگهدارندۀ زمین و زمان الخ

2. (ff. 9v–15v). *Ṣad pand-i-Luqmān.* The well-known collection of magic and ethical maxims, ascribed to the legendary sage, Luqmān; cf. IvASB 1526, 1, where references to other catalogues are given, and above, No. 366. In this copy a special preface is added, probably by the scribe himself, dedicated to Maharaja Dulīp-Sing'h, for whom this copy was prepared. Beg. of the preface:

حمد بیحد و سپاس بیعد مر کردگاری را سزد الخ

3. (ff. 16v–32v). *Risāla dar qiyāfa.* A treatise on physiognomy, dedicated to the same Dulīp-Sing'h. Beg.

حمد و سپاس بیقیاس مر آن کبریائی را سزد که الخ

Dated 1263/1847, or 1904 of the Samwat era, copied by Malik Sayfu'd-Dīn (who is probably also the editor of these treatises).

Ff. 32; S 8×5; 6×3,5; ll 9, within jadwals. Europ. pap. Ind. nast. Cond. good. Bad vignette.

5. *Cabbalistic meaning of letters.*

656. حرز الامان من فتن الزمان

Ḥirzu'l-amān min fitani'z-zamān. I 331.

A treatise on the cabbalistic meaning of the letters of the alphabet, the mystical Coranic letters, names of God, etc., by the well-known 'Alī b. Ḥusayn al-Wā'iẓ al-Kāshifī, who used the *takhalluṣ* Ṣafī (d. 939/1532–1533), and is better known as the author of the *Rashaḥāt.* Ḥājjī Khalīfa (III, p. 43, No. 4467) ascribes it to the authorship of Kāshifī himself. This is probably not quite correct, because the work clearly shows Shi'ite tendencies on the part of the compiler, which better suit the son of the famous Sunnite divine than himself. It is divided into five *maqālas*, each being subdivided into five *bābs*:

ا (f. 4) در بیان صفات و خواص حروف و ذکر شرایط و آداب عامه و خاصه که رعایت آن در اعمال این کتاب لازم است '

۲ (f. 43) در خواص حروف ثمانیه و عشرون ،
۳ (f. 92) در خواص اسماء حسنی ،
۴ (f. 150v) در خواص آیات قرانی ،
۵ (f. 185) در خواص سورهٔ قرانی ،

Beg. of the treatise:

الحمد لله الذي انزل الكتاب مشتملا على غرايب خواص حروفه الخ

On ff. 213v–228v, there is a kind of appendix (*Risāla dar khawāṣṣ-i-ḥurūf-i-mufrida*), containing a brief review of the cabbalistic and magical properties of letters, in the *abjad* arrangement. It is slightly incomplete at the end, and there are no indications as to its connection with the preceding work, or the name of the author, etc. Beg.

این رسالهٔ ایست مشتمل بر خواص حروف مفرده الخ

Dated (f. 213) the 6th Sha'bān (12)34 (?— almost entirely erased), i.e. the 31st May 1819, copied by Nawwāb Ḥusayn 'Alī Khān son of Shujā'u'd-Dawla (seems somewhat strange).

Ff. 228; S 10,25 × 6,5; 7 × 4,25; ll 13, within double jadwals. Europ. pap., hand-coloured. Ind. nast. Cond. tol. good, but paper begins to crumble. Bad vignette. Several seals on f. 1. Several drawings in the last item. A lacuna after f. 196; after f. 200 the order is: ff. 202, 201, 203, etc.

6. *Jafr.*

657.

رموز الاسرار

II 334.

Rumūzu'l-asrār.

A treatise on divination by *jafr*, and the cabbalistical meaning of letters. The name of the author (?) appears in the form of 'Ibādu'l-lah Ithnā-'asharī (f. 2, bottom), but is rather suspect. The latest of the identifiable persons mentioned in the text appears to be Sayyid 'Alī Hamadānī (d. *ca.* 786/1384), cf. f. 23. Beg.

احصای ثنا سزاوار محصی است که لسان حرف الخ

Copied in 1240/1824–1825.

Ff. 29; S 9 × 5,75; 6,25 × 3,75; ll 13, no jadwals. Coloured Or. pap. Ind. nast. Cond. good. Slightly worm-eaten. Space is reserved on several folios, apparently for intended illustrations.

658.

سرائر تکسیر

I 486.

Sarā'ir-i-taksīr.

A treatise on divination by *jafr*. The name of the author and the date of composition are not given. The title as above appears in the concluding lines:

... اینست سرایر تکسیر و از باقي ائمه نیز بر ینمنوال علمهاست در مطولات این فن الخ

Apparently no definite authorities are referred to, so that the date of composition cannot be estimated even approximately. Beg.

بدان ایدک الله تعالی که علماء جفر مدت برکاتهم بتتبع بسیار الخ

Dated the 12th Sha'bān 1104/the 18th April 1693.

Ff. 19; S 9,5 × 5; 6 × 2,75; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few glosses on the margins, and a few notes on the last folio.

7. *Raml.*

659. زبدهٔ رمل

Zubda-i-raml. II 386.

A complete copy of the same versified work on *raml*, from which a fragment has already been described in IvASB 551. That extract corresponds only to f. 1v–f. 6v, l. 12, of the present copy. The name of the author does not appear; the date of composition is here also given as 706/1306–1307 (f. 2v). Beg. as in the Society's transcript:

هر کرا عقل راهبر باشد، کار او سر بسر هنر باشد،

Copied in the end of the xiii/xix c. The date is written at the end by a different hand as 1929 Bikramī (?), i.e. appoximately 1872 A.D.

Ff. 47; S 11 × 6,75; 8 × 3,5; ll 15, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. Many notes and glosses on the margins.

660. (رساله در رمل)

(Risāla dar raml). I*a* 229.

A treatise on *raml*, by Nāṣir (or Nāṣiru'd-Dīn) b. Muḥammad b. Ḥaydar Rammāl Shīrāzī, who wrote it for Sayyid Ḥusayn b. 'Alī al-'Alawī. The date of composition is not given, but the work must have been of rather early origin (not later than the X/XVIc.), because it is mentioned by Ḥājjī Khalīfa (vol. II, p. 244, No. 2701); he calls it *At-tuḥfat fi'r-raml*, and states that it is divided into four, not two, *maqālas*, as given in this copy. Beg.

الحمد لله الذي لم یزل و لا یزال و لا یتغیر الحال الخ

The work seems to be incomplete in this transcript.

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 25; S 9,5 × 6; 7 × 3,75; ll 22, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, injured by moisture and repairs, dirty. Many marginal notes.

661. انوار الرمل

Anwāru'r-raml. I 85.

A detailed book on divination by *raml*, by 'Abdu'l-lah Shīrwānī, the same as the one described in EIO 2267. The date of composition is not mentioned, and there are great difficulties in its determination. Although a number of authorities are referred to by the author, they are unidentifiable or cannot be dated. The work is divided into a *muqaddima*, two *maqālas*, and a *khātima*. It contains a great number of tables. Beg.

شکر و سپاس بیحد و قیاس افریدکار یرا جل جلاله که الخ

Dated the 8th Rab. II 1216/the 18th Aug. 1801. Numerous notes and emendations on the margins. Stray notes at the end.

Ff. 117; S 8,25 × 5,25; 7 × 3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and injured by moisture. A seal on f. 1.

662. (رسالہ در رمل)

(Risāla dar raml). I*a* 161.

A short versified treatise on the principles of astrology and rules of divination by *raml*. The title of the book, the name of the author, and the date of composition are not mentioned. There is no introduction, and the treatise begins abruptly:

در بیان عدد افلاک ، اول از هیأت فلک کویم ، پس باحکام اختران پویم ،

Copied towards the end of the xii/xviii *c*.

Ff. 28; S 7,25 × 4,25; 5 × 2,5; ll 14, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture, slightly worm-eaten. Notes on fly-leaves.

X. VARIA.

1. *Bibliography.*

663. ترجمهٔ کشف الظنون

Tarjuma-i-Kashfu'ẓ-ẓunūn. I 184.

A translation of the famous bibliographical work of Ḥājjī Khalīfa, or, to give him his real name, Muṣṭafā b. 'Abdi'l-lah, surnamed Kātib Chalabī, d. in Dhū'l-Ḥijja 1068/Sept. 1658. The original Arabic text has been repeatedly printed and lithographed in Cairo (1274, etc.) and in Constantinople (1310, etc.); the critical edition and Latin translation by G. Fluegel, seven vols., Leipzig, 1835–1858 (Or. Transl. Fund), is to be re-edited shortly. In the present translation there is no preface by the translator, and it begins with the Persian paraphrase of the original doxology:

بهترین نطق که ظاهر مي شود انوار الطاف الخ

It ends with the passage found in vol. VI, p. 510 of Fluegel's edition. There is no colophon.

Copied in the xiii/xix c. At the end there is a seal dated 1253/1837–1838, which may belong to the scribe.

Ff. 561; S 9,25 × 5,75; 7 × 3; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

2. *Proverbs.*

664. مجمع التمثيل

Majma'u't-tamthīl. III 26.

A collection of Persian proverbs, by Muḥammad 'Alī Halbarūdī (هلبه رودی, usually Jabalrūdī), who composed it at Golconda in 1049/1639–1640. This is an earlier version of a larger work on proverbs of the same author, called *Jāmi'u't-tamthīl*, see EIO 2209, Pr 325, R 773, Mélanges Asiatiques, vol. V, p. 522, etc., which was composed in 1054/1644–1645. The proverbs are given here in alphabetical order, under the first letter of the first word in each proverb. Beg. abruptly:

اما بعد، کوشه نشین دیار بیوجودی محمد علي هلبه رودی الخ

Copied apparently in the beg. of 1207/1794, as other items in the same *majmū'a* (cf. f. 184), in Calcutta.

* Ff. 161v–177; S 8,5 × 5,5; 6,25 × 4; ll 19, no jadwals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Worm-eaten and repaired.

3. *Works of Christian missionaries.*

665. مرآت القدس

Mir'ātu'l-quds. II 164.

A biography of Jesus Christ, based on the New Testament, comp. in 1602, at Agra, by Geronimo Xavier (d. 1617). It is exactly the same version as the one described in IvASB 1635, slightly different from the usual one, see EB 364, R 3, Gotha C. 57, Dorn C. 243–246, cf. also H. Blochmann, Proc. A.S.B., 1870, pp. 138–147. Beg. as in IvASB 1635:

پس از ستایش آفریدگار دو جهان و تمجید شافع درماندگان الخ

Copied in the beg. of the xiv/xx c.

Ff. 70; S 9,75 × 6,25; 7 × 3,5; ll 15, within jadwals. Europ. pap. Ind. nast. Cond. good.

666. داستان احوال حواریان

Dāstān-i-aḥwāl-i-Ḥawāriyān. II 436.

Biographies of the Apostles, also written by Geronimo Xavier, for Akbar, apparently in 1609. See IvASB 1636, EB 365; cf. R 3; also H. Blochmann, in the Proceedings of the A.S.B., 1871, pp. 138–139. This copy does not contain the usual preface, and is incomplete; it opens abruptly with the biography of St. Peter:

داستان سن بیدرو نخستین خلیفه حضرت عیسی الخ ... سن بیدرو از تخمهٔ یهود است از قریهٔ بیت سایده الخ

The biographies begin: St. Peter, f. 1v; St. Paul, f. 40v; St. Andrew, f 104v; St. Jacob, f. 149v; St. Simon (?), f. 191; there are several lacunas, and in several biographies the introductory passages and headings have been omitted.

Copied in the beg. of the xiv/xx c.

Ff. 257; S 9 × 5,25; 7 × 3,5; ll 15, within jadwals. Europ. pap. Ind. nast. Cond. not good. Paper is decaying.

667. ترجمهٔ زبور

Tarjuma-i-Zubūr. III 182.

A translation of the Psalms, dedicated apparently to Nādir (1148–1160/1736–1747), whose name is written in gold on f. 2v, and on f. 3v, where it appears in the form of ظل سبحان و نادر دوران. It was compiled at Iṣfahān (cf. f. 3v), but the translator does not

mention his own name. This version is different from the one described in Bl 1. Beg. of the preface:

حمدی که عندلیبان قدسي زبان الخ

Beg. of the translation (f. 4v):

خوشا مردی که پیروی نکرد مشورت ستمکارانرا الخ

A calligraphically written copy, dating from the beginning of the xiii/xix c. A seal dated 1221/1806–1807 may have belonged to the first owner. Notes in English, on f. 1, by G. Meyer, "the gift of N. B. Edmonstrong," etc.

Ff. 119; S 10 × 6,25; 6,75 × 3,5; ll 14, within double jadwals. Europ. pap. Calligraphical Persian nast., vocalised. Cond. not good. The jadwal lines, in gold, have 'cut' through the paper. Good vignette and marginal painting.

4. *Chronograms.*

668. (مجموعهٔ تواریخ)

(Majmū'a-i-tawārīkh). *Ia* 213.

A collection of chronograms for every year between 3 and 1200 AH. Some years, in the beginning, have very many equivalents, but later on, only one or two are given. There is no preface, no colophon, no indication as to the date of compilation. Beg.

۳ اب آب با پا ۴ ابا جا الخ

Copied in the xii/xviii *c*. A seal on f. 1 is dated 1169/1755–1756. Other seals of later date are found on the last folio.

Ff. 54; S 9 × 5; 7,25 × 3,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. not good. Injured by dampness.

5. *Political pamphlets.*

669. شلتاقیه

Shaltāqiyya. I 93.

A pamphlet dealing with complaints against the oppression and injustice of the volunteers (غازیان) and militant darwishes of the troops of Allah-Qulī Sulṭān (ff. 303, 306, 309v, etc.) and Ma'ṣūm 'Alī Beg (f. 302). They were apparently stationed in various towns of Gīlān and Māzandarān, and their discipline was very loose. The author does not mention his real name, but calls himself Mullā Mīr Qārī Gīlānī. The date of composition is not given; the work was most probably written under the later Safawides. In the beginning there is a heading:

رساله شلتاقیه که درو شلتاقات مذکور میشود تالیف مولانا ملا میر قاري
كيلاني رحمة الله عليه،

Beg. of the treatise :

ای در هوای مهر تو ذرات کاینات ، واقف نه از کمال ذات تو هیچ ذات ، الخ

Copied in the beg. of the xiii/xix c.

* Ff. 299–324v; S 11×6,5; 8×4; ll 19, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few glosses on the margins.

670. تنبیه الغافلین و هدایة الظالمین

Tanbīhu'l-ghāfilīn wa hidāyatu'z-ẓālimīn. II 413.

A short work, apparently a kind of statement of claims to some landed property, by Ḥusayn b. Ḥaydar 'Alī al-Mūsawī an-Nīsābūrī al-Kantūrī (f. 29), who wrote in 1233/1817–1818. The exposition of the case occupies only a minor portion of the volume (ff. 29–31v). It begins abruptly with اما بعد الخ , and some space is left blank before it. It is therefore not quite clear whether this portion is a continuation of the main part of the MS. (ff. 1v–28v), containing a kind of lengthy *dībācha* full of eulogies to different noblemen and princes. Beg.

الحمد لله المرشد الدليل ... اما بعد ، بر صاحبدلان مرات ضمیر الخ

Copied in the middle of the xiii/xix *c*. Many marginal notes.

Ff. 31; S 11×6,75; 8×4,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

6. *Commentaries on Arabic poetry.*

671. شرح غزل متنبي

Sharḥ-i-ghazal-i-Mutanabbī. III 108.

A detailed commentary on a single *ghazal* of Mutanabbī, or Abū Ṭayyib Aḥmad b. al-Ḥusayn, d. 354/965 (cf. Brock. I, 86–87), chiefly explaining its peculiarities under the headings of prosody, poetics, versification, etc. The author, Amīru'd-Dīn Khān, surnamed Muftī Amru'l-lah Khān (cf. f. 2), wrote it in order to submit it to several British officials, interested in Oriental studies, such as Robert کیل Keyle (?) (f. 2), Colebrooke (f. 2v), etc., in May 1810 (f. 2), at Calcutta. Cf. also R 25, where another work, on law, by the same author, is described. Beg.

غزل سرای عندلیبان کلذار (*sic*) فصاحت بتوصیف صانعی الخ

Copied in the beg. of the xiii/xix *c*.

Ff. 42; S 9×6,75; 6,25×3,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. A few glosses on the margins.

29

7. *Scrap-books.*

672.

(مجموعة)

(Majmū'a). I*a* 55.

A scrap-book, containing fragments of different works, written by different hands and on different papers.

1. (ff. 1–2). Fragments, *in Arabic*, on religious matters.

2. (ff. 3–7v). Extracts from various Arabic works, on grammatical and other subjects. Some of them are ascribed to Muḥibbu'l-lah al-Bihārī (d. 1119/1708, cf. Brockelmann, II, 420), as on f. 7, etc.

3. (ff. 8v–14v). *Ḥadīqatu'l-masā'il.* A short treatise on prayer and fasting, by Ghulām Imām. The date of composition is not given. The work is divided into five *bābs*. There is a lacuna between ff. 8 and 9, corresponding to the greater portion of the first *bāb*, and the beginning of the second. Beg.

الحمد الله (*sic*) ... و بعد ، میگوید احقر انام غلام امام که الخ

4. (ff. 15–17). *Ma'rifatu'l-madhāhib*, a short treatise on the '73' sects of Muhammadanism, *in Arabic*; the name of the author is not mentioned. It is divided into seven *bābs*. Beg.

الحمد لله الذي الهادي للمتقين الحافظ عن طريق الضالين الخ

5. (ff. 18–24v). (*Tafsīr-i-ba'ḍ-i-āyāt*). A commentary on seven verses of the Coran, by Muḥammad Amīr. The date of the composition is not given. Beg.

نحمدک و نستعين بک و نصلی ... اما بعد ، فيقول العبد الخ

6. (ff. 25–45v). *Mir'ātu'l-muḥaqqiqīn.* The same short treatise, on theosophical matters, divided into seven *bābs*, as described in IvASB 1345, 2. The name of the author is not mentioned here. Beg.

حمد بیحد و ثنای بی عد حضرت ذوالجلال را الخ

The first half copied in the end of 1285/1869 (f. 17); the second (6) is dated the 5th Sha'bān 1277/the 16th Febr. 1861 (f. 45v).

Ff. 45; S 9,5 × 6; different numbers of lines. Ff. 1–24, Or. pap. Ind. nast.; ff. 25–45, Europ. pap. Bad careless Ind. shikasta. Cond. tol. good. Repaired, folded, etc. Marginal notes on several folios.

673.

(مجموعة)

(Majmū'a). III 117.

A scrap-book, containing extracts and fragments mostly of religious contents: several *sūras* from the Coran (ff. 1–21);

several efficacious prayers (ff. 21v-44v); magical names of 'Abdu'l-Qādir Jīlānī (ff. 45-52v); *Shamā'il-nāma* (ff. 52v-57v); prayers, incantations (*afsūn*), on ff. 57v-78v. A brief version of *Koka-shastar* (ff. 78v-89); again a prayer, a short versified *fāl-i-haft kawākib* (ff. 89v-92v); more magical prayers with explanations (ff. 92v-98v); magical quatrains, prayers, tables, a *fatḥ-nāma*, rules to cut cloth, and to put it on (versified, ff. 112v-113), more prayers and notes of magical and astrological contents (ff. 98v-125).

Copied in the xiii/xix c.

Ff. 125; S 8×5,25; 5,25×3; ll 9, no jadwals. Or. coloured pap. Ind. nast. Cond. tol. good.

674. (مجموعة)

(Majmū'a). II 248.

A scrap-book containing fragments in prose and verse:

1. (ff. 1-3). Scrappy notes and poetical quotations.

2. (ff. 3v-18v). *Nān-u ḥalwā.* The well-known Sufic poem by Bahā'u'd-Dīn Muḥammad b. Ḥusayn al-'Āmilī (d. *ca.* 1030/1620-1621), see IvASB 722 (add RsBr 55, p. 49), cf. above, No. 462, 10. Beg. as usual, with a short preface in prose:

اما بعد حمد الله على افضاله و الصلوة والسلام على اشرف الخلايق الخ

3. (ff. 19-26v). Fragments of *mathnawī* poems, in praise of Muḥammad, his Mi'rāj, etc.

4. (ff. 27-45v). *Lawā'iḥ*, by Jāmī, see above, Nos. 432, and 462, 14. Beg. as in those copies.

5. (ff. 46-49). Fragments of *mathnawī* poems.

6. (ff. 50v-52v). A fragment of the same poem, ascribed to 'Aṭṭār, as described above, No. 462, 11.

7. (ff. 54-69v). *Mathnawī-i-Bū 'Alī Qalandar*, the well-known poem, ascribed to Sharafu'd-Dīn Bū 'Alī Qalandar Pānīpat'hī (d. *ca.* 725/1325), see R 668, Spr 565, Bk 124, often lithographed in India. Cf. above, No. 318. Beg.

مرحبا ای بلبل باغ کهن ، از کل رعنا بکو با ما سخن ،

At the end there are some scrappy quotations.

8. (ff. 70-77). A short treatise of Sufic contents, beg.

الحمد لله الاحد بذاته ... اما بعد سبب تاليف الخ

9. (ff. 77v-81v). *Dhikriyya*, also called *Risāla dar ṭarīqa-i-Naqshbandiyya*, by Jāmī, see above, No. 462, 15. Beg. as in that copy.

10. Extracts: from a *mathnawī* poem, the title of which is not given (ff. 82–85v); from Jāmī (ff. 86–93); from the *Būstāu* (ff. 94–97).

11. (ff. 98–99). A short extract from the *Sharḥ-i-Sufaru's-sa'ādat* by 'Abdu'l-Ḥaqq Dihlawī, see IvASB 1002.

12. (ff. 102–117v). More poetical scraps, mostly from Rūmī's *Mathnawī*.

13. (ff. 118–170v). Fragment from a prose work (here only *faṣl-i-siyūm*), dealing with praises of Muḥammad, and divided into 12 *na'ts*.

14. (ff. 170v–183v). Poetical extracts, chiefly from the *Manṭiqu'ṭ-ṭayr* of 'Aṭṭār (see above, No. 205), etc.

Transcribed in the beg. of the xiii/xix c.

Ff. 183; S 8,5 × 5,5. Different papers, handwritings, etc. Cond. rather bad; worm-eaten. Several folios are left blank.

675. (مجموعه)

(Majmū'a). II 203.

A collection of short works and fragments of different contents, in Persian and Hindustani.

1. (ff. 1–17v). A treatise on architecture, *in Hindustani*, incomplete. The title of the work and the name of the author are not mentioned. Beg.

حمد بیحد اور ثنای بیعد سزاوار درگاه الخ

2. (ff. 19–35v). *Nafsiyya* (as it is called in the colophon, f. 35v). A work in bombastic ornate prose, in Sufic strain, attributed to the authorship of 'Urfī (cf. above, No. 256), to which is prefixed a long flowery preface, eulogising 'Urfī and other poets. It was 'arranged' by the editor in 1137/1724–1725 (cf. f. 26, where the chronogram is given as ترتیب داد نادانی) the name of the compiler does not appear. Beg.

حمدی که نخستین پایه اش معراج دانشمندان الخ

Beg. of the original treatise (f. 26v):

حمدی که از نهایت شایستگی منزه الخ

Dated the 26th February 1891, copied by Kansāla'l (?).

3. (ff. 36–37v). A short *mathnawī*, with the heading *Shugūn-i-zāgh-u dūrāj, in Hindustani*, and a fragment, apparently from the famous counsels of Luqmān, cf. above, No. 655, 2.

4. (ff. 38–43). *Risāla-i-mu'ammā.* A treatise on logogriphs, ascribed to the authorship of Galen (!). Beg.

بدانکه معما مشتق از تعمیه است و تعمیه الخ

5. (ff. 147–171v). A fragment of a large treatise on divination by *jafr* and on the cabbalistic meaning of letters. It is divided into several *qisms*.

6. (ff. 172–178v). A fragment dealing with the Hindu system of astronomy.

7. (ff. 179–187v). Apparently a continuation of the treatise on *jafr*, 5 in this note.

Copied in the xiii/xix *c*.

* Ff. 1–43 and 147–187; S 11,5 × 6,75; 9 × 4,25; ll ab. 17, no jadwals. Or. and Europ. pap. Ind. nast. Cond. tol. good.

8. *Parody.*

676. (لغت ملا دو پیازه)

(Lughat-i-Mullā Dūpiyāza). II 137.

The well-known parody on Arabic dictionaries, dealing with common words, satirically explained, by Mullā Dūpiyāza, famous humorist of Akbar's time. Cf. R 256 and IvASB 935, 9. Beg.

الخدا خوان نعما در درگاه او هیچ ملت را مانع نیست الخ

Copied in the xiii/xix *c.*

Ff. 5; S 6,5 × 4; 4,25 × 2,5; ll 10, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

9. *Translations from Sanskrit and Indian vernaculars.*

677. ترجمهٔ مها بهارته

Tarjuma-i-Mahābhārata. II 161.

A translation of the Mahābhārata, different from the well-known version prepared in Akbar's time (cf. IvASB 1695, where references to different catalogues are given). This translation was probably prepared by a Hindu, judging from the epithets of respect added after the names of Hindu deities. There is no indication whatever as to the name of the translator or the date of composition. It seems that the beginning as given in the MS. is not genuine, and the greater part of the preface has been lost. Of the 18 *parbas* into which the work is divided, the first begins apparently on f. 2, but there is no special heading; II on f. 137v; III on f. 168v; IV on f. 263v; V on f. 288v; VI on f. 336v; VII on f. 377v; VIII on f. 422v; IX on f. 457v; X on f. 476v; XI on f. 481v; XII on f. 489v; XIII on f. 531v; XIV on f. 534;

XV on f. 641v; XVI on f. 657v; XVII on f. 667v; XVIII on f. 670v. Beg.

آبرو بخش چشمه سار سخن، آشنای محیط بی سر و بن،

Beg. of the translation (f. 2, l. 12):

بیت خوانان کلیسای دانش بدینگونه الخ

The only colophon which is dated in this volume is found on f. 262, and gives 1908 of the Samwat era, or approximately 1851, as the date of copying.

Ff. 673; S 15 × 7,75; 9 × 5,25; ll 20, within double jadwals. Or. pap. Ind. nast. Cond. good. More than a dozen bad illustrations in gaudy colours, of no artistic value at all.

678.

سر اکبر

Sirr-i-akbar. II 154.

The well-known translation of the Upanishads by Dārā-Shikūh, who started it in Kashmir in 1050/1640–1641 and completed it at Dihlī on the 6th Ram. 1067/the 18th June 1657 (cf. f. 380v). See IvASB 1708 where references to other catalogues are given. The present copy contains apparently the full version, and the number of Upanishads translated here is 52, according to the colophon. Beg. as usual:

حمد ذاتي را كه نقطهٔ باء بسم الله درجميع كتب سماوي الخ

Dated 1926 of the Samwat era, i.e. approximately 1869 A.D.

Ff. 381; S 14 × 8,5; 9,25 × 4,25; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. good. Very bad double page initial vignette.

679.

The same. II 153.

A fragment of the same work, see No. 678, containing only a small part of the beginning of the book, in an abbreviated version. A badly written copy, beg. as usual, see the preceding No. A list of Upanishads with incidental notes is given on ff. 1–2 (here marked 2 and 3).

Copied in the xiii/xix *c.*

Ff. 120; S 8,5 × 5,75; 6,75 × 4,25; ll 14, no jadwals. Brownish Or. pap. Bad Ind. nast. and shikasta, often without diacritical dots. Cond. tol. good, but rather bad in the beg. Traces of moisture. Notes on the margins.

680.

ترجمهٔ جوک بششت

Tarjuma-i-Jūg-bashisht. II 158

A translation of Yogavāsishṭha, prepared under orders of Dārā Shikūh, the same as described in EIO 1972–1974, Br 35, 2.

Pr 1021, and IvASB 1700 (the copy described there is incomplete at the beg., which corresponds to f. 2, l. 5 of the present one). It was written in 1066/1656. Beg. as usual :

ستایش تمام نیایش نثار حضرتست که ذرات اکوان الخ

Dated the 23rd Ram. 1180/the 22nd Febr. 1767, in a town called Amīnārgarh (امینار گره ؟). The first half of the volume is written by different hands.

Ff. 132 ; S 8 × 4,25 ; 6,5 × 3 ; ll 15, no jadwals. Or. pap. Ind. shikasta, different hands. Cond. tol. good, except in the beginning. A portion of f. 1 has been torn away.

681. مجمع البحرین

Majma'u'l-baḥrayn. III 180.

A treatise on Hindu theosophy, compared with Muhammadan Sufism, chiefly explaining different technical terms. The author is the same Muḥammad Dārā Shikūh; he completed it in 1065/1654–1655 (f. 20). See R 828, 841, Aum 140. Beg.

بنام آنکه او نامی ندارد، ... حمد موفور یگانهٔ را که الخ

At the end (ff. 20v–34v) there are several extracts from translations of different Upanishads and other Sanskrit works.

One of the extracts, mentioned just above (see f. 24) is dated the 18th Nov. 1871. The volume is written throughout by the same hand.

Ff. 34 ; S 9,75 × 6,75 ; 7,25 × 4,25 ; ll 17, no jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. good. A few notes on the margins, some of them in Gurmukhi characters.

682. ترجمهٔ رامایین

Tarjuma-i-Rāmāyan. III 81.

A translation of the Rāmāyana, by Gopal, son of Srī Govind (کوپال بن سری کوبند), who completed it in 1092/1681 or 1097/1685–1686, as given in the chronogram on f. 119v : کلام جان فزای 'رام اوتار', although the other two copies give رامه اوتار. See Bl 222, Aum 140, cf. EIO 1963, where a bibliography of European works on and editions of the original is given. Beg.

همه اغازها در اندک ایام، بنام رام می یابد سرانجام، حمد و ثنای
بیحد سزاوار آنکه جمیع ذرات الخ

Dated the 16th Shawwāl 1184 (the twelfth year of Shāh 'Ālam's reign), i.e. the 2nd Febr. 1771, at Allahabad, copied by one پر پهاکر کول کشمیری.

Ff. 119 ; S 7,75 × 5,25 ; 5,5 × 3,5 ; ll 14, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, repaired, traces of moisture. A few glosses on the margins.

683.

The same. II 155.

Another copy of the same translation, see No. 682. Beg. as in that transcript.

Dated Kashmīr, 1927 of the Bikramī era, i.e. approximately 1870 A.D. The same appearance as of Nos. 678, 689.

Ff. 130; S 14,25 × 9; 10 × 5,25; ll 13, with an additional column on the margins; double jadwals. Or. pap. Ind. nast. Cond. good. Bad vignette.

684.

The same. II 159.

Another copy of the same work. Beg. as in No. 682. This transcript seems to be the most complete of the three.

Dated 1945 of the Bikrami era, i.e. *ca.* 1888 A.D.

Ff. 263; S 9 × 6,5; 6,75 × 4; ll 15, no jadwals. Greyish Or. pap. Ind. nast. Cond. good.

685. مفرح القلوب

Mufarriḥu'l-qulūb. II 408.

The well-known Persian rendering of the Hitopadesa, compiled by Tāj Muḥammad Muftī al-Malikī (f. 2v, top), and dedicated to some local prince or nobleman, Shaykh Bahā'u'd-Dīn Nadīmu'l-lah (f. 2). The date of composition is not known. See IvASB 1709, where references to other catalogues are given (add RsBr 198). Beg. as usual:

حمد و سپاس بیقیاس مر حضرت شاهي را که از جمله بندکان الخ

Dated the 12th Ṣafar 1240/the 6th Oct. 1824.

Ff. 133; S 8 × 5,25; 6,5 × 3,5; ll 13, no jadwals. Or. pap. Vulgar Ind. nast. Cond. good.

686. (ترجمهٔ کوک شستر)

(Tarjuma-i-Kūk-shastar). I*a* 233.

A versified paraphrase of the well-known *Koka-shastra*, on sexual intercourse. Cf. IvASB 1703–1705 where references to other versions are given. The beginning is apparently lost, and although there are *bismillas* on ff. 1 and 3, these are not real beginnings of original sections. The greater part of the text has an interlinear Hindustani translation. On f. 21 begins a prose work, on the same subject, partly in Persian and partly in Hindustani, apparently consisting chiefly of also extracts from the *Koka-shastra*. Beg. of the versified treatise:

زني بدمغـــي خوی اهو بود، شش انکشت کلبرک از وی نهان،

Beg. of the Hindustani portion:

روزی مہتر سلیمان بر تخت شاهي الخ

Copied in the end of the xiii/xix c.

Ff. 31; S 11×7,5; 9×5,5; ll 8, no jadwals. Europ. pap. Ind. nast., rather immature. Cond. rather bad.

687.

ترجمهٔ خلاصهٔ دهرم شاستر

Tarjuma-i-khulāṣa-i-D'harm-shāstar. II 160.

A condensed paraphrase of some Hindu book on customs and rites, similar in contents to the famous laws of Manu (cf. Pr 1029, where a Persian paraphrase of that book is described), with which, however, it apparently is not identical. There is no preface of the translator, and his name, the date of composition, etc., do not appear. The work is divided into several *bābs*, of which only the beginnings of the II (f. 6), and III (f. 14) are marked:

باب دوم، در مذاهب هر چهار طایفه بصورت مختلف،

باب سیوم، در ذکر اطوار و اوضاع عورت و اقسام زن و مرد و فرزند،

Beg. of the work:

این ترجمه خلاصه دهرم شاستر است که مطالعه اش باهل هند از همه بهتر است موجب اکاهي دهرم و رضای نارایی برتر، راویان اخبار هندوستان چنین روایت الخ

Copied in the end of the xii/xviii c.

Ff. 32; S 8,25×6; 7×4,5; ll 21, no jadwals. Or. pap. Ind. nast. and shikasta. Cond. tol. good. Traces of moisture. A few marginal glosses.

688.

ترجمهٔ بهاکوت پران

Tarjuma-i-Bhāgawat-purān. III 99.

An abbreviated paraphrase of nine *skandhas* (out of the original twelve) of the *Bhāgavata purāna*, apparently the same one as described in EIO 1953, where it is attributed to the authorship of Fayḍī, and is treated as a translation of only the tenth *skandha*. The name of the translator is not mentioned. Beg.

ای هژده هزار عالم از شوق تو مست، ... راویان اخبار هندوستان که پوران عالم الله نشان الخ

Dated the 9th Dhī Qa'da of the 21st year of 'Ālam Shāh's reign, or 1193/the 18th Nov. 1779.

* Ff. 1v–106v; S 8,25×5,5; 7×4; ll 20, no jadwals. Brownish Or. pap. Very bad Ind. nast. and shikasta, often without dots. Cond. tol. good. Stray notes and quotations on fly-leaves.

689. ترجمهٔ بهاکوت پران

Tarjuma-i-Bhāgawat-purān. II 163.

A translation of the *Bhāgavata purāna*, different from No. 688 here and from EIO 1954. It seems not to be abbreviated, and contains all 12 *skandhas*. The name of the translator is not mentioned. Beg. of the introduction:

این پوران فیض ترجمان شری مها بهاکوت نام الخ

Beg. of the translation (f. 5v):

آغاز پرتهم اسکند در بیان مفصل ساختن بیاس منیشر الخ

Dated 1927 of the Samwat era, or *ca.* 1870 AD. The style of the MS. is exactly the same as that of Nos. 678, 683, 690.

Ff. 417; S 14×8,5; 9,25×4,25; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. good. Bad double page frontispiece.

690. ترجمهٔ وشنه پوران

Tarjuma-i-Wishna-pūrān. II 162.

A Persian paraphrase of the *Vishnu purāna*; the name of the translator and the date of compilation are not given. It is apparently the same version as described in EIO 1956, EB 1318–1319, etc. The translation is supposed to be literal (cf. f. 2). In the present MS. there is an introduction, containing a *fihrist* of the *ḥikāyats*, not given in the India Office copy, beg.

حمد ذاتي كه ذات و صفاتش از ادراك عقول و اوهام الخ

Beg. of the translation (f. 2v, bottom, marginal column):

پراشر بميتري آغاز كرد كه اى ميتري آنچه الخ

Dated (see f. 154) 1927 of the Samwat era, i.e. *ca.* 1870 AD., in Kashmir. The same appearance as of No. 678, 683, 689.

Ff. 154; S 14×9; 10,25×5; ll 13, and an additional column on the margins; double jadwals. Or. pap. Ind. nast. Cond. good. Bad vignette.

691.

The same. III 156.

Another copy of the same translation, beg. as in the preceding transcript, No. 690.

Dated the 25th Nov. 1874 (or 1931 of the Samwat era), copied by Kāshī Rām.

Ff. 147; S 9,75×6,75; 7,5×4,25; ll 15, within jadwals. Or. pap. Bad Ind. nast. and shikasta. Cond. good.

692. ترجمهٔ کرم بباک

Tarjuma-i-Karm-bibāk. III 99.

A condensed paraphrase of the *Karma-vipāka*, dealing with retributions of sins and rewards of virtues after rebirth, in the form of a dialogue between Bharat and Bhṛgu Rishi (here بهرک رکهي). The name of the compiler is not mentioned. Beg.

در ترجمه کرم بباک، چنین اورده اند که روزی بهرت از بهرک رکهي الخ

Dated the 27th Rajab 1188 (the 17th of Shāh 'Ālam's reign), i.e. the 3rd Oct. 1774; an extremely bad copy.

* Ff. 107–122; S 8,25 × 5,5; 7 × 3,75; ll 17, no jadwals. Or. pap. Bad careless Ind. shikasta. Cond. tol. good. A few glosses on the margins. Stray notes on the last leaf.

693. بهکت اوربسي

Bhakt-Urbasī. II 157.

A Persian paraphrase of the *Bhākt-Mālā*, by Lāl-Jī, composed in 1162/1749 (f. 4v, bottom), by one of the disciples of the former, Lāl-jīw-dās. Cf. G. Grierson, The modern vernacular literature of Hindustan, 1889, p. 87. It is a translation from Hindī, with explanations of difficult passages. The work is subdivided into minor sections, containing different legends, but apparently there is no regular original division. Beg.

دهن دهن شي (سري) لالجيصاحب دهن دبال الخ

Dated the 21st Dhī Ḥijja of the 41st (?) year of Shāh 'Ālam's reign, i.e. 1213/the 26th May 1799, copied by Rāy-Sing'h son of Kriyārām (?).

Ff. 155; S 9 × 6; 7,25 × 4,5; ll 15, no jadwals. Or. pap. Bad Ind. shikasta. Cond. tol. good. Slightly worm-eaten and repaired. A few marginal glosses. Notes on f. 1 and at the end.

694.

The same. III 165.

Another copy of the same work, more modern, but more clearly written. Before the beginning as in the preceding copy there is a line:

منکاهرجرن پوتهي بهگت آور بسي کرت لالجي داس صاحب جيو،

Dated 1891 of the Samwat era, or 1834 AD.

Ff. 328; S 10,25 × 6; 7,25 × 3,75; ll 17, no jadwals. Brown Or. pap. Ind. coarse nast. Cond. good.

APPENDIX.

Works which for various reasons have not been described in their proper places.

1. *History.*

695. صبح صادق

Ṣubḥ-i-Ṣādiq. III 114.

The *first* volume of a large work on general history, by Muḥammad Ṣādiq b. Muḥammad Ṣāliḥ al-Iṣfahānī al-Āzādānī, who begun his work in 1041/1631–1632, and finished it in 1048/1638–1639 (cf. f. 2, bottom). For his biography see R 775; another copy of the same first vol. is described in EB 102; extracts from the third vol. are mentioned in R 889; another copy in Bk 471–475; cf. also Elliot, Hist. of India, vol. VI, p. 453. The present copy is incomplete at the end, and out of the eight *maṭla'ṡ*, into which it is originally divided, it contains only five: I, the prophets (f. 4v); II, the Persian kings (f. 142); III, sages (f. 194); IV, the life of Muḥammad (f. 241); V, his immediate successors (f. 319). In this transcript there is a general preface, *in Arabic*, which is apparently not found in the Bodleian copy. Beg. of this preface:

الحمد لله خالق الارواح فالق الاصباح ... و بعد، فيقول العبد الخ

Beg. of the first vol. (f. 3):

اول نامه نام بادشاهي شايد ... و بعد، چنين كويد سر كشته الخ

Copied in the beg. of the xiii/xix c.

Ff. 326; S 12 × 9; 9,25 × 5,5; ll 16, no jadwals. Or. pap. Ind. coarse nast. Cond. tol. good. Worm-eaten and repaired.

696. آئين اكبرى

Ā'īn-i-Akbarī. III 181.

The well-known description of India under Akbar, by Abū'l-Faḍl 'Allāmī, see IvASB 127. Beg. as usual:

اى همه در پرده نهان راز تو الخ

Dated the 19th Dhī'l-Qa'da of the 45th year of Shāh 'Ālam, or 1217, i.e. the 13th March 1803.

Ff. 479; S 13,75 × 9,25; 10,5 × 6; ll 21, within double jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten.

697. (محاربۀ جسونت سنکه)

(Muḥāriba-i-Jaswant Sing'h). III 32.

A short extract from some large work on Indian history dealing with the story of Aurangzīb's expeditions against the rebellious Jaswant Sing'h, in the beg. of 1069/1658; cf. Elliot, Hist. of India, VII, pp. 216–237. The title of the original work from which the extract has been taken, is not mentioned. Beg.

ذکر محاربۀ عساکر اقبال با راجه جسونت سنکه بد سکال الخ

Copied in the beg. of the xiii/xix *c.* (in the colophon the date is given as 1099/1687–1688, which is impossible).

Ff. 28; S 10 × 6,25; 6,75 × 3,5; ll 16, no jadwals. Or. pap., new margins of Europ. pap. Bad Ind. shikasta. Cond. not good. Traces of moisture. Stray notes on the last folio.

698. واقعات عالمگیري

Wāqi'āt-i-'Ālamgīrī. III 138.

A history of the first five years of Aurangzīb's reign, the same as IvASB 159. The name of the author is not mentioned here, and it is not otherwise known for certain. Beg. as usual:

ابو المظفر محی الدین محمد اورنگ زیب بهادر الخ

Dated Lucknow, Muḥarram 1327/Febr. 1909. Transcribed from a copy dated Ramaḍān 1171/May 1758, by Muḥammad 'Ārif Ṣiddīqī.

Ff. 59; S 13 × 8,25; 10 × 5,5: ll 15, no jadwals. Europ. pap. Ind. nast. Cond. good.

699. (عبرتنامه)

('Ibrat-nāma). III 143.

Memoirs dealing with the events which took place between the death of Aurangzīb and the death of Farrukh-siyar (1118–1131/1707–1719). The work is apparently identical as to its subject with EIO 392, but most probably has undergone some alterations at the hands of the editor. At the beginning there is no preface, only a few lines which probably have been added by the scribe, and the narrative begins with the events of 1118/1707:

چون مرزا محمد بن معتمد خان بن دیانت خان در ضمن روز نامچه
و تذکره احوال خود تقریبا مختصري از وقایع عهد سلاطین عظام از روز وفات
حضرت عالمگیر تا روز شهادت حضرت فرخ سیر مرقوم ساخته بودند بنده راقم
واقعات مذکور را ازان کتاب علیحده مینویسد تا بر جویندکان اخبار سلاطین بلا
تلاش و تردد واضح و لایح شود، وقایع سال یکهزار و یکصد و هژده هجري الخ

Mīrzā Muḥammad b. Mu'tamad Khān b. Diyānat Khān is also the author of a larger work on Indian history, the *Ta'rīkh-i-Muḥammadī*, completed in 1190/1776, cf. R 895.

Copied in the middle of the xiii/xix c. (apparently by Gurū Hārīlāl, who transcribed Nos. 34 and 47, above, as the handwriting is identical).

Ff. 131; S 8,25 × 5; 6 × 3,25; ll 12, no jadwals. Or. pap. Bad, stumbling Ind. nast. Cond. tol. good. Slightly worm-eaten.

700. (رساله در تاريخ هندوستان)

(Risāla dar ta'rīkh-i-Hindūstān). III 53*a*.

A brief note on the struggle which followed the death of Aurangzīb in 1118/1707. It may be an extract from a larger work on the history of India, but here no reference to it is given. A flowery and bombastic preface contains no indication as to the name of the author. The beginning is illegible.

A bad, almost entirely mutilated copy, dating from the beg. of the xiii/xix c. The upper part of the folios is damaged by moisture and repairs.

Ff. 8; S 9,25 × 6; 7,5 × 3,5; ll 19, no jadwals. Or. pap. Ind. nast. Cond. bad.

701. تيمور نامه

Tīmūr-nāma. III 148.

An incomplete copy of a simplified version of the famous *Ẓafar-nāma* of Sharafu'd-Dīn 'Alī Yazdī (see above, No. 17). The abbreviator does not mention his own name or the date of compilation. There is no division into chapters, or years; the text is full of misspellings of the proper names, etc. On many pages a line or more is left blank and marked with تصوير كي جگه هى, apparently because there were illustrations in the original copy. The transcript is incomplete at the end. Beg.

بموجب حكم جهانمطاع مسود اوراق جز شرح احوال الخ

The text of the history begins abruptly, without any heading, on f. 2.

Copied probably some ten years ago.

Ff. 176; S 13 × 8; 9,25 × 5,25; ll 15, within jadwals. Europ. pap. Ind. nast. Cond. good A few marginal notes. Ugly title-page and vignette.

2. *Biography: (a) Poets.*

702. حدايق الشعراء

Ḥadā'iqu'sh-shu'arā'. III 122.

An alphabetical *tadhkira* of Persian poets and a bulky anthology of poetical extracts, compiled by Mīrzā Amīr Beg

Banārasī, who used the *takhalluṣ* Amīr (he does not mention his name in the usual places, but refers to himself in the list of poets, f. 22v). He was an employee of Sa'ādat 'Alī Khān, ruler of Lucknow (1212–1229/1797–1814) and continued in this service till the time of Muḥammad Amjad 'Alī Shāh (1258–1263/1842–1847), who is abundantly eulogised here (f. 2v, etc.). The present work was begun as early as 1211/1796–1797 (f. 4v), at the request of Ẓafaru'd-Daula Fatḥ 'Alī Khān Kaptān (ff. 4v, 22v), and completed (cf. ff. 6v, 853) the 7th Sha'bān 1262/the 31st July 1846. Several princes are eulogised on ff. 3–4v. The author also refers to the poets whom he met at Lucknow: Muḥammad Ḥusayn Qatīl (cf. above, p. 68, 18); Inshā'a'l-lah Khān, with the *takhalluṣ* Inshā; Muḥammad Ḥayāt Bītāb; Ghulām Muḥammad Fā'iq (cf. above, No. 182); Ghulām Hamadānī Maṣḥafī (cf. Spr 182–183, d. 1243/1827–1828); Muḥammad Fākhir Makīn (cf. above, p. 67, bottom); Mushrif Ṣuḥbatī. On ff. 5–6v he gives a list of his authorities which may be interesting from the bibliographical point of view, although there are a number of obvious errors:

1. *Ātashkada*, by 'Abdu'l-lah 'Abbāsī (?), with the *takhallus* Ādhar (well-known; the name of the author is usually given as Luṭf 'Alī Beg, d. *ca.* 1200/1786).

2. *Tadhkira-i-Āṣaf-khānī*, by Yamīnu'd-Daula Mirzā Muḥammad Ja'far Āṣaf Khān, with the *takhallus* Ja'far, a wazīr of Jahāngīr (d. 1021/1612–1613, cf. R 117–119, and IvASB 41).

3. *Anfās-i-Masīḥī*, by Muḥammad Kāẓim Qumī, with the *takhallus* Ṣāḥib, or Masīḥu'l-bayān (apparently an Indian poet of the end of xi/xvii *c.*, cf. above, p. 55, No. 2017).

4. *Tadhkira-i-Amīr Shāhī*, of Mīr 'Alī Shīr Nawā'ī (apparently his famous *Majālisu'n-nafā'is*, comp. in 896/1491).

5. *Bihāristān-i-sukhan*, by Muḥammad Salīm Tūnī, with the *takhallus* Bihār (apparently different from another *tadhkira* with a similar title, which was completed in 1194/1780, by 'Abdu'l-Ḥayy Khān, but was originally composed by 'Abdu'r-Razzāq, cf. R 1025).

6. *Bayāḍu'sh-shu'arā'*, an album of poetical quotations compiled by Dārā-Shikūh.

7. Another *bayāḍ*, by Ḥazīn.

8. *Tadhkira-i-ta'līfu'l-ash'ār*, by Jānjānān, or Maẓhar, d. 1195/1781, cf. IvASB 875.

9. *Tuḥfa-i-Sāmī*, by Sām-Mīrzā, the well-known work, see RS 103.

10. *Tuḥfatu'l-aḥbāb*, by Abū'l-Ḥasan Khān, with the *takhallus* Āgahī.

11. *Tuḥfatu'l-arbāb*, by Sirāju'd-Dīn 'Alī Khān Ārzū (the authorship of Ārzū seems rather doubtful; perhaps the title of the work is wrongly given).

12. *Tuḥfa-i-Rashīdī*, by 'Abdu'r-Rashīd Ḥusaynī al-Madanī, with the *takhallus* Rashīdī, d. after 1069/1658–1659, the author of the famous *Farhang-i-Rashīdī* (cf. above, No. 543).

13. *Tuḥfa-i-Yūsufī*, by Muḥammad Yūsuf, with the *takhallus* Bīrang, who compiled it for Ibrāhīm 'Ādil Shāh (987–1035/1579–1626).

14. *Tadhkiratu'l-aḥibbā'*, by Muḥammad Maḥmūd, with the *takhallus* Ḍamīrī (cf. above, p. 69, No. 19).

15. *Tasṭīru'l-faṣīḥī*, by Faṣīḥu'd-Dīn Anṣārī, with the *takhallus* Faṣīḥī (d. 1046/1636–1637), cf. IvASB 735.

16. *Tadhkira-i-Naṣīrā'ī*, by Muḥammad Naṣīru'd-Dīn, with the *takhalluṣ* Naṣīr.

17. *Tadhkiratu'l-mu'āṣirīn*, by Ṣā'ib (d. 1088/1677–1678), apparently an anthology, compiled by him at the request of Shāhjahān.

18. *Jawāhiru'l-asrār*, by Jalālu'd-Dīn al-Bayhaqī al-Hāshimī, with the *takhalluṣ* Ādharī, see above, No. 429.

19. *Ḥadīqatu'sh-shu'arā'*, by Mirzā Ḥasan Nawwāb Ẓafaru'd-Daula Ẓafaru'l-lah Khān, a wazīr to prince Dāniyāl, son of Akbar (d. 1013/1604–1605).

20. *Khulāṣatu'n-ni'mat*, by Mullā Ni'matu'l-lah Kashmīrī, with the *takhalluṣ* Ni'mat.

21. *Tadhkira-i-Dawlat-Shāhī*, by Nawwāb Dawlat Khān Qāqshālī, with the *takhalluṣ* Dawlat, son of Bakht-Shāh Samarqandī (apparently the well-known *tadhkira* of Dawlat-Shāh, cf. above, No. 49).

22. *Rauḍatu'sh-shu'arā'*, by Sharafu'd-Dīn 'Alā'u'l-Mulk Birlās Jaghatā'ī, with the *takhalluṣ* Sharaf, the wazīr of Sulṭān Īqā-Khān (probably Abaqā-Khān, the Mongol, who ruled in 663–680/1265–1282).

23. *Rauḍatu'l-aḥbāb*, by 'Alī Taqī, with the *takhalluṣ* Naqī.

24. *Rauḍatu'l-arbāb*, by Kamālu'd-Dīn Maḥmūd Kirmānī, with the *takhalluṣ* Khwājū (highly doubtful, perhaps it is his *Rauḍatu'l-anwār*, IvASB 576, 3).

25. *Riyāḍu'sh-su'arā'*, by 'Alī Qulī 'Abbāsī, with the *takhalluṣ* Wālih (see above, No. 57).

26. *Riyāḍu'l-'āshiqīn*, by Badru'd-Dīn Hilālī (doubtful; perhaps this is an anthology called *Riyāḍu'l-'ushshāq*, by Muḥammad Ṣādiq Kūhgilū'ī, see R 737).

27. *Tadhkira-i-'Ālam Khānī*, by Nawwāb Khān 'Ālam Khān.

28. *'Arafātu'sh-shu'arā'*, by Taqiyyu'd-Dīn Muḥammad Ḥusaynī (Auḥadī), with the *takhalluṣ* Taqī, cf. IvASB 733 and Spr 95.

29. *Faṣāḥatu'l-arbāb*, by Sa'du'd-Dīn, with the *takhalluṣ* Sa'd.

30. *Ka'ba-i-'irfān*, another *tadhkira* by the same Taqī Auḥadī, see 28.

31. *Kalimātu'sh-shu'arā'*, by Muḥammad Afḍal Sarkhūsh (see IvASB 221).

32. *Kalimātu'sh-shu'arā'* (? the last word is illegible), by Sayyid Muḥammad, with the *takhalluṣ* Shu'la, who compiled it at the request of Bābur.

33. *Gulzār-i-Fiṭrat*, by Mu'izzu'd-Dīn Mūsawī Khān Fiṭrat, cf. IvASB 806.

34. *Majālisu'l-'ushshāq*, by Mullā 'Abdu'l-Khāliq, with the *takhalluṣ* Samandar.

35. *Majālisu'l-arbāb*, by Sayyid Mubārak-'Alī Khān, with the *takhalluṣ* Mad'hūsh (cf. above, p. 45, No. 1218).

36. *Majma'u'l-baḥrayn*, by Amānu'l-lah Khān, with the *takhalluṣ* Amān, Amānī, or Amānu'l-lah (d. 1047/1637–1648).

37. *Majma'u'sh-shu'arā'*, by 'Imādu'd-Daula Ṭāhir Khān Waḥīd (d. *ca.* 1120/1708–1709).

38. *Majma'u'n-nafā'is*, by Mullā Muḥammad, with the *takhalluṣ* Asīrī.

39. *Makhzanu'l-gharā'ib*, by Aḥmad 'Alī Hāshimī and Muḥammad Ḥusayn Qatīl (comp. in 1218/1803–1804, see for a complete list of its contents EB 395).

40. *Mir'ātu'l-khiyāl*, by Shīr Khān b. Muḥammad Amjad Khān Lūdī, with the *takhalluṣ* Khāksār (see IvASB 223).

41. *Mu'nis-i-Jān*, by Muḥammad Jān Muqarrab Khān with the *takhalluṣ* Ghurbatī (perhaps for Ḥasan Muqarrab Khān, who died in 1056/1646–1647).

42. *Mir'ātu'l-'āshiqīn*, by Mirzā Maḥmūd, with the *takhalluṣ* Ḍamīrī.

43. *Muntakhabu'l-ash'ār*, by Mirzā Aḥmad Ḥasan, with the *takhalluṣ* Khūshtar.

44. *Makhzanu'l-badā'i'*, by Zaynu'l-'Ābidīn Dānishmand Khān b. Yamīni'd-Daula Mirzā Ja'far, etc., with the *takhalluṣ* Dānish (apparently xi/xvii *c.*).

45. *Tadhkira-i-Muḥammad Shāhī*, by Imām Qulī Khān, with the *takhalluṣ* Afsurda (?).

46. *Muntakhabu'sh-shu'arā'*, by Mihr 'Alī Khān, with the *takhalluṣ* Sarmast.

47. *Nakhlistān-i-fikr*, by Muḥammad Nāṣir, with the *takhalluṣ* Nāṣir-i-Khusraw (?).

48. *Nadwatu'dh-dhakhā'ir*, by Ghiyāthu'd-Dīn Muḥammad with the *takhalluṣ* Khiyāl, a descendant of Muḥammad Bāqir Dāmād (beg. xii/xviii c., cf. above, p. 44, No. 1162).

49. *Nuz'hatu't-ṭabā'i'*, by Ṣalābat Khān, with the *takhalluṣ* Sayyid.

50. *Nasā'im-i-shamīmī*, by Nūru'd-Dīn, with the *takhalluṣ* Shamīmī.

51. *Nafā'isu'l-ma'āthir*, by 'Alā'u'd-Dawla (Qazwīnī, who wrote in 973–982/1565–1575, see R 1022).

52. *Hidya-i-Sayfī*, by 'Alā'u'd-Dīn, with the *takhalluṣ* Sayfī.

53. *Tadhkira*, by Abū Ṭālib Khān Lundanī (d. 1221/1806–1807).

54. *Rauḍatu'l-aḥbāb* (?), by Muḥammad Lāhūrī, with the *takhalluṣ* Fā'iq.

55. *Riyāḍu'l-'āshiqīn*, by Riyāḍu'd-Dīn, with the *takhalluṣ* Riyāḍī.

56. *Zubdatu'l-ash'ār*, by Muḥammad Hāshim, with the *takhalluṣ* Hāshimī, son of 'Iṣmatu'l-lah Bukhārī.

57. *Taḥā'ifu'sh-shu'arā'*, by Mīrzā Yaḥyā Khān, with the *takhalluṣ* Yaḥyā (apparently the same as mentioned on p. 62, No. 2514, who died in 1160/1747).

The majority of these works are apparently merely albums of poetical quotations, not real biographical treatises, and their attribution to early authors like Nāṣir-i-Khusraw or Khwājū, etc., is fictitious or conjectural. The most remarkable feature of this list is the absence of mention of many well-known modern *tadhkiras*. Some titles, given above, excite doubts as to their correctness. One work, mentioned on the margins of f. 5v was omitted in the list above because its title is illegible.

The work is divided into several sections, as follows:

1. An alphabetical list of the names of 2609 poets, with very few biographical details and quotations from their poetry (ff. 8–166v). It is divided into 31 *ḥadīqa*, each corresponding to one of the letters of the alphabet. The first poet is Ābrū, the last Yūnus (Muḥammad Yūnus Khān Abharī).

2. On the correct forms of the titles and surnames of kings and poets, in 30 *shajaras* (ff. 166v–183), in alphabetical order. The heading is:

سي شجره در صحت القاب و اقوام بادشاهان و شاعران ،

3. On the correct forms of geographical names (ff. 183–217), divided into 31 *dauḥa*, each corresponding to a letter of the alphabet. The heading appears as:

سي و یک دوحه در صحت اسمای بلاد و مواضع و قصبات و قراء و دهات هفت اقلیم ،

4. On names of kings, in two *thamara*, the first on ante-Islamic kings of Persia, the second on Muḥammadan dynasties, chronologically arranged (ff. 217–229v). The heading:

دو ثمره در اسمای پادشاهان ،

5. On seven dialects of Persian (ff. 229v–230), in seven *nakhlas*: Harawī, Sagzī, Zāwulī, Sughdī, Darī, Pahlawī, Fārsī, containing nothing beyond the usual legendary definitions. The heading:

هفت نخله در بيان هفت زبان فارسي ،

6. The largest portion of the volume, ff. 230v–853, is occupied by a huge anthology, from a great number of poets. The quotations are arranged in the same style as in the dīwāns, according to the alphabetical order of the final letters of the rhyming syllable. The names of the authors are added against each verse, on the margins. The anthology is divided into 30 *natījas*, each corresponding to one letter of the alphabet. In the beginning of every *natīja* an index of rhymes is given.

Beg. of the preface of the work:

الحمد لله الذي نور قلوبنا باشراق شارق العلوم الخ

An incomplete copy of the same work, in the Imperial Library at Calcutta, is described at the end of the *Arabic* catalogue of the Būhār collection, pp. 529–530.

At the end of the present volume, ff. 853v–859, there is added, apparently written by the same author, the text with explanations of the well-known ornate *qaṣīda* by Qiwāmī (VI/XIIc.), translated by E. G. Browne, in the second volume of his Lit. Hist. of Persia, pp. 47–76. The heading:

قصيده در مدح سلطان قزل ارسلان تصنيف ملا قوام الدين صمكاني
المشتهر ملا قوامي مطرزى (نطنزى ؟) الخ

Beg. as usual:

اى فلک را هواى قدر تو يار ، وى ملک را ثناى صدر تو کار ،

The copy is apparently an autograph, with many emendations, additions, etc., in the text and on the margins. Most probably the date, mentioned above, the 7th Sha'bān 1262/ the 31st July 1846, is also the date of MS. itself. A *fihrist*, on nine folios, is added at the beginning. Further there is a vocabulary of rarer words, Persian and Arabic, continued on the margins of ff. 1v–5.

Ff. 859; S 11,75 × 8; 9,5 × 5; ll 25, no jadwals. Or. pap. Ind. nast. Cond. good.

(b) *Sufis and divines.*

703.

رشحات عين الحيوة

Rashaḥāt 'ayni'l-ḥayāt. III 113.

Another copy of this well-known work, see above, No. 69. Beg. as in that transcript.

Copied apparently in the beg. of the xiii/xix c. (there is a date, but it is illegible).

Ff. 465; S 8,5 × 6; 6,5 × 4,25; ll 15, no jadwals. Europ. pap. Ind. nast. Cond. not good. Worm-eaten. Emendations on the margins.

704. (رياض الاولياء)

(Riyāḍu'l-awliyā' ?). II 194.

Biographies, with some details of their teachings, of several Sufic shaykhs who lived in Khorasan in the IX and X/XV and XVI centuries, together with a long account of ancient prophets, Muḥammad, etc. The title as given above, appears on the fly-leaf; the author's name is given there also as Mu'īnu'd-Dīn Minbarī (?). In the text apparently neither the title nor the name of the author are mentioned. The work must have been composed towards the end of the X/XVIc., because the author calls himself a pupil of Muḥammad Balkhī, a local saint, who died the 10th Rab. I 979/the 2nd Aug. 1571 (cf. f. 141v).

In this volume the first portion (f. 1v–45) deals with the ancient prophets, and begins:

الحمد لله ... اما بعد، علمای احادیث و خبر از مستحضران و مستخبران الخ

There are no direct indications whether it does or does not form a part of the main work; no information whatever is given as to the title, the name of the author, etc.

The second part (f. 45v) begins:

حمد بیغایت و شکر بی نهایت مرآن پادشاهي را که الخ

It opens with a long laudatory narrative concerning Muḥammad, the first khalifs, early Sufis, etc. Gradually the author comes to the Persian mediaeval Sufic shaykhs, but unfortunately exactly this most interesting section is very summary. The principal shaykhs who are referred to here, are:

Raḍiyyu'd-Dīn 'Alī Lālā, d. 642/1244–1245 (f. 109).

Aḥmad Jūrfānī, d. 669/1270–1271 (f. 109).

Nūru'd-Dīn 'Abdu'r-Raḥmān Isfarā'inī Kisraqī (vii/xiii c.) (f. 110).

Burhānu'd-Dīn Sāgharchī (vii/xiii c.) (f. 110v).

Ruknu'd-Dīn 'Alā'u'd-Dawla Samnānī, d. the 22nd Rajab 736/ the 6th March 1336 (f. 114v).

Maḥmūd Mazdaqānī (f. 115).

Sayyid 'Alī b. Shihābi'd-Dīn Hamadānī, d. at the end of 786 or beg. of 787/1385 (f. 115v).

Isḥāq b. 'Alīshāh Bayyān (?) Khuttalānī (executed at Balkh in 826/1423) (f. 118v).

Muḥammad Nūrbakhsh Sulṭān Kashmīrī, d. 869/1464–1465 (f. 119v).

'Abdu'l-lah b. 'Abdi'l-Ḥayy b. 'Alī Shustarī Barzishābādī (Ṭūsī), of the ix/xv c. (f. 120).

Nūru'd-Dīn 'Abdu'r-Raḥmān Baghdādī Kisraqī Isfarā'inī (also the same time) (f. 120v).

Rashīdu'd-Dīn Muḥammad b. Shaykh-i-'ulamā al-Isfarā'inī al-Bīdāwāzī (the author of the *Miṣbāḥ*, cf. IvASB 602, comp. in 852/1448–1449; also of a *Sharḥ-i-Gulshan-i-rāz, Kitāb-i-Dawā'ir*, etc.), d. in the end of the ix/xv c. (f. 123v).

Shāh 'Alī b. Muḥammad Isfarā'inī Bīdāwāzī (a pupil of the preceding one) (f. 124v).

Muḥammad b. Jalāli'd-Dīn Yūsuf al-Manṣūrānī al-Khabūshānī, d. at Khwārizm in 937/1530–1531 (f. 127).

Muḥammad az-Zāhid al-Jāmī al-Balkhī b. Abī Bakr b. Muḥammad b. Abī Sa'īd b. Khalīli'l-lah al-Jāmī, born in 899/1493–1494, d. the 10th Rab. I 979/the 2nd Aug. 1571 (f. 132v). His life in Balkh and Badakhshān, his spiritual progress and teachings, are narrated in detail, up to his death (f. 141v, where several chronograms are given). His poetry is discussed, with many specimens (ff. 142–152v and 156–164v, with the *takhalluṣ* Muḥammad); the remaining part is occupied with different Sufic topics.

Many Sufic works are quoted or referred to, especially the *Faṣlu'l-khiṭāb* of Muḥammad Pārsā (cf. IvASB 1218); *Anīsu'l-'āshiqīn* of Mīr Sayyid 'Abdu'l-lah Barzishābādī; *Sharḥ-i-Shamā'-ilu'l-ḥadīqa; Asrāru'n-nuqṭa* (f. 122), by Sayyid 'Alī Hamadānī; a commentary on it, by the same 'Abdu'l-lah Barzishābādī, also his *Mu'nisu'l-'ushshāq*, and many others.

All these shaykhs had intimate connections with the Naqshbandīs of Turkistan, and many of them flourished in the provinces now forming the north-western corner of Afghanistan.

Copied towards the end of the xi/xvii c.

Ff. 189; S 9×6,25; 6,5×4,25; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. not quite good. Worm-eaten, repaired, traces of moisture. Stray notes on f. 1.

705. رسالهٔ در فضیلت علم و علما

Risāla dar faḍīlat-i-'ilm wa 'ulamā. I 93.

A short treatise, by Muḥammad Muqīm al-Ḥusaynī al-Astrābādī (cf. f. 19), dealing with the spiritual advantages of (theological) learning; eulogies of some famous Shi'ite divines, and especially a eulogical biography of Muḥammad Bāqir Dāmād, who died *ca.* 1046/1636–1637. The work has most probably been compiled after 1052/1642, as Shāh Ṣafī (f. 21v) is referred to as already dead. Beg. (f. 14):

الحمد لله ... اما بعد، بدان ایدک الله تعالی که علم الخ

At the beg. (ff. 8–14), there is a fragment of Sufic and psychological contents, without a proper title or the name of the author.

At the end, on ff. 22–23, there is a short letter of Sufic contents, ascribed to Afḍal Kāshī (cf. above, No. 419), beg.

مدد تائید الهي از کار و اندیشه مخدومي الخ

Copied towards the end of the xii/xviii c.

* Ff. 8–23; for measurements, etc., see above, No. 416.

3. *Geography.*

706.

هفت اقليم

Haft iqlīm. II 433.

The well-known work on geography, and biographies of literary men, by Amīn Aḥmad Rāzī, who completed it in 1002/1594 (cf. f. 2v). See IvASB 282 where references to other catalogues are given. The first *iqlīm* begins here on f. 3; II on f. 10; III on f. 29v; IV on f. 158; V on f. 393; VI on f. 451v; VII on f. 466v. Beg. as usual:

خرد هر کجا گنجي آرد پديد، ... اما بعد، چنين گويد محرر اين مقالات ... آمين احمد رازی الخ

Copied in the xiii/xix c. (perhaps the date 1248/1832–1833, which appears next to the initial *bismillah* is the date of copying).

Ff. 469; S 11,5 × 7,25; 8 × 4,5; ll 21, within double jadwals. Or. pap. Ind. nast. Cond. tol. good. Comparatively few glosses on the margins. Bad vignette.

4. *Anecdotes, tales, etc.*

707.

دلگشا

Dilgushā. II 407.

A collection of anecdotes, by Ways Beg Fiṭrat (f. 2), who compiled it in 1039/1629–1630 (cf. f. 2, where a chronogram is given as 'کتاب دلگشای بزم آرا'). Its chief object is probably to provide facetious reading, but occasionally there are also didactic stories. It is divided into ten *faṣls* :

١ (f. 2 *bis*) در بيان ادب و مروت و معدلت پادشاهان و اميران،

٢ (f. 30) در بيان بعضى از حكايات فرج بعد از شدت،

٣ (f. 62) در بيان حكايات متفرقه كه از هر كتاب انتخاب نموده و از هر كس شنيده الخ

۴ (f. 103) در ذكر فراست و لطيفه قاضيان و واعظان و تعبيرات پسنديده معبران و احكام برگزيده منجمان الخ

٥ (f. 124v) در احكام عجيبه از علم غريبه شانه بينان،

٦ (f. 132) در بيان سخنان با رتبه ديوانگان و احوال درويشان الخ

٧ (f. 149) در حكايات زنان عاقله و سخنان بموقع و لطايف الخ

٨ (f. 193v) در بيان كارهاى ابلهان و سخنان ساده لوحان الخ

٩ (f. 237) در ذكر سخنان كران و كوران و عوران الخ

١٠ (f. 256) در بيان فراست حيوانات و كارهاى آنها،

Beg. of the treatise:

حمد و ستایش معبودیرا که آفرینش جان و جهانیان الخ

Dated the 11th Dhī'l-Qa'da of the 16th year of some prince's reign, most probably of Shāh 'Ālam, i.e. 1188 (cf. an equivalent, in red ink, added on the margin), or the 13th Jan. 1775; copied by Muḥammad Fāḍil Kātib Kūlābī.

Ff. 284; S 9,75 × 6; 6,5 × 3; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Stray quotations on the fly-leaves at the end. Seals, erased.

708. مظهر الاعجاز

Maẓharu'l-i'jāz. III 129.

An interesting collection of anecdotes with a didactic and especially religious tendency, in a strongly Shi'ite spirit. They are taken from real life in Persia and India, in the second half of the XI/XVIIc. The author, Mahdī, with the *takhalluṣ* Wāṣif, narrates many events from his own experience, or from what he heard from others, in which the Divine Will, or help through intercession of the Imams, were manifested. The value of these anecdotes consists in the circumstantial descriptions of life in Persia (Balkh, Iṣfahān, etc.), or in India (chiefly Bījāpūr), about the years 1090–1097/1679–1686, to which the reminiscences of the author chiefly refer. The style is rather inflated, with many poetical passages, *ghazals* and *mathnawīs* in praise of the Imams.

As stated on f. 7v, the book is divided into a *fātiḥa*, two *maẓhars*, and a *khātima*, but in fact only the *fātiḥa* is properly marked (f. 8). The other sections have no special headings, and it is not clear whether the work is complete in this copy, or not. Beg.

اول کره نقطه که بکشاد قلم ، ... ناصیه فرسائی خامه بدایع نکار الخ

At the end there are some stray notes and quotations, mostly of religious contents, on the fly-leaves (ff. 165–169v).

Copied towards the end of the xii/xviii c., or in the beg. of the xiii/xix c.

Ff. 164; S 9,5 × 6,25; 7 × 3,25; ll 13, within double jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. A few notes on the margins.

709. وقایع محاصرهٔ حیدراباد

Waqā'i'-i-muḥāṣira-i-Ḥaydarābād. III 171.

Another copy of the well-known satirical story of the siege of Golconda, by Ni'mat Khān 'Ālī, see above Nos. 111–112. Beg. as usual.

Dated 1902 of the Samwat era, or approximately 1845 AD.

Ff. 61; S 9,5 × 5,25; 6,5 × 3; ll 15, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Traces of moisture. A few marginal notes and glosses.

710. قصهٔ حاتم طي

Qiṣṣa-i-Ḥātim-i-Ṭayy. III 127.

Another copy of apparently exactly the same version of the story of Ḥātim Ṭayy as the one described above, No. 114. It begins in the same way as in that MS., but is shorter.

Dated the 17th Ramaḍān 1194/the 16th Sept. 1780, at Lucknow (?).

Ff. 115; S 8,5 × 5,5; 7,75 × 4; ll 17, within jadwals. Or. pap. Ind. nast. and shikasta. Cond. not quite good. Worm-eaten. Traces of moisture.

5. *Ornate prose, epistolography, etc.*

711. منشئات برهمن

Munsha'āt-i-Brahman. III 128.

The well-known work on epistolography, by Chandarbhan Brahman (d. 1068-1073/1657-1663), see IvASB 368, where references to other catalogues are given (add RsBr 248). Beg. as usual:

چون از عنفوان شباب این برهمن عقیدت کیش الخ

Dated the 21st Ṣafar 1098/the 6th Jan. 1687; copied by 'Abdu'ṣ-Ṣamad (b.) Farīd. Several seals, dated 1122, 1129 AH.; some more of them, erased. Stray notes on the first leaf.

Ff. 69; S 9 × 5; 6,25 × 2,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten.

712. بساتين اللغة

Basātīnu'l-lughat. I 109.

A *farhang* and a commentary on Abū'l-Faḍl 'Allāmī's famous *Mukātabāt* (cf. above, No. 132), by Muḥammad Sa'd (or, as on f. 1v, Sa'dī), who compiled it in 1081/1670-1671 (cf. f. 208, where the chronogram is given as فرهنگي است نادر), see IvASB 355. The work is not very detailed; it is arranged so as to follow the original text, explaining its difficult expressions. Beg.

سپاس بیقیاس داور بیهمال را که صناعت الخ

Copied by Diyānatu'l-lah b. Muḥammad Ma'ṣūm, at Calcutta, in the beg. of the xiii/xix c.

Ff. 208; S 8,25 × 5,5; 6 × 3,5; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not good. Slightly worm-eaten and badly repaired. Traces of moisture.

713. جامع القوانين

Jāmi'u'l-qawānīn. III 173.

Another copy of the same collection of epistolary forms as described above, see No. 146. Beg. as in that transcript.

Dated 1906 of the Samwat era, or approximately 1849 AD.

Ff. 91; S 8×5; 6×3,25; ll 11, no jadwals. Europ. bluish pap. Ind. nast. Cond. bad. Leaves have stuck together under the influence of moisture. Ff. 67–68 are left blank.

714. انشاء بدايع

Inshā-i-badāyi'. III 104.

Epistolary models, collected and arranged by Dīn Dayāl of Fatḥpūr, near Lucknow (cf. f. 1v), an employee under a local nobleman Muḥammad Ardashīr (f. 1v, died in 1150/1737–1738, cf. f. 2v); he completed it in 1154/1741–1742 (cf. f. 29, where a chronogram is given as چه نسخهٔ یکتا). It is divided into two *faṣls*, the first (f. 3) on petitions, and the second (f. 15v) on miscellaneous letters. The headings of these *faṣls* are not properly marked in the text. Beg.

بعد از حمد سپاس قادریکه بیکرمزمه قدرتش الخ

Copied towards the end of the xii/xviii c. or in the beg. of the xiii/xix c.

Ff. 29; S 9×5,75; 7,5×4; ll 15, no jadwals. Or. pap. Ind. shikasta and nast. Cond. not quite good. Dirty. Traces of moisture. Interlinear and marginal emendations.

715. عجائب و غرائب

'Ajā'ib wa gharā'ib. *Ia* 180.

A large collection of models of descriptive ornate prose, or specimens of bombastic style extracted from different histories. The author does not mention his own name in the preface; in the colophon he is called Siyālkūtī Mal; he wrote in 1171/1757–1758 (f. 3). The title is given, as above, in the colophon (cf. R 1025, XIX). This work has also another title, *Ṣifāt-i-kā'ināt*. See R 1006, 1089, etc. It is divided into a great number of *ṣifats*, each dealing with a special subject and consisting of extracts from various works in ornate prose; a *fihrist* is given on ff. 4–8v. Beg.

حمد سخن افرینی که دلهای صاف باطنان را الخ

Dated the 25th Rajab 1242/the 22nd Febr. 1827.

Ff. 244; S 10,25×6,5; 7,5×4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten and repaired. Notes on the margins and on the last leaf.

716. گلشن حسن

Gulshan-i-ḥusn. III 94.

Allegorical love stories, in an exceptionally tedious bombastic style, being a paraphrase of a Hindi story composed by Kabīr (?) Sing'h, a Rajput, of Benares. The translator does apparently not mention his own name, but states (f. 20) that he has finished the work in 1181/1767–1768. There is a very lengthy preface, and the story itself begins on f. 20v. Beg. of the preface:

شکر سپاس بی قیاس مر حضرت بی نیاز کریم الخ

Dated the 29th Ramaḍān of the 16th year of شاه غازي, or 1183 of the Faṣlī era, i.e. most probably the 16th year of Shāh 'Ālam, or 1188, or the 3rd Dec. 1774, at Calcutta, copied by Ḥusayn-'Alī Ḥusaynī.

Ff. 343; S 8,75 × 6,25; 6,75 × 4,25; ll 12, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten. Stray notes on the fly-leaves.

717. (مجموعه در انشا)

(Majmū'a dar inshā). II 118.

A collection of epistolary models, by different authors:

1. (ff. 1–16). *Inshā-i-Ni'matī*, by Ni'matu'l-lah Banī Isrā'īl. The date of composition is not given. The treatise is divided into 24 *ruq'as*, which represent different forms of epistles. Beg.

الحمد لله ... بندهٔ درگاه بلا اشتباه خیر خواه نعمت الله الخ

2. (ff. 16v–105). *Inshā-i-Harkaran*, see above, No. 141 and IvASB 363. The copy appears to be complete. Beg. as usual:

بعد از حمد و ثنای حضرت ایزد متعال ذوالجلال الخ

Dated the 14th Jum. I 1186/the 13th Aug. 1772, at Sad'hūt; copied by Muḥyī'd-Dīn b. Qādir Walī.

* Ff. 1–105; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten.

718. صحت الفاظ

Ṣiḥḥat-i-alfāẓ. II 368.

A manual of Persian grammar, stylistics, epistolography, and numerous additional matters, such as brief sketches of geography, history, eras, prominent poets, names of animals, etc., etc. The author, Faḍl-Imām b. Muḥammad Arshad Khayrābādī, wrote it to give little-educated people a chance to acquire learning in a short time. The work has apparently been composed about 1223/1808–1809, as this year is several times referred to (ff. 36v, 115),

in terms which imply its being still current at the time of composition. The work has apparently been divided into a number of *bābs*, but here the headings of only the fourth (f. 65v) and fifth (f. 72) are given. Much space has been reserved, apparently to be filled up in red ink, but remains blank. Ff. 159v-160 are also left blank. Beg.

سپاس بیقیاس مبدعي را جلت قدرته که آدمي را بدانش الخ

Dated June 1835, at Shāhjahānpūr.

Ff. 182; S 8,5 × 5,75; 6,25 × 4,75; ll 13, no jadwals. Or. pap. Ind. nast. Cond. not quite good. Worm-eaten and repaired.

719. وجيز الانشاء

Wajīzu'l-inshā'. III 134.

A collection of epistolary models, by Lachhī-rām (cf. f. 2). The book had not been finally arranged at the time of his death, in 1233/1817–1818; this has been done by one of his disciples, Dyānd'hān (? دیاندهان) (f. 58v), who completed it shortly afterwards (he gives a chronogram for 1233/1817–1818, یافت از لطف حق وجیز اتمام). It consists of specimens of private epistles, written in highly bombastic style. Beg.

دست یابی یکه تازان معرکه سخن داني الخ

Dated the 29th Shawwal of the 23rd year of Muḥammad Akbar's reign or 1245, i.e. the 23rd April 1830, copied by Rām Narāyan.

Ff. 59; S 10,75 × 6,5; 8 × 4,5; ll 15, within double jadwals. Or. pap. Ind. nast. Cond. bad. Worm-eaten and repaired. Stray notes and quotations on fly-leaves at the beginning and end.

720. مرصعکار

Muraṣṣa'-kār. III 168.

A small collection of epistolary forms, composed in 1234/1818–1819 (cf. f. 8, where a chronogram is given as گل گلزار سخنوری), by Qāsim-'Alī b. Ṭāli'mand (f. 7v, top). The title as above appears on f. 7. The work is divided into two *bābs*: the first (f. 8) deals with letters addressed to the representatives of different professions. The second (f. 37v) gives reports of accidents, accounts of journeys, and miscellaneous minor communications. Beg.

انشای رنگارنگ و املای هوش و فرهنگ الخ

Copied in 1905 of the Samwat era, or approximately 1848 AD.

Ff. 88; S 8 × 5; 5,5 × 3,25; ll 9, within double jadwals. Europ. pap. Ind. nast. Cond. good. Bad vignette.

721. (مجموعه در انشا)

(Majmū'a dar inshā). III 155.

Two works on epistolography, both of modern origin:

1. (ff. 1v–60v). *Muraṣṣa'-kār*. The same work as described above, No. 720, slightly incomplete at the end. Beginning as in the former copy.

2. (ff. 61v–174v). (*Inshā-i-Siyālkūtī*). A collection of epistolary forms, containing no references to any particular person or any date, by Andarphān (اندر پهان), surnamed Siyālkūtī. The exact title of the work and the date of its completion are not given. Beg. abruptly:

اکثر اوقات یاران معني رس سخن آشنا الخ

3. (ff. 174v–201v). Epistolary specimens, apparently extracted from different works, the titles of which are not given. Several folios have been left partly or entirely blank.

Copied towards the end of the xiii/xix c.

Ff. 201; S 9 × 6; 6,75 × 3,25; ll 11, no jadwals. Brownish Or. pap. Ind. nast. Cond. good. Marginal notes and glosses.

722. انشای منظومه

III 166.

Inshā-i-manẓūma.

A collection of versified epistolary forms, composed in 1247/1831–1832 (cf. ff. 91–91v, where several chronograms are given for this date, the first being منظومهٔ بدر). The name of the compiler is not explicitly mentioned; perhaps it cannot be found simply because the copy is illegible in many places. The title as above is given on f. 3v, bottom. Beg.

بنام دبیری جهان بیمثال ، که شد دفتر دهر زو ... الخ

Copied towards the end of the xiii/xix c., with sticky ink, so that the whole of the copy has become illegible due to folios having stuck together.

Ff. 99; S 8,5 × 6,75; 6,5 × 4,75; ll 10, no jadwals. Europ. pap. Ind. nast. Cond. hopelessly bad. Occasional additions on the margins.

723. (مجموعهٔ منشئات)

II 308.

(Majmū'a-i-munsha'āt).

Two short works in ornate prose and a collection of poems:

1. (ff. 1v–13) *Bihār-i-'aẓīm*. Another copy of the same treatise as No. 166,1. Beg. as in that transcript.

2. (ff. 13v–21v). *Bihār-i-a'ẓam*. Another copy of the same

work as the one described in No. 166, 2. Beg. as in that transcript.

3. (ff. 25–31v). *Ash'ār-i-Shams.* A short collection of *ghazals* by one Shams, who may be identical with the author of the *Bihār-i-a'ẓam.* The poems are in Persian and Hindustani, not arranged in the usual alphabetical sequence. Beg.

محمد رونق آئينهٔ دل ، جمال حق ز رويش كشت حاصل ،

Many alterations, by the same hand. The copy may be an autograph.

Transcribed (the first two items, see f. 21v) in 1269/1852–1853.

Ff. 31 (ff. 22–24 are blank); S 7,5 × 6; 5,5 × 3,25; ll 13, no jadwals. Europ. pap. Ind. nast. Cond. good.

724.

بهار معني

Bihār-i-ma'nī. III 160.

A collection of epistolary models, in highly bombastic ornate prose, by Andarjīt D'hīr (اندر جيت دهير, f. 4v), of Makudr (مكودر ?),[1] who composed it in Lucknow (f. 5). There are apparently no dates or references to historical persons. The letters are almost all private, there are no documents. Judging from the style, the end of the XII/XVIIIc. may be suggested as the period to which the work belongs. Beg.

جوهر تيغ زبانهاى نغمه پردازان انجمن صورت الخ

Transcribed by Bahā'u'd-Dīn, in 1900 of the Samwat era, or approximately 1843 AD.

Ff. 133; S 5,75 × 4; 4,75 × 2,75; ll 9, within jadwals. Or. brownish pap. Ind. nast. Cond. good.

6. *Poetry.*

725.

مخزن الاسرار

Makhzanu'l-asrār. III 158.

The famous poem of Niẓāmī, see IvASB 466,1. Beg. as usual:

هست كليد در گنج حكيم ، بسم الله الرحمن الرحيم ،

At the beginning there is one leaf containing the preface to a work on *inshā*, by Barān Nat'h Multānī, called *Inshā-i-dilgushā'ī*, beg.

حمد بيعد و سپاس بيعد (و) بيحد مرفات مقدس الخ

Dated the 2nd Ramaḍān 1254/the 19th Nov. 1838; copied by Khayr Shāh b. 'Abdi'n-Nabī Shāh.

Ff. 70; S 11 × 6,25; 8 × 3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good. A few marginal glosses.

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[1] Probably Nikodar, Jullundur district.

726. اسکندر نامه

Iskandar-nāma. III 172.

The *second* part of the famous poem of Niẓāmī, see above, No. 201. Beg. as usual. Slightly incomplete at the end.

Copied in the xiii/xix c.

Ff. 88; S 7×4; 5,75×2,75; ll 16, within jadwals. Or. pap. Ind. nast. Cond. tol. good. Traces of moisture.

727. منتخب الشروح سکندر نامه

Muntakhabu'sh-shurūḥ-i-Sikandar-nāma. III 106.

A modern commentary on Niẓāmī's *Sikandar-nāma* (cf. above, No. 200), compiled by Badr-'Alī 'Aẓīmābādī and Mīr Ḥusayn 'Alī Jaunpūrī, apparently in the beg. of the last century. The work has been lithographed in Calcutta in 1812 (and reprinted several times since). It explains every verse: there is no preface and the work begins:

الحمد لله ... خدایا جهان پادشائي تراست، ... لفظ خدای الخ

Transcribed apparently from a lithographed copy, and dated the 25th Ṣafar 1259/the 27th March 1843.

Ff. 263; S 11×7,25; 8,75×4,5; ll 16, no jadwals. Or. pap. Ind. nast. Cond. good. A few marginal notes.

728. مفتاح المعاني

Miftāḥu'l-ma'ānī. I 969.

A commentary on the *Mathnawī* of Jalālu'd-Dīn Rūmī, comp. in the middle of the XI/XVIIc., by 'Abdu'l-Fattāḥ al-Ḥusaynī al-'Askarī, see IvASB 508. The *first daftar* begins on f. 2v; the *second* on f. 55; the *third* on f. 91; the *fourth* on f. 126; the *fifth* on f. 163; the *sixth* on f. 209. Beg. as usual:

حمد و ستایش ذاتي را که بمقتضای احببت ان اعرف الخ

Dated Rab. II 1094/April 1683.

Ff. 250; S 7,5×5; 5,25×2,5; ll 19, no jadwals. Brownish Or. pap. Ind. nast. Cond. not good. Badly worm-eaten.

729. بوستان

Būstān. III 167.

Another copy of this famous work, see above, No. 213, 2. Beg. as usual.

Copied in the end of the xii/xviii c.

Ff. 196; S 7,25×4,25; 4,75×2,75; ll 11, within double jadwals. Or. pap. Ind. nast. Cond. not good. Traces of moisture, some pages are discoloured. Marginal notes in the beginning. Bad vignette.

730. گلستان

Gulistān. II 307.

Another copy of this famous work of Sa'dī, see above, No. 212. Beg. as usual. The present copy contains a number of bad modern illustrations (on ff. 4v, 15v, 26, 35, 49, 66, 82v, 100, 112v, 123v, 125v).

Copied in 1902 of the Samwat era, or approximately 1845 AD., by Ṭūṭa Rām Brahman Kashmīrī.

Ff. 179; S 10,5 × 6,25; 7,5 × 3,75; ll 12, within double jadwals. Or. pap. Ind. nast. Cond. bad. Dirty. Bad vignette. Ornamental margins on ff. 1v–2.

731.

The same. III 162.

Another copy of this famous work, see above, No. 730. Beg. as usual. At the end several poems, *in Hindi*, are given.

Dated 1255/1839–1840.

Ff. 86; S 9,25 × 5,5; 6,75 × 3,5; ll 15, within jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good. Dirty. Traces of moisture.

732.

The same. III 120.

1. Another copy of this famous work, see above, No. 730, beg. as usual.

2. At the end, ff. 113–161, there is an incomplete copy of the *Hazār mas'ala-i-Naṣārā*, or a thousand questions put by Christians to Muḥammad. Cf. IvASB 1008–1012. The work is incomplete at the beginning and opens with :

دیگر خبر ده مرا که چون از آن درخت خورد الخ

The first item is dated (f. 112v) the 9th Ramaḍān 1260 (?), i.e. the 22nd Sept. 1844. The second, written by quite a different hand, was transcribed about the same time; here only the date of the month, the 16th Dhī Qa'da, is given.

Ff. 161; S 8 × 5,5; 6,75 × 3,75; ll 14–15, no jadwals. Or. and Eur. pap. Ind. nast. Cond. not quite good. Worm-eaten. Occasional marginal notes.

733. (مجموعة)

(Majmū'a). II 409.

Two versified works, very popular in India :

1. (ff. 1–21v). (*Manẓūma dar lughat-i-Hindī*). The well-known versified vocabulary of Hindi terms, explained in Persian. It is usually attributed to the authorship of Khusraw Dihlawī, and

has been often lithographed in India. See IvASB 1743. Beg. as usual:

خالق باری سِرجن هار، واحد ایک بـــرا کرتار،

2. (ff. 22–45v). *Karīmā.* The most popular didactic poem of Sa'dī, see above, No. 216.

Copied towards the end of the xii/xviii c.

Ff. 45; S 6,25 × 4,25; 5,25 × 2,25; ll 9, no jadwals. Or. pap. Ind. nast. Cond. tol. good.

734. دیوان قاسم انوار

Dīwān-i-Qāsim-i-anwār. II 246.

Poems of the well-known Sufic author, Sayyid Mu'īnu'd-Dīn 'Alī, with the *takhallus* Qāsim or Qāsimī, and surname Qāsim-i-anwār (d. 835–837/1431–1434), see IvASB 601. The present copy is incomplete at the beginning and at the end; it opens with:

کردگارا ملکا پادشها دیانا، تو که بیچونی و من چون ترا چون دانم،

which is the third *bayt* in the *ghazal* which usually appears as the first in the dīwāns (IvASB 601, f. 1, l. 3). After the usual alphabetically arranged series of *ghazals*, there are given:

Tarjī'bands (f. 192), beg. as usual:

بیا ای عشق عالم سوز بی غم، قدم بر چشم من نه خیر مقدم،

Qiṭ'as (f. 196v), beg.

هزارش رحمت حق بر روان باد، که نهـــج قول او بر طور ابرار،

Quatrains (f. 201), beg.

ای جان جهان جهان جان دلبر کیل،

مي دل همه روح دار ني و بمي ميل،

Mathnawiyyāt (f. 204v), beg.

ان کریمي که جود او عامست، واهب دين ولي و اسلامست،

Ff. 208–215v, containing several *ghazals* rhyming in ی, must be placed between ff. 187 and 188.

A very good copy dating from the x/xvi c.; many lacunas.

Ff. 215; S 9,75 × 5,75; 6,5 × 3,25; ll 15, within jadwals. Good Or. pap. Herati nast. Cond. rather bad. The MS. was badly injured by white ants, and is repaired. Traces of a good vignette.

735. تحفة الاحرار

Tuḥfatu'l-aḥrār. III 159.

Another copy of the same famous poem of Jāmī, as described above, No. 237. It has a preface, in prose, beg. as in that copy, and the poem itself begins in the usual way on f. 2.

Dated the 1st Sha'bān 1253/the 31st Oct. 1837; copied by Khayr Shāh. Many interlinear explanatory notes.

Ff. 55; S 11×6,25; 8×3,75; ll 17, no jadwals. Or. pap. Ind. nast. Cond. good.

736. يوسف زليخا

Yūsuf-u Zulaykhā. III 164.

The famous poem of Jāmī, see IvASB 612, 21; cf. above No. 238. Beg. as usual:

الهي غنچهٔ امید بکشای ، کلي از روضهٔ جاوید بنمای ،

Dated 2131, i.e. apparently 1231/1816. Marginal and interlinear notes and glosses. Notes and quotations on the fly-leaves.

Ff. 122; S 9,5×5,5; 7×3,25; ll 17, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good.

737. ديوان آصفي

Dīwān-i-Āṣafī. III 119.

Another copy of the dīwān of Āṣafī Harātī (d. *ca.* 923/1517), see above, No. 243. It contains *ghazals*, beg. as in No. 243, alphabetically arranged, and a few *qiṭ'as* and quatrains at the end.

Copied towards the end of the xiii/xix *c.*

Ff. 111; S 8×5,5; 6,25×4,5; ll 11, no jadwals. Or. pap. Ind. nast. Cond. rather bad. Worm-eaten, traces of moisture, paper is decaying. Stray notes on fly-leaves.

738. ديوان نظيرى

Dīwān-i-Naẓīrī. III 126.

The well-known dīwān of Muḥammad Ḥusayn Nīshāpūrī who used the *takhallus* Naẓīrī (d. *ca.* 1021/1612–1613), the same as described above, No. 262. It contains *ghazals*, alphabetically arranged, beg. as in No. 262, and quatrains, beg. (f. 221v):

ای از تو صور نکار هر جا کوری ، زیب از تو دهد بعاریت هر عوری ،

(The quatrain which is placed first in No. 262 is here the second).

Dated 1160/1747; copied by Muḥammad Isḥāq Riḍawī Mashhadī.

Ff. 237; S 6,25×4; 4,5×2,5; ll 13, no jadwals. Or. pap. Ind. shikasta. Cond. tol. good. Worm-eaten.

739. دیوان ظهوری

Dīwān-i-Ẓuhūrī. III 124.

Poems of Ẓuhūrī, whose original name was Nūru'd-Dīn Muḥammad Turshīzī (d. 1025–1027/1616–1618), see IvASB 716, cf. above No. 139. This copy contains only his *ghazals*, alphabetically arranged. Beg. as in IvASB 716:

انکه خواهد داشت فردا رحمتش دیوان ما ،

کشته وصفش آفتـــاب مطلـع دیوان ما ،

Copied in the beg. of the xii/xviii c.

Ff. 430; S 8,25×4,5; 6,5×3,25; ll 15, within jadwals. Or. pap. Ind. nast. Cond. not good. Worm-eaten. Bad vignette. Stray notes on f. 1.

740. دیوان برهمن

Dīwān-i-Brahman. III 170.

Poems of Chandarbhan Brahman of Patyāla, d. *ca.* 1073/1662–1663, see IvASB 762, consisting of an alphabetical series of *ghazals*, and a number of quatrains at the end:

Beg. of *ghazals* (f. 10), as usual:

ای برتر از تصور وهم و کمان ما ، ای درمیان ما و برون از میان ما ،

Beg. of quatrains (f. 68v):

ما را جو بحال خود شناسا کردی ، از خار کل و ز قطره دریا کردی ،

At the beg., on ff. 1v–9v, there is a fragment in ornate prose.

Copied in the xii/xviii c.

Ff. 71; S 8,75×5,75; 6,75×4; ll 14, no jadwals. Brownish Or. pap. Ind. nast. Cond. tol. good.

741. دیوان صایب

Dīwān-i-Ṣāyib. III 161.

Another copy of this popular dīwān, in an abbreviated version. At the end, after the last alphabetical *ghazal*, two more

poems, each with different rhymes, are given. Beg. as usual, see No. 274. No preface.

Dated the 7th Dhī'l-Qa'da 1150 (the 20th of Muḥammad Shāh's reign), i.e. the 26th Febr. 1738; copied by Muḥammad 'Ārif of Ibrāhımābād, called Sūd'hra (سودهره).

Ff. 133; S 10 × 6; 8,25 × 4; ll 15, within jadwals. Or. pap. Ind. nast. Cond. good.

742.

The same. III 157.

Another copy, incomplete at the end, breaking off at the poems rhyming in *dāl*.

Copied in the xiii/xix *c*.

Ff. 133; S 9,75 × 6,75; 7,25 × 4,25; ll 17, no jadwals. Or. pap. Ind. shikasta. Cond. tol. good. Emendations on the margins.

743. (اشعار مظهر علي)

(Ash'ār-i-Maẓhar-'Alī). III 100.

Poems of Maẓhar 'Alī 'Alā'ī Bihārī, a disciple of 'Alā'u'd-Dīn Chishtī Sandīlī (cf. ff. 39, 57). There are no dates or references to historical personages. The name of the author is given only in the colophons; his *takhalluṣ* does not appear in the text. The present copy contains:

1. (ff. 1–49v). (*Mathnawī*). A small imitation of Rūmī's famous poem, consisting of short *dāstāns* and *ḥikāyats*, in Sufic strain, beg.

ای علاوالدین شیرین داستان، باز گو زان بینشان با من نشان،

2. (ff. 50–54v). *Tarjī'band*, also in Sufic strain, beg.

ای دیده به بین که حضرت یار، بر داشت نقاب را ز رخسار،

3. (ff. 54v–60v). A few short *mathnawīs*, *rubā'īs*, and *qaṣīdas*.

At the end there is (ff. 61–62) a letter from Ḥakīm Ni'matu'l-lah to the author, and the latter's reply to it.

Dated (cf. ff. 49v, 54v) Shawwāl and Dhī'l-Qa'da 1219/Jan.-Febr. 1805; copied by Bakhshish 'Alī.

Ff. 62; S 8 × 4,5; 6,5 × 3; ll 13, no jadwals. Or. pap. Ind. nast. Cond. tol. good. A few marginal additions and emendations.

744. (مجموعه)

(Majmū'a). III 121.

A collection of commentaries by Muḥammad Sa'd, who flourished towards the end of the XI/XVIIc., on several famous poetical compositions; there are also some other works.

1. (ff. 1v–37). *Sharḥ-i-Yūsuf-Zulaykhā.* A brief commentary on Jāmī's famous poem dealing with the story of Joseph, cf. IvASB 612, 21. The author calls himself simply Sa'd (f. 1v), without any surnames. Beg.

الحمد لله ... اما بعده فقير سعد ملتمس سخن سنجان الخ

2. (ff. 40v–157). *Basātīnu'l-lughat.* Another copy of the same *farhang* to the *Mukātabāt* of Abū'l-Faḍl, as described in No. 712. The date of composition is here given as 1080/1669–1670 (cf. f. 157 where the chronogram appears in the form of فرهنکیست نادر written فرهنک کیست نادر). Beg. as in No. 712.

3. (ff. 160v–255v). *Sharḥ-i-Dīwān-i-Ḥāfiẓ.* A commentary on the dīwān of Ḥāfiẓ, cf. above, No. 229, by Muḥammad Sa'd, who composed it in 1100/1688–1689 (cf. f. 255v, where a chronogram is given as بیان غزل). Beg.

بعد از ادای ثناء حضرت دادار بی همال ... اما بعد، محمد سعد مشهود ضماير سنجان الخ

4. (ff. 261v–286). *Farhang-i-Dīwān-i-Badr-i-Chāchī* (cf. above, No. 226), by the same Muḥammad Sa'd. Beg.

حمد بیحد و مدح بیعد صانعي را که غرایب اشعار را ... بعد هذا مسود این اجزا محمد سعد کوید الخ

5. (ff. 292v–386). *Gulistān.* Another copy, see above, Nos. 212, 213, 730–732. Beg. as usual.

6. (ff. 387v–397). *Farhang-i-Gulistān.* A brief *farhang* to the *Gulistān*, without the author's name. It is apparently the same as the one described in IvASB 932, 2. Beg.

رضا خوشنودي، جزا پاداش، استسقا طلب نوشیدن الخ

The first four items have been copied by Fayḍu'l-lah of Chachra (چچره), who wrote in 1174/1760–1761 (cf. f. 157); the second part was written by Muḥammad 'Āshiq b. Dīdār Muḥammad, of Raṭhī; on f. 386 he gives the date as the 16th Rab. II 1199/the 26th Febr. 1785.

Ff. 397; S 8,75 × 6; 7 × 3; ll 15, no jadwals (on some folios the lines are written diagonally). Or. pap. Ind. nast. and shikasta. Cond. tol. good. Slightly worm-eaten. Stray notes on the margins and fly-leaves. Several folios are left blank between each item.

745. (مجموعهٔ اشعار)

(Majmū'a-i-ash'ār). III 152.

Extracts from different poets, in Persian and Hindustani.

1. (ff. 31v–49v). Several poems of Niẓām, mostly of religious contents, with Shi'ite tendencies. There were many poets who used this *takhalluṣ*; the present extracts contain no chronograms or references to historical persons. There are: a *tarjī'band* in praise of 'Alī; a short *mathnawī* of religious contents, and several *qaṣīdas* and other poems. Beg. of the first poem:

ای تو بر صدر خلافت مصطفی جانشین ' الخ

2. (f. 50). A short extract from the *Nawṭarz-i-muraṣṣa'*, by Mīr 'Aṭā Ḥusayn Khān (end of the XII/XVIIIc.).

3. (ff. 50v–69). Scrappy poetical quotations, *in Hindustani*, from different authors, apparently intended to illustrate some rules of poetics.

4. (ff. 69v–76). *Muntakhab-i-dīwān-i-Maẓhar.* A number of *ghazals* by Maẓhar, who is probably different from the one referred to in IvASB 702. The poems are not arranged alphabetically and there are apparently no references to any historical persons. Beg.

بپای رفتن باران از این جهان رفتم ' برنگ سایه به تحریک دیگران رفتم '

One of the entries (f. 67) is dated 1193/1779. Other parts date probably from the same time.

*Ff. 31v–76; S 8×6; 7×3,5; ll 23, irregular; no jadwals. Or. pap. Ind. nast. Cond. tol. good. Many marginal additions and notes.

Pashtu poetry.

746. دیوان رحمان

Dīwān-i-Raḥmān. I 392.

One of the numerous versions of the dīwān of 'Abdu'r-Raḥmān, a Mahmand of the Ghoriya Khel, with the *takhalluṣ* Raḥmān, who died in 1123/1711–1712. See Bl 1076–1077. There are in the beginning several *ghazals* in praise of God, the Prophet, etc. All others are Sufico-lyric poems, without any dates, dedications, etc. They are arranged in the usual alphabetical order. Beg.

گوره هـــس کردگار دی رب ځما ' چه صاحب د کل اختیار دی رب ځما '

Copied by Muḥammad 'Ālim Wilāyatī, in the beg. of the xiii/xix c.

Ff. 60; S 8,25×6; 7×4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Traces of moisture.

7. *Theology.*

747. مطلع الانوار

Maṭla‘u'l-anwār. I 950.

The well-known history of Muḥammad and his early successors, entirely based on tradition, also dealing with the legends about the foundation of the Ka‘ba, and with eschatology, etc. The author, ‘Afīf b. Nūr Kāshānī, wrote in the X/XVIc. See IvASB 62, where references to other catalogues are given. The work is divided into 21 *faṣls*. Beg. as usual:

الحمد لله ... ضعيف ترین بندکان حضرت ربانی الخ

Dated the 19th Dhī'l-Ḥijja 1186/the 13th March 1773; copied by Ḥāmid b. ‘Abdi'l-Majīd.

Ff. 171; S 8,25×5,5; 6,25×3,25; ll 13, no jadwals. Or. brown pap. Ind. nast. Cond. not good. Worm-eaten. Notes on the margins, and on the fly-leaves at the beginning and end.

748. عجائب القصص

‘Ajā'ibu'l-qiṣaṣ. III 97.

A collection of legends concerning the prophets, from Adam to Muḥammad. The author calls himself (f. 2v) ‘Abdu'l-Wāḥid b. Muḥammad al-Muftī, but does not mention the date of composition. The work cannot have been compiled earlier than the X/XVIc., as in the list of authorities (ff. 2v–3) there occur many works of the IX/XVc., and the latest of them seems to be the *Mawāhib-i-‘Aliyya* of Kāshifī (cf. IvASB 959), which was completed in 899/1493–1494. See EIO 597, where the headings of the 20 *bābs*, into which it is divided, are given. Beg.

الحمد لله الذي بعث النبيين مبشرين و منذرين الخ

Dated the 18th Rab. II 1197 (the 24th year of Shāh ‘Ālam's reign), i.e. the 23rd March 1783.

Ff. 366; S 8,5×5,75; 7×4; ll 15, no jadwals. Or. pap. Ind. nast. Cond. good. Slightly worm-eaten.

749. مناقب مرتضوى

Manāqib-i-Murtaḍawī. III 96.

The well-known biography of ‘Alī b. Abī Ṭālib, based on the familiar legends, by Muḥammad Ṣāliḥ al-Ḥasanī (or Ḥusaynī) at-Tarmidhī, with the *takhallus* Kashfī, who d. in 1061/1651 (f. 1v), see above, No. 375. The present copy is slightly incomplete at

the beg. and end; it opens with f. 2, l. 7 of No. 375, and ends apparently on f. 413 of that copy.

Copied in the xiii/xix *c.*

Ff. 310; S 9,75 × 6; 7,5 × 3,5; ll 17, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Slightly worm-eaten. Towards the end of the volume the left upper corners of the folios are torn away.

750. شرح كافي

Sharḥ-i-Kāfī. III 95.

A Persian paraphrase of and commentary on the famous Shi'ite theological work, *Al-Kāfī fī 'ilmi'd-dīn*, by Muḥammad b. Ya'qūb b. Isḥāq al-Kulaynī (or Kalīnī), who d. in 328/939 (cf. Brock. I, 187). The present copy contains only a portion of the section on faith, كتاب الايمان و الكفر, beg. with the end of the 91st *bāb*. The commentator gives his name in the colophon as Khalīl b. al-Ghāzī al-Qazwīnī (wrote *ca.* 1070/1659). The date of completion of the work is given as the 1st Jum. II 1068/the 6th March 1658. For another portion of the same work see Ahlwardt, 1858. Beg. abruptly: ... پس استاد بر سر ما ساعتي تا كوش كند الخ

Copied in the beg. of the xiii/xix *c.*

Ff. 252; S 9,25 × 7; 7 × 4,5; ll 20, no jadwals. Or. grey pap. Ind. nast. Cond. good. Slightly worm-eaten.

751. ترجمهٔ مكارم الاخلاق

Tarjuma-i-Makārimu'l-akhlāq. III 74.

A Persian translation of the Arabic treatise on the style of life suitable for a true Shi'ite, as based on the example of the Prophet and the Imams. In the beginning of the translation the author of the original is called Abū Naṣr Ḥasan b. Abī 'Alī Ṭabarsī, (f. 3), but in the preface of the translator (f. 2) his name is given as Raḍiyyu'd-Dīn Abū Naṣr b. Abī 'Alī Faḍl Ṭabarsī. It cannot be determined whether these two are identical. For Raḍiyyu'd-Dīn Ṭabarsī, the well-known Shi'ite divine, d. 548/1153, see Brockelmann, I, 405. This work is referred to in the *Kashfu'l-ḥujub* (p. 548, No. 3086); the author is there also identified with Raḍiyyu'd-Dīn Ṭabarsī, on the authority of Majlisī. The Persian paraphrase has been written for Mīr 'Alī Shīr b. Sayyid 'Abdi'l-lah b. Mīr 'Abdi'l-Karīm al-Māzandarānī (f. 2), and was completed the 8th Sha'bān 1061/the 27th July 1651 (cf. ff. 351v, 352, where a chronogram is given as بر كرفتم چو سرز جيب فكر، شد عيان از مكارم

اخلاق). The translator is 'Alī b. Ṭayfūr al-Bisṭāmī (cf. above, No. 442 and IvASB 1108, 1115). Beg. of the preface:

ای نام تو عنوان کتاب اخلاق، ... اما بعد، چنین گوید بندهٔ خاکسار و ذرهٔ بیمقدار الخ

Beg. of the translation (f. 2v):

سپاس بیقیاس مر معبودیرا که یکتاست در ذات الخ

At the end there are some notes of religious contents, dealing with some *ḥadīths*.

Dated the 17th Safar 1076/the 29th Aug. 1665.

Ff. 352; S 9 × 5,25; 6,5 × 3; ll 22, no jadwals. Or. pap. Ind. nast. Cond. tol. good. Worm-eaten, traces of moisture. Marginal notes and additions.

752. (رسائل علي حزين)

(Rasā'il-i-'Alī Ḥazīn). I 93.

Several short treatises of religious contents, by Muḥammad 'Alī Ḥazīn (see above, Nos. 55, 298, 299), in Persian and in Arabic:

1. (ff. 150v–161). *Taḥqīq-i-ma'ād-i-rauḥānī*, on the theological and mystical meaning of the doctrine of resurrection, based on appropriate *ḥadīths*, etc., cf. Bk 407 (p. 233). Beg.

وله الحمد في الآخرة ... و بعد، در اشارت بلذات و الم الخ

2. (ff. 161–167). *Jawāb-i-su'ālāt-i-sā'il*, apparently by the same Ḥazīn, although the name of the author is not explicitly given. It is a series of replies to different questions concerning the application of the rules of the Shi'ite *fiqh* to local conditions of life in India. Beg.

سوال، چه میفرمایند علمای فرقهٔ محقهٔ امامیه الخ

3. (ff. 357–359). *Shajaratu't-Ṭūr fī sharḥ āyati'n-Nūr*. A commentary, *in Arabic*, on the Coranic verse XXIV, 35, by the same Ḥazīn, at Mashhad, in 1140/1727–1728 (cf. f. 359). Beg.

نحمدک یا نور النور و نور افوق کل نور الخ

4. (f. 359v). *Al-lama'at mir'āti'l-lah fī sharḥ āyat Shahada'l-lah*. A brief note by the same Ḥazīn on the meaning of the verse III, 16, of the Coran, also *in Arabic*, beg.

الحمد لله الهم الحمد و الشکر لواهب الشکر الخ

It was composed at Ardabīl, prior to starting on his journey to Khorasān, in 1136/1723–1724.

5. (ff. 360–363v). *Sharḥ-i-ba'ḍ-i-āyāt.* A short treatise explaining the meaning of the Coranic verse V, 8, as well as some others, in brief, apparently by the same Ḥazīn, beg.

الحمد لله و سلام علي عباده الذين اصطفى الخ

6. (ff. 364–364v). Several short letters (*ruq'as*).

Copied in the end of the xii/xviii c.

* Ff. 150–167 and 357–364v; for measurements, etc., see No. 416.

753. سراج القلوب

Sirāju'l-qulūb. I 964.

One of the numerous versions of the questions concerning different points connected with the story of creation, the legendary ages, eschatology, etc. Here the author of the replies is 'Alī, the Imām, and the contents are arranged in 44 *bābs*. The name of the real compiler is not given. Cf. IvASB 1008–1012 and 1770 where references to other catalogues are given. Beg. abruptly:

از امير المومنين علي عليه السلام و ديكر اصحاب سوال كردند ايشان
از حضرت رسول صلعم شنيده بودند جواب دادند و اين كتاب را سراج
القلوب نام نهاده شد الخ

Copied in the beg. of the xiii/xix c.

* Ff. 155–217; S 11 × 6,25; 8 × 3,75; ll 15, no jadwals. Or. pap. Ind. nast. Cond. good. A few marginal notes.

8. *Sufism.*

754. مناجات عبد الله انصاري

Munājāt-i-'Abdu'l-lah Anṣārī. I 93.

The well-known invocations to God, by 'Abdu'l-lah Anṣārī (d. 481/1088), see IvASB 1153, and above, Nos. 442, 461 (2). Beg. as usual.

Copied in the end of the xii/xviii c.

* Ff. 146–150; for measurements, etc., see above, No. 416.

755. لمعات

Lama'āt. III 169.

The well-known Sufic work of Fakhru'd-Dīn Ibrāhīm b. Shahriyār Hamadānī, with the *takhalluṣ* 'Irāqī, see above, No. 418. Beg. as in that copy.

At the beg. there is a copy of a petition.

Dated 1083/1672–1673, or 1729 of the Samwat era.

Ff. 35; S 8,75 × 5,75; 6,75 × 3,5; ll 14, no jadwals. Or. pap. of different colours. Ind. nast., different hands. Cond. tol. good. Notes at the end.

756. مکتوبات احمد منیری

Maktūbāt-i-Aḥmad Munyarī. III 105.

The famous collection of Sufic epistles of Sharafu'd-Dīn Aḥmad b. Yaḥyā Munyarī (d. 782/1380–1381). This is the so-called *first* collection, compiled by a disciple of the saint, Zayn Badr 'Arabī, in 747/1346–1347. See EIO 1843, where the headings of all the letters are given. Cf. IvASB 1205–1208, and above, No. 425. Originally the collection contained 100 letters, but the present copy is incomplete at the end and breaks off with the 79th epistle. Beg. as usual:

سپاس بی پایان و ستایش فراوان مر حضرت پاک خداوندیرا الخ

Copied in the xiii/xix c.

Ff. 278; S 8,75 × 5,75; 6 × 2,75; ll 16, no jadwals. Europ. pap. Ind. nast. Cond. not quite good. Worm-eaten. Traces of moisture. Marginal glosses and emendations.

INDICES.

(For explanations and list of abbreviations see Preface).

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Names of Persons.

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INDEX VIII.

List of MSS. containing paintings or drawings.

27 (*mediocre*); 91 (*astronomical drawings*); 105 (*mediocre*); 106 (*mediocre*); 108 (*bad*); 200 (*bad*); 214 (*bad*); 249 (*mediocre*); 649 (*bad*); 656 (*drawings*); 677 (*bad*); 730 (*bad*).

INDEX IX.

List of MSS. containing vignettes ('inwāns).

(*a*) *Good.*

26, 65, 104, 106, 207, 225, 236, 240, 251, **253**, 262, 375, 411 (*and decorated margins*), 431, 667, 734.

(*b*) *Mediocre.*

6, 11, 49, 133, 187, 204, 224, 332, 344, 397.

(*c*) *Bad.*

27, 57, 100, 105, 108, 156, 186, 200, 205, 206, 214, 216, 227, 229, 237, 245, 248, 275, 280, 291, 293, 318, 320, 323, 361, 382, 400, 406, 409, 418, 485, 488, 491, 494, 499, 500, 581, 582, 596. 641, 655, 656, 677, 683, 690, 701, 706, 720, 729, 730, 739.

(*d*) *Full page 'inwāns.*

11 (*mediocre*); 64 (*very good*); 244 (*mediocre*); 334 (*mediocre*); 678 (*bad*); 689 (*bad*)

INDEX X.

List of calligraphically written MSS.

64, 65, 130, 213, **224**, 227, 234, 235, 236, 243, 253, 260, 398, 405, 411, 430, 667.

ADDITIONS AND CORRECTIONS.

(a) Additions.

No. 93. Further information concerning the biography of the translator may be found in a paper by N. Martinovich, The life of Mohammad Paolo Zaman, the Persian painter of the XVIIth century, Journal of the American Oriental Society, vol. 45 (1925), pp. 106–109. It appears that it was 'Abbās II, not 'Abbās I, who sent him to Rome. Soon after the enthronement of Aurangzīb he returned to Persia, embraced Islam again, and worked as a painter at Isfahan. His full name was Muḥammad Zamān b. Ḥājjī Yūsuf Kirmānī. To him belongs the authorship of a medical work, *Ḥadīqa-i-'ālam*, described in Bl 866, written by him at Isfahan, probably during the later period of his life.

No. 207. The first two books of the *Mathnawī* have been edited by R. A. Nicholson as vol. IV (New Series) of the Gibb Memorial Series, 1925.

No. 227. To the bibliography of the *Dilgushā* (9), add: A Christensen, Remarques sur les facéties de 'Ubaid-i-Zākānī, avec des extraits de la Risāla-i-dilgushā, Acta Orientalia, vol. III (1924), pp. 1–37.

Nos. 332 and **333.** A collation with MS. R 30 of the older Arabic collection in the Society's library enables us to identify these two volumes as the first and the second halves of the *Tafsīr-i-Zāhidī*. The *nisba* of the author is there given as ad-Darsī, and it is difficult to decide whether this is an emendation of the scribe, or whether the *nisba* ad-Darwājakī is the result of a corruption of the passage:

...الدرسی و اما حکی فی تفسیر کلام الله ... = ... الدر (سی) وا (ما) حکی فی تفسیر..

No. 417. The *Fīhi mā fīhi* has been briefly reviewed by R. A. Nicholson, The table talk of Jalalu'ddin Rumi, in the Centenary number of the Journal of the Royal Asiatic Society, 1924, pp. 225–232. It appears from this paper that the lithographed Persian edition of the work was unknown to the author. References to two other copies in Indian libraries are given there.

No. 462 (7). After a reference to IvASB 1345 (2), add: "and also further on in this Catalogue, No. 672 (6)."

No. 472. After "Darwīsh Muḥammad," add: "who was probably identical with the scribe of No. 412 above. Both MSS. were apparently originally parts of one volume."

No. 647. After *Shudhūdh*, add: (*sic*, i.e. *Shudhūr*, or *Shudhūru'dh-dhahab*, a versified Arabic work on alchemy by 'Alī b. Mūsā al-Andalusī, d. 673/1274, see Brock. I, 313).

Nos. 665 and **666.** Concerning other works of Geronimo Xavier see in the paper by E. D. Maclagan, The Jesuit missions to the emperor Akbar, in the Journal of the Asiatic Society of Bengal, vol. 65 (1896), pp. 38–113, especially pp. 110–113, where the older bibliography is given. A special study of the origin of the *Aḥwāl-i-Ḥawāriyān* has been published by Rev. H. Hosten, in his Fr. Jerome Xavier's Persian Lives of the Apostles, Journ. of the As. Soc. of Bengal, vol. X, 1914, pp. 65–84.

No. 672 (6). After the reference to IvASB 1345 (2) add: "See also above, No. 462 (7), in this Catalogue."

(b) Alterations in library marks.

During the printing of the volume the following library marks have been changed:—

III 49	(No. 144, on p. 127)	is changed into	**III 50.**
I 443*a*	(No. 180, on p. 149)	,, ,, ,,	**III 152.**
I 575	(No. 194, on p. 158)	,, ,, ,,	**III 131.**
I 575*a*	(No. 196, on p. 159)	,, ,, ,,	**I 575.**
II 223*a*	(No. 267, on p. 197)	,, ,, ,,	**III 130.**
I 341	(No. 343, on p. 249)	,, ,, ,,	**III 133.**

c. Misprints.

p. 27, l. 12. *For* II 443 *read* II 444.
p. 36, l. 10 (No. 585). *For* Izadyār *read* Īzadyār.
p. 46, l. 24 (No. 1349). *For* Isfahānī *read* Iṣfahānī.
p. 48, l. 13 (No. 1496). *For* Saī'du'd- *read* Sa'īdu'd-.
p. 53, l. 12 (No. 1874). *For* Iṣfarāinī *read* Isfarāinī.
p. 53, l. 49 (No. 1894). *For* Mushhadi *read* Mashhadī.
p. 62, l. 8 (No. 2477). *For* 'Alī, Qulī *read* 'Alī-Qulī.
p. 64, l. 22 (No. 29). *For* Iẓmati'l-lah *read* 'Iẓmati'l-lah.
p. 70, l. 15, second column. *For* 66 *read* 68.
p. 83, l. 4, fr. bot. *For* 'Ālam *read* 'Ālim.
p. 96, l. 23. *For* یورنو *read* بورنو.
p. 110, l. 15. *For* Mudtarr *read* Muḍṭarr.
p. 127, l. 22. *For* III 49 *read* III 50.
p. 144, l. 20. *For* rhetorics *read* rhetoric.
p. 149, l. 32. *For* I 443*a* *read* III 152.
p. 158, l. 13. *For* I 575 *read* III 131.
p. 159, l. 14. *For* I 575*a* *read* I 575.
p. 169, l. 5, fr. bot. *For* Ḥāfiz *read* Ḥāfiẓ.
p. 188, No. 253, heading. *Read* Khamsa-i-Qāsimī.
p. 195, l. 19. *For* کسیت *read* کیست.
p. 197, l. 2. *For* II 223*a* *read* III 130.
p. 197, No. 268, heading. *Read* Mukhbiru'l-wāṣilīn.
p. 206, No. 287, heading. *Read* Kulliyyāt-i-Ta'thīr.
p. 209, l. 22. *For* Faqru'l-lah *read* Faqīru'l-lah.
p. 223, l. 34. *For* Mu'ammāyāt *read* Mu'ammayāt.
p. 239, l. 24 (No. 549). *For* Sar'at *read* Sur'at.
p. 249, l. 18. *For* I 341 *read* III 133.
p. 275, l. 3, fr. bot. *For* الابتاع *read* الاتباع.
p. 283, l. 3, fr. bot. *For* Laṭ-īf *read* Laṭīf.
p. 285, l. 7. *For* خط *read* حط.
p. 285, l. 3, fr. bot. *For* Khīwāqī *read* Khīwaqī.
p. 286, No. 413, heading. *Read* Fawā'idu's-sālikīn.
p. 335, l. 24. *For* Christī *read* Chishtī.
p. 345, l. 9. *For* maqādir *read* maqādīr.
p. 363, l. 13. *For* ۱۲۲۳ *read* ۱۲۳۲.
p. 371, l. 6. *For* Sa'd-Sulaymān *read* Sa'd-i-Sulaymān.
p. 387, l. 35. *For* ابن *read* این.
p. 401, l. 15. *For* astronomica *read* astronomical.
p. 415, l. 11. *For* ... اکثر نوا از *read* ... اکثر انها از.
p. 433, l. 3. *For* composeb *read* composed.
p. 452, l. 2. *For* Būstāu *read* Būstān.
p. 462, l. 1. *For* Mu'tamad *read* Mu'tamid.
p. 463, l. 36. *For* Tadhkira-i-ta'līfu'lī-ash'ār *read* Tadhkira-i-ta'līfu'l-ash'ār.
p. 469, l. 11. *For* آمین *read* امین.
p. 485, l. 10. *For* حصرت *read* حضرت.
p. 487, l. 6, fr. bot. *For* Al-lama'at *read* Lama'at.

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